ΘΥΣΙΑΣΤΗΡΙΟΝ·

VEL

SCINTILLA ALTARIS.

OR

Primitive Devotion

IN

The *FEASTS* and *FASTS*

OF

The CHURCH of *ENGLAND*.

By *EDWARD SPARKE*, D.D.
one of the Chaplains to His Majesty.

Laudate Dominum in Sanctis. Psal. 150. 1. Hieron.

Lest ingratefull Oblivion should (through the tract of Time) blot out the *Favours* of Almighty God, we Dedicate and Consecrate the *Memorial* of his Gifts and Servants to Him, in Solemn Anniversaries, and Set Times of Devotion. *Hier. in Catal. vir. illust.*

Non habituri sunt Deum Patrem, *aut* Christum Fratrem, *qui non habet* Ecclesiam Matrem. *St. August.*

Τὸ χρήσιμον ἢ τὸ ἡδύ. Chrysost. de Parab.

The third Edition, consisting of Prose, Poems, Prayers, and Sculptures on the several Occasions.

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Votum Authoris

S. S^a TPIA ΔI.

DA *Pater* æthereas *Tu Qui* moderaris habenas;
Omen Virtutis *Nomen* adesto meum:
Ventilet *Igniculum*, divino Flamine, *Christus*,
Non deerunt *Populo Lumina* tensa *Suo*:
Scintillam accendat Cœlesti *Spiritus* Igne,
Orba suis *Flammis* non erit *Ara DEI*.
Ut Tibi grata Tuisque *feram*, faciamq; Docendo,
Cor, Calamum, Gressus Dirrige, chare Deus.

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C R
DIEV ET MON DROIT

TO THE
Most Excellent MAJESTY
OF
CHARLES the II.
By the *Grace of GOD.*
King of Great *Brittain*, *France* and *Ireland*,
Defender of the *Faith*, &c.

Great SIR,

THE *All-Ruling* Providence *having* Turned *our* Captivity (*in Your* Majesties *Return*) *we may not be altogether like* Them *that* Dream, *but also take down our* Harps *from the* Willows, *and Sing some of the* gratefull Songs *of* Sion; *nor Can those* Heavenly-Ayres *be properly* Devoted *unto any but Your* Sacred Majesty, *as being* (*under*

God) *the happy* Orpheus, *that hath Set us in* Tune *again, out of a woful* Diſcord: *indeed This* Piece, *repreſenting ſomewhat of the Pieties of the* Church *of* England, *doth by* peculiar Obligation, *Kneel to the* Patronage *of the* Faiths Defender; *which Your* Majeſty *hath ſo* Eminently *approv'd* Your Self *both abroad and at home, (by rather hazarding Your* Temporal Crowns, *then Letting any* importunity Take away Your Spiritual one) *That* God *hath now been* pleaſed, *to adde even Your own* Kindoms *alſo, to Your* firſt Seeking His: *And He having thus* turned *the* Hearts *of the* Children to the Fathers, *Your* Royal Goodneſs *will Indulge Your* Loyal Subjects

jects *the* Liberty *to* Contend *in* Love *and* Duty, *and after ſuch a long* Obſtruction, *to vent ſome* Streams *of their* Affection; *Among whom*, *Your* Orthodox *and* ſteady Clergy (*not with the leaſt* Ardency, *though but with S.*Peters Preſent, neither Silver nor Gold, but ſuch as they have) Congratulate *Your happy* Regreſs *to Your* Native Kingdoms: *Our Pens* (*like our Perſons*) *running to rare Objects, without Regard of* Dreſs *or* Ornament, *full of Expectation and deſire.*

——*Nec diſplicuiſſe meretur,*
Feſtinat, Cæſar, *Qui Placuiſſe Tibi.*

Your Majeſties Return, *being like the* welcome Dove *after a* ſtormy Deluge, *bringing the Olives of* Dry Victory, *and a* fruitful Peace: *O*

May Your Foot *therefore finde* Reſt *and* Safety, Fixation *and* Fœlicity: *may You be ever* Dear *to* God *and* Man, *ſince like the* Reſcued-Ark, *You bring back* Bleſſings *to the* Houſe *of* Obed-Edom, *nay to the* Loyal-Hearts *of all the* Three Great Nations: *Your* bright Approach, *being like the* chearing Sun, *Returning to be-*Nighted Mortals; Chaſing *the ſhades of* Hæreſy *and* Anarchy, *with Beams of Light and Order,* Religion, Lawes, *and* Government: *Yea, like the* Sun *in his* Sweet Vernal-Tropick, *viſiting the* Be-wintered Earth; *and* Metamorphoſing *our* Dirt, *and* Froſts, *and* Showers; *into a* Spring *of* Flowers *and* Fruits, *of* Joyes *and* Comforts: *Such as* (*I confeſs*) *are ready*

ready here to Swell *my* Paper, *as well as my* Heart *with* Joy *and* Thankfulneſs: *But You* (Great Prince) *that, with ſuch abundant* Clemency, *Can* pardon Crimes *of* Malice, *and* Defection! *will much more* Theſe *Redundancies of* Duty *and* Affection, *which yet Modeſty forbids further* Divertiſement, *adding onely the* Gratitude *of* Prayer; *that Your* Dayes *and* Honour, *like the* Sun *coming forth of an* Eclipſe, *may be the more* Splendid *and* Illuſtrious *thorough the World: untill Your* Laſting Felicities *be* Crown'd *with* Everlaſting, *and Your* Temporals *Advanced to* Eternals. *The due, and Daily* Prayer *of*

(SIR)

Your Majeſties moſt faithful though meaneſt Servant at the Altar.

SPARKE.

A *Conſolatory* PROEM, TO His *Sacred-Mother* THE CHURCH-MILITANT.

THIS one of the *Cryes* of *wiſdom* in her Streets, *Prov.* 1. *Forſake not the Law of thy Mother.* (her frequent Admonition) *Deſpiſe not thy Mother* when ſhe is old; *Prov.* 6. Meaning doubtleſs, both the *Spiritual* and Corporal *Mother:* and certainly that *Curſe* of *Solomon* will light on all that do ſo, unto either. *Prov.* 30. *The Ravens of the valleys ſhall pick out their Eyes!* I, and that *Curſe* of *David* too, *Let that right Hand forget its Cunning, and the Tongue Cleave to the Roof of that Mouth, which prefers not Jeruſalem both in their Mirth and Sorrows!* Filial Duty is ſo ſtrong an *Obligation*, that though the Debt be

Prov. 1 6. 20. & 23. 22.

Tibi jejunavit, tibi commedit, tibi vigilavit, tibi dormivit, Bern. de Matre

Prov. 30. 17.

Pſal. 137. 5.

be still a Paying, yet is it always due, and ever Payable; but then more especially, when *perplexities* begirt the *Parents*, then Ἀνυπολαξῶν is a Statute of Nature, and that (I hope) will Shield This *Piece* of my *Obedience*, from all imputed *Arrogance*, as to so high an undertaking; that while so many of your worthier Sons Circle your Bed of Languishment, as
Gen. 49. sometime *Jacobs* numerous Progeny did His (with interchange of *Prayers* and *Blessings*) that I also kneel among Them tendring a *feeble Kid*, when Others have presented you with *Venison*, yet This also being *Savory Meat*, I hope will not prove nauseous to your *Servants*: However, like those Choicer *Chyrurgeons*, I bring no Sovereign Oyles and Balsoms for your Cure, yet may that Diligence (I hope) deserve a Pardon, that doth but hold the Bason (so the Water be clean) to *wash the hands* and *Instruments* of Them that dress you; for where *Militant* is the Title, wounds must be expected, and water may be needful! and That (*blest Mother*) is your *Attribute* and every *Members* of you, *Even a*
Job 7. 1. 1 Tim. 1. 18. *Warfare upon Earth!* So indeed was it in your tædious March from *Egypt* unto *Canaan*, where every Quarter breathed

De-

Deſtruction! from the *Eaſt* the *Moabites* and *Ammonites*, from the *weſt* the *Philiſtims*, from the *North* the *Syrians*, from the *South* the *Arabians* and *Idumeans*; like a beſieged City, *compaſſed in on every ſide!* Nor ever had this your weeping Entrance, Conſtantly any more joyous progreſs, through all the ſeveral Stages of *the worlds Swift Poſt*; Sometime ('tis true) you had your *Halcyona*, a few Sun-ſhine dayes (perhaps) a breathing-time from Sorrow, (as in part of *Davids* time, *Solomons*, and ſome Others) but this fair weather, alas! ſoon overcaſt again, a kinde of watry Sunſhine, ſeldome preſenting an unclouded *Heaven*! witneſs that black or rather bloody *Catalogue* of your Perſecutions, *Heb.* 11. thorow all thoſe Succeſſions from *Abel* to the *Patriarchs*! from Them unto the *Prophets*! from *Them* to the *Apoſtles*! thence downward to *Veſpaſian's* utter Devaſtation of *Jeruſalem!*

Undiq; Obſeſſa. Mollerus in Pſal. 124. 1.

Heb. 11.

Nor hath the *Stream* of this your *Blood and Tears* ran ever ſince at any lower *Ebb*! rather how did it *flow* in the firſt *Chriſtian* Times? wherein you lay bleeding under that ſame *Ten-ſtringed ſcourge of God*, the ten perſecuting *Emperours*! Each of which ſent more

Decuplum Flagellum Dei, 10. Perſecutores.

Euſeb. Eccl. Hiſt. l. 8. Socrat. Eccl. Hiſt. l. 2. c. 11.

more *Martyrs* to untimely *Graves*, than ever He had haires upon his Curſed head! beſide the raging *Arrian*, that hath been thought the worſt, becauſe the more ſubtle *Perſecution*! Some of thy Perils ſeem numbred by St. *Paul's*,

1 Cor. 11. 26.

1 *Cor.* 11. Or rather thou Sigh'ſt out in *David*, *Innumerable Troubles have*

Pſal. 40. 12.

compaſſed me about! *Pſal.* 40. Thus art Thou Complexon'd like thy *heavenly Husband*,

Cant. 5. 10.

Cant. 5. Sanguine-Complexon'd *white and ruddy* (ſhadowed of a right Cæleſtial Beauty) *Ruddy* in thy *Shame*, in thy *Labours*, in thy *Sufferings*! but *white* in thine *Innocence*, in thy *Patience*, in thy *Deliverance*; ſo like to thy great *Spouſe* and *Maſter*, whom St. *Ambroſe* in an holy *Meditation*, brings in, making his *Laſt Will* and *Teſtament* in Form and manner following: *Father into thy hands I commend my Spirit*, to the *Jews* I give my *Body*, to the *penitent Thief Paradice*, to the *Church I give my ſelf a Spouſe*, to my *Apoſtles*, I bequeath *perſecution*, and my *Croſs unto all Chriſtians*! now *Chriſts* Will muſt be performed, and his *Legacies* truly have been paid Exactly, both to you and yours: That being ſaid to Each one, what once to your great *Champion*

Judæis Corpus, Patri commendo Spiritum, Eccleſiæ Sponſum, Pœnitenti Paradiſum, Apoſtolis Perſecutionem, Chriſtianis Crucem.
S. Ambroſ.

Con-

Conſtantine, under This Banner onely canſt Thou hope for *victory*, and by the *Croſs* to *become more then Conqueror*. Ἐν τούτῳ νικᾷς. Vit. Conſt. Euſeb. Rom. 8. 37.

Thus art *Thou* (beſt of *Mothers*) that *Hæmorrhoiſſa*, *Mark* 5. *vext with a long bloody-Iſſue*! Streaming thorough all the *Patriarchs*, the *Prophets*, and *Apoſtles* Veins! like *Aarons precious Oyntment*, from *thine Head down to the very Skirts of thy Garments*, thorough all parts of *Chriſtendom*: I, that is, alas! the ſaddeſt aggravation, the Exaltation of thy Dolors, *that thou art wounded in the Houſe of thy Friends*! whereof Thou Complaineſt in the *Royal Prophet*. *'Tis not an open Enemy hath done me this Diſhonour! for then I could have born it*, but Thou *my* Guide, *my Companion, mine own familiar Friend*, &c. *Pſal.* 41. *David's Caſe*, 1 *Sam.* 16. beaten with the *Staff* of his Age, *Behold my Son that came out of mine own Bowels ſeeketh my Life*! *Cæſar's* Caſe, ſtabb'd by the Hand of his related *Brutus*! not only *Jews* and *Turks*, γυμνῇ κεφαλῇ, with an open hatred proſecuting Thee, but Torn with the more implacable Animoſities of *Chriſtian-Brethren*! Thou art, in this, the *unhappy Hellen*, that haſt brought forth thoſe Fire-brands that go about to burn thy *Troy*! Mark 5. Cant. 5. 6, 7. Pſal. 41 9. 1 Sam. 16.

Troy! and that *Italian Phaeton* that sets the World on fire! well may thy Spouse sit down and Sigh. *Cant.* 2. *As the Lilly is among the Thorns, so is my beloved among the Daughters! Thorny Daughters Crowning Thee*, as thy *Dear Spouse* with *Thorns!*

Cant. 2. 2. *In medio Filiarum non Alienigenarum.*

But no longer to add unto your *Griefs*, by *Repetition*, give me leave a little to reflect upon your *Comforts*; pregnant in the *Types*, *Examples*, and *Promises* of *Holy Writ*: for *Satan* and his can never be so watchful unto mischief, as *God* is to Protection; and though he be that *Dragon*, *Rev.* 12. yet is *God* that *Eagle*, *Exod.* 19. (altogether as vigilant) bearing up his young ones on his wings, *interposing his own self* between *Them* and their *Dangers*; How exactly wast Thou *Typified* in *Noahs Ark?* wherein whatever was not shelter'd, perished, while That it self Rode out all *Storms* and *Tempests*: *Gen.* 8. Howsoever *Thou* mayest be Tossed up and down the world, Thou ne're canst be overwhelmed with the *Deluge*; and how like soever Thou art to that *flaming Bush*, *Exod.* 3. well may Thy *Zeal* and *Knowledge* burn and Shine, but never be *consum'd* to Ashes: no *Elements* can injure *Thee* being

Rev. 12.

Exod. 19.

Extra Arcam Ecclesiæ nulla Salus.

Gen. 8.

Exod. 3.

ing guarded with those *faithful Promises*, both as to Provision, *Isa.* 46. 23. *Kings shall be thy Nursing Fathers, and Queens thy Nursing Mothers:* And as to Protection, *Isa.* 43. *when thou passest thorow the waters I will be with thee*, and *thorow the Rivers they shall not overflow thee: when thou walkest thorow the Fire, Thou shalt not be burnt, neither shall the Flame kindle upon thee; for I am the Lord thy God, the holy One of Israel thy Saviour.*

And to mix *Instances* with *Types* and *Promises*, we comfortably Remember how *Pharaoh* and his angry *Army* met with but a wet *Sepulcher*, where *Thou* hadst a *dry Passage*; So that *they might better have exclaimed, were there no Graves in Egypt? Gebal, Ammon*, and *Amaleck*; *Sisera, Haman, Antiochus*, and others of thine Enemies, all fell on their deserved Fates! and for those *primitive persecutors*, Scarce any one of them made a Peaceful End: *Nero* became his own *Executioner*, after he had been his *Mothers!* *Domitian* slain by his own Children, and through his *Wife's* instigation! *Trajan*, and *Adrian* vexed with the *Treacheries* of the *Jews!* *Decius* slain by the *Goths!* *Valerian* Captive to the *Persian*, shuts up his Dayes in Slavery! *Diocletian* vexed with

Aliis vehiculum, aliis Sepulchrum, mare rubrum. Aug.

Exod. 14.

Alsted. lib. Chron. Persecut.

with a sore Disease, changeth his *Empire* for an obscure Life! *Maxentius*, *Maximinus*, and *Licinius*, were all subdued by *Constantine*! and *Julian* the *Apostata* (his death's notorious) being wounded in Battel with the *Persians*, he threw up an handfull of his Blood into the Aire, spending his last breath in *Blasphemy*, *Thou Gallilean* now hast overcome me? So true is that *observation*, that *None ever escaped Heavens Indignation, that had ill will to Sion!* Thus like that firm *Building* in the *Gospel*, Mat. 7. *Thou* standest *fixed* against all *Opposition*, *And the Rain descended, and Flouds came, and the Wind blew and beat upon that House, and it fell not, for it was founded upon a Rock*; So founded art Thou on that *Rock Christ Jesus*, that neither *Tyranny* nor *Heresie*, no *nor the Gates of Hell shall ever be able to prevail against Thee*, until thy style of *Militant* Advance into the Title of the *Church Triumphant*; which as it is the *promise* of *Omnipotence*, so still shall be the *Prayer* of

Euseb. Eccl. Hist. de vita Constant. l. 1.

Quod nullus Ecclesiæ Persecutor permanserit impunitus. Alsted.

Matth. 7. 25.

Matth. 16. 18.

Your obedient Son,

and faithful Votary,

EDW. SPARKE.

POEM. { *On the Church-Militant.* }

ACcept *Beſt Mother* from your *meaneſt* Son
Theſe *Fruits* of *Duty*, and *Affection*;
Rather *theſe Leaves*, ſince (ah!) too ſadly true,
Our Vineyard's waſted, where once Plenty grew!
Where could I ſo deſervedly beſtow
(Had I ought worth acceptance) as to throw
This and the *Author* at thy *Feet?* whoſe *Breaſt*
Firſt *Nouriſh'd* us, with heavenly *Food* and *Reſt*;
And yet thy *Sons* grow up, *diſloyal* prove;
Slight thy *Maternal*, and their *Filial* Love;
And kick like *Jeſurun*, where They ſhould *kneel*,
Requiting their kinde *Parent*, with fierce *Steel!*
Some like *Heroſtratus* to get a *Name*,
A *Curſed* one, are ſetting all on *Flame!*
And can with *Savage Nero* ſit and Sing
While the beſt Room is thus a Martyring!
Nay, with that barbarous *Monſter*, they Diſſect
Their *Mothers Bowels!* thence their *State* erect.
But *Providence* ſhall *Thee* ſecurely guard
From *Foes*, thy *Fear*; from *Hell*, their *juſt Reward!*
Thoſe *Vipers* force from us this *ſad Complaint*,
Who in the *Letter*, make *Thee Militant!*
Indeed thus art Thou to the *King* of *Kings*
A faithful *Spouſe*, by his *trac'd Sufferings!*
Who *Torments* did even from his *own* endure,
And what's more *ſtrange*, for his *Tormentors* cure!
So then, but like their *Lord*, his Servants *are*,
Who in his *pierced Head*, and *Members* ſhare!
All waiting on *Thee* in *red-Liveries* here,
That *They* may, with *Thee*, in *white Robes* appear:

Thus is our *Life* like *Thine*, a double War;
As well a *Corp'ral*, as a *Spiritual* Jar!
The *Dragon* vomiting a flood of woes
Againſt our *Mother*, in her *teeming Throes!*
The *Tracian-Creſcent*, and *Romes Eagle-Claws*,
Home-*Foxes* and *wilde-Bores*, thine *Anguiſh* cauſe!
Yet thy ſmall *Flock* ſhall through their *Lions* aid
Have their paſt *Fights*, with future *Palmes* repaid;
Then *Joy* in this *(Heav'ns Bride)* aſlake your *Grief*,
And let *Me* bring your *Tears* this *Handkerchief*;
Millions of *Sons* their *Duty* ſtill retain,
And more then *Pray* for your *fair Dayes* again.
Yet grant, your *Emblem* were a *waining Moon*,
And that too, here *Ecclips'd* a while; yet ſoon
Shalt *Thou* be cloathed with the glorious *Sun*,
And be as *bright*, as e're Thou ſeemedſt *dun*;
Crown'd with the Sparkling *Jewels* of the Skie,
Thy *Footſtool* Then, all *Mutabillity:*
When as Thy numerous oppreſſive *Foes*
Shall be *Sequeſtred*, to Contrary *Woes*!
This *noble Army* then of *Martyrs* grant
(Once *Her's)* ſtill due to the *Church-Militant*.

PRAYER.

PRAYER. {For the Church Militant.}

O *Almighty Goodneſs, who after Thou hadſt built This great Houſe of the World, and furniſhed it, didſt (for the better œconomy and regulation of it) plant the fear of thy Name, and frame of thy Worſhip, in the hearts of thy chief Creatures; we beſeech Thee, let thy Power perfect, and thy Mercy water that Plantation; that it may ever flouriſh, and ſpring up into perpetual Returns, of Piety and Gratitude, for that Power and Mercy: and as thou haſt been pleaſed (in ſucceeding Generations) to build Thy Church, upon the holy Patriarchs, Prophets and Apoſtles (Chriſt Jeſus himſelf being the ſole foundation) ſo alwayes be Thou a Sun and a Shield, a Light and Defence unto her; Let thy Wiſdome guide her, thy Love enflame her, thy Grace enlarge her, thy Bounty enrich her, thy Bleſſings felicitate her throughout all Ages.*

And as her Enemies ſhall any where ariſe againſt her, there alſo let her God ariſe, and her Enemies, his Enemies be ſcattered; ſcattered like the Chaffe before the winde, before they can proceed to any act againſt her, even in the proud imaginations of their

hearts: Save thine Ark (O Lord) thine Univerſal Church, floating on the general Inundation of Paganiſme, Atheiſme, Hereſie and Prophanation; Let her not ſink under all of them, nor any part of her, under either of them; but O let the waves of trouble only Raiſe her up from this ſame vale of Sin and Tears, to reſt upon thoſe Hills of Faith and Joy; be Thou (O Chriſt) her Pilot, and ſhe cannot fail the Port of Paradice, the Haven, Heaven.

And becauſe ſhe muſt not think it ſtrange concerning the fiery Trial, O dwell Thou in the flaming Buſh of thy poor Church, and let her never be conſumed, but like thoſe three Children in the Furnace, walk as unconcerned, as in the cooleſt Arbour! Though for a while ſhe goes as muffled up in Clouds, and ſeems benighted with Egyptian darkneſs! yet let, at length, the Day-light break from her celeſtial brow, and demonſtrate her a Goſhen of Illumination.

O Lord, this is the Vineyard which thine own right hand hath planted, but (alas!), the wilde Bore of Tyranny, and the Foxes of Schiſme and Hereſie, have well near laid it waſte! the Tower of thine holy Temple (thy Word and Ordinances) almoſt pull'd down! the Hedges of all Decency and Order, quite plucked up! ſo that all that go by (the Buy-

ers

ers of this world) pluck off her grapes; with prophane hands pollute her Services, and with Sacrilegious hands invade her Patrimony! crying out with bloudy Edomites, down, down with her, &c. but thou (O Lord) look down from Heaven, behold and visit this Vine; Bless the Guardians, and Restore the Dressers, Repair the breaches of it, Dig about it, and dress it; water it with the Dew of Heaven, and let the Sun of Righteousness arise upon it with healing in his wings, until it have taken root again, and filled the Land, nay all Lands, from one end of the Earth unto the other; even till the recollection of the Jews, being added to the Fulness of the Gentiles, there may be one sheepfold, under that same one good and great Sheepherd, Jesus Christ. Amen, Amen.

{ The Collect. }

Almighty and everlasting God, which by thy holy Apostle hath taught us to make Prayers and Supplications, and to give thanks for all men; we humbly beseech Thee mercifully to receive these our Prayers, which we offer unto thy Divine Majesty, beseeching thee to inspire

continually the Universal Church, with the Spirit of Truth, Unity and Concord, and grant that all they that do confess thy holy Name, may agree in the truth of thy holy word, and live in Unity and godly love: we beseech thee also to save and defend all Christian Kings, *Princes and Governors, and especially thy Servant* Charles *our King, that under him we may be godly and quietly Governed, &c. As in the Prayer for the whole state of Christs Church Militant here on Earth.*

THE

THE PREFACE TO The LEGITIMATE Iſſue OF The Church of ENGLAND, Grace and Glory.

Beſt of Chriſtians,

OUR *Holy-Mother* the *Church-Catholick* hath ſcarce had, at any time, a Fairer; or (in theſe latter times) a ſadder *Daughter* than the *Church* of *England*! *Sin* and *War* having reduced her unto that of *Job*, * *My Harp is turned into Mourning, and mine Organ into the voice of them that weep!* as pious *Hooker* long ſince

* *Verſa eſt in Luctum cithara, &c.* Job 30. 31.

In Eccl. Pol.

prophetically applyed the Date of
Pſal. 90 10. Man unto her, out of *Pſal.* 90. her Dayes of *Strength* and *Glory were threeſcore years and ten, but being ſo ſtrong as to reach fourſcore years, her Strength is now* (alas!) *become Labour and Sorrow!* and yet is *ſhe* as conſpicuous in *Perſecution*, as ever in her *proſperous condition*; The *Church* (you know (was as *viſible* when *Chriſt* ſuffered on *Mount-Calvary*, as when He ſhined on *Mount-Tabor:* Let not then her *Adverſaries* Triumph in her *Miſeries*, though what was ſaid of ſome part of
1 Sam. 3.1. the dayes of *Samuel*, may be too truly ſaid of ſome part of ours, *that the Word of God was precious in thoſe Dayes, for there was no open Viſion*: had it been *precious* for *Eſtimation*, it had been their *Happineſs*, and would be *ours*; but the *Reaſon added Sowres* the

Ætas Parentum Pejor Avis! &c.

caſe

caſe, ſpeaking it precious onely in reſpect of Deprivation. *For there was no Open Viſion!* and whether *This* were more an *Hiſtory* of the *Jewiſh Church*, or a *Propheſy* of ours, I leave to *ſerious Apprehenſions*; who conſider the *Daily Sacrifice long taken away among us*, the *Sacrifice* of *Publick-Prayer!* The *ſtrange Liberty* ſometime Indulged unto All, and *Truth* it ſelf oft forced into *corners!* Too many Acted by a *Spirit* of private *Intereſt*, *doing what is good* but in *their own Eyes* onely, as it was then in that ſame *Anarchy* of *Iſrael!* that we were fain to add unto that Part of our *Lætany*, from *Pride*, *Vain-glory* and *Hypocriſie*, from *Envy*, *Hatred*, and *Malice*, and from all *uncharitable Men* of the *late Munſter-Principle*, *Good Lord deliver us*: I ſay the *Inſolencies* were

Dan. 8. 11.

Vide Al. Roſ. ſei. Παρεπιδημ.

were lately Such, toward all *Degrees* and *Functions* (eſpecially the *Sacred*) as filled me with ſad Apprehenſions, that *God* was *Removing* of our *Candleſtick!* (as indeed what elſe could be expected, while Men were putting out their own *Lights?* and the *Dragons taile* pulling the brighteſt *Stars* down from their *Orbes*) Theſe *Prodigies*, made me then fix my *Thoughts* upon this *Argument*, The *Pieties* of the *Church* of *England*; deſirous to rake up ſome Sparks of that *holy Fire*, in a *Repoſitory*, to help Re-kindle the *Church-Incenſe*, whenevet *God* ſhould pleaſe that *Religion* ſhould return, and his *Servants* ſing with *Gratitude* that *ſong* of *Sion* (as we hope the time is now approaching) when the *Lord will turn again the captivity of Sion*, &c.

Pſal. 126. 1, 2.

Mean time, therefore, in a *Wil-*

Wilderneſs of *Sin* and *Error*, I *preſent* you with *this Conduct* unto *Canaan*; wherein, as you will finde ſomewhat of the *Cloud*, ſo (I hope) ſo much of the *Fire* alſo, as to *warm* and *enlighten* your *Devotions*: *Piety* being the main *Buſineſs* of *Chriſtians*, and *holy Books* ſome of the beſt *Conſervatories*, and moſt permanent Aſſiſtants of it: among which, *This* endeavours to keep in mind ſome ſhadowes of our *Chriſtian Tabernacle*; the *three Conſtitutive parts* thereof, ſomewhat reſembling the *three choice Reſerves* of the other: the *Diſquiſitions* ſomewhat like the *Tables of the Law*, pointing out our *Duty* both to *God* and *Man*: while the *Poems* (in a ſence) are like the *Mannah*, not altogether unpleaſant to the *reliſh* of the *Pious* Taſter; and the *Prayers* chearfully aſſimilating Deut. 10. 5.

Exod. 16.33. milating *the Rod of Aaron* (while
Num. 17. 10. they ſeem dead and dry) *Budding* into *Hopes* and *Bloſſomes*, into *Fruits* and *Bleſſings*. Or with as eaſie an *Allegory* they may be reſembled to the three *Ornaments of Aarons Garment*; The *Firſt* unto his *Breaſt-plate*, the *Second* to his *Bells*; and the *Third* to his *Pome-Granates*: The *Diſquiſitions* (I wiſh) like the *Candleſtick* of the *Sanctuary*; the *Poems* like the *Lamps*; and the *Prayers* like the *Fire* that was never to be *extinguiſhed*, that as
Dan. 6. 10. the Prophet *Daniel* captivated in *Babylon*, daily looked toward *Jeruſalem*, and *prayed* oft toward that *Temple*, which he was deprived of; ſo you good *Chriſtians* alſo (of more *regular perſwaſion*) may daily through theſe *paper-windowes* reflect upon that *Church*, the *Church* of *England*, that

that abſoluteſt * Platform of *Religion*, that ever *recommended Chriſtianity*: (if either *virtuous Mean* in *Diſcipline*, or *golden Matter* in *Doctrine*, may be any *Arguments* of *excellence*) whoſe *Liturgy* is not more *venerable* for *Antiquity*, then *deſireable* for *Pietty*; adorned with *ſignificant Decencies*, and freed from *Superſtitious* burthens, though nothing *ſublunary* can be ſo conſtituted, as to be beyond all the *Cavils* of *Irrationality*.

* See the laſt Will and Teſtament of A. B. Abbots.

Now, this *Book* is but a faithful *Perſpective*, through which to look back upon that *fair object*, communicating *Solomons words in ſeaſon* (which in *attentive Ears* are the beſt *Pendants*) as *Apples of Gold in pictures of Silver*, (i) *Devotions* ſuited to all *Opportunities*, adapted to all *Paſſions* and *Occaſions*: ſo that if common *Ca-*

(i) Prov. 15. 23. & 25. 11.

lamities

lamities become our over-hasty *Voiders*, and take away our *corporal Feasts* before we *Taste* them! yet here may we be merry at our *Spiritual viands*, and the *continual Feast of a good Conscience*: or if (at the other side) we be reduced to an inforced *Abstinence*; yet may we learn hence, to improve *secular Indigencies* into *Religious Fasts*, and thereby truly make *virtues* of *Necessity*, and *advantages* of *Wants*.

Prov. 31.15. And thus doth our good *Mother-Church* (like *Solomons* good *Housewife*) provide for her *Children* and *Servants*, and *distribute* their *portions* in *due season*: and why is not our *Spiritual* (like our *Corporal*) *Diet*, more healthy at *set-times*, and *proper seasons*? and so it is certainly to all but *unsound stomacks*, or some

fro-

froward Children! You know the *rarity* of all *Viands* is exalted by their *ſeaſon*, and theſe *Meditations* peruſed upon their due *Solemnities* (*circumſtance* will advance the *ſubſtance*) and both mutually *advantage* one another: Adde but *your candor* then to mine *endevours*, and (in a good ſence I hope) *ſufficient to each day will be the Travail thereof*: yet to the *principal Solemnities*, more *plentiful proviſions*, and larger *entertainments* for the *Articles of Faith*: and yet all ſuch, as being led in by the Lords Prayer, and perus'd *Opportunely*, will make full Offices, yet but an *eaſie task*, and *circle* of *Devotion* for a *Year*.

Nor is this *Treatiſe ſeaſoned* for *Times* onely, but for *Perſons* alſo, and their ſeveral *Inclinations*: ſome ſerious *Gravities* are for the * *Utile* the profitable *weight* of

* Τὸ χρήσιμον τοῦ ἡδέος, τὸ Ἀγαθόν.

of *ſtyle* and *matter*, whom chiefly I wiſh *ſatisfied* in the * *Diſquiſitions*; while others of a more *airy and youthful Genius*, are for the *Jucundum*, the fluency and ſweetneſs of *Phanſy* and *Expreſſion*; to whom I *commend* not, but *commit* the *Poems*; ſince (as our *Engliſh Nightingale* ſweetly chants it)

* *Quia veritatem inter varias Sectas diſquirunt & vindicant, ſic apellata.*

Herbert in his Ch. Porch.

A Verſe *may* take Him, *that a* Sermon *flies*,
And turn Delight *into a* Sacrifice.

Eſpecially if read *Candidly*, and not by a *partial* * *Fidentinus*.

* *Quem recitas, meus eſt O Fidentine Libellus; Sed malè dum recitas, incipit eſſe tuus.* Martial. l. 1. Epigr.

And laſtly, ſome few others of a more *Seraphick Elevation*, are for the *Bonum*, for the *Spirituall* good, of fervent *Prayer*; to whom I heartily Devote the *Collects* and *Ejaculations*, that like *zealous Jacob*,

cob, they may obtain *a Bleſſing* by ſuch *holy wraſtlings*. As to the *Sculptures*, I ſhall need ſay the leſſe, being not *Eſſential*, but onely *Ornamental* to the Book; (as *Pieces* of Relation unto *Houſes*) and that they have here the juſt *Apology* of *Antiquity*, * uſeful as to *Hiſtory*, and *Illuſtration*, though not for *Worſhip*. Thus have I ſincerely aimed, to *profit* or *pleaſe* all (though few muſt look to hit that *mark*) by ſatisfying ſome (at leaſt) of the more *Chriſtian Temper*, and by *praying* for others who will not be *pleaſed*: wherein, if I ſhall have the *happineſs* to pleaſe my *heavenly Maſter*, and ſome of his *good ſervants*; I may with Saint *Paul*, ſet the leſs by *Mans Judgement*, the *work* it ſelf will be a *recompence*, an *ample ſatisfaction*.

* *Quoad Hiſtoriam non quoad Cultum, Vt Lutherani de Eccleſiis ſuis.*

Ipſe Labor Merces. 1 Cor. 4. 3.

The *deſigne* hath much encou-

raged me, being *Noble* and *Sublime*, quite oppoſite to what was ſaid of * *Claudian*, *oppreſſed* with the Barrenneſs of *Argument*, This rather dazling with the *luſtre* of it; yet I hope its *brightneſs* not *ſullied* (here) with *ſordid* or negletive *Hands*; a *Theam* worthy the Quill of the moſt *Towring Eagle*, the *Pen* of the moſt *Learned Gamaliel*, and not be paſſed over with ſo dry a Foot, with ſuch a flying *Pencil*, as *Some* have attempted: 'Tis *Ambition* enough for me, to reach but that *Character* of Saint *Paul*, *a Workman that needs not be aſhamed:* For withal, conſidering the *End* and *Object* of this *Treatiſe*, *viz.* not onely thoſe few *politer Spirits*, but (as the * *Philoſopher* calls them) the Many, the *Multitude* that need *Inſtruction*; This made me *content* to bury my *Reputation* in an *humble*

* *Ignobilitate ſubjecti oppreſſus.* Scaliger de Claudiano.

2 Tim. 2. 15.

* Οὐκ ὀι χαρίεντες· Ἀλλ' ὀι πολλοί. Ariſt. Eth. l. 1.

humble ſtyle, to diſmiſſe *curled Metaphors*, and let quaint *Allegories* go *play*, hoping the *Book* may prove ſo much more *profitable*, by how much it is the more *intelligible*: and this is but a juſt *account*, of what took off the *modeſty* of my firſt *intentions*, from onely *private* * *Relatives*, to this ſame *bolder* enterprize of *Publick Good*: whoſe former † *Editions* having found ſome *candid entertainment*, among the *Pious* and *Judicious*; hath rendered me again the more exorable to another *Impreſſion*; wherein I have took *ſuch care* to make it *uſeful*, that I have been leſs *ſolicitous* to make it *beautiful*; yet ſuch as knew the *Childe* before, will eaſily *diſcerne* how it is *grownc*, and I hope, no leſs *advantaged* in its *Erudition*: Then for a *cloſe*, let us *exchange* a *Prayer*,

* Meant onely at firſt for a Κειμήλιον (i) a kinde of private Monument to lie by Relations.

† *Anno Dom.* 1652. & 1660.

(*Author* and *Reader*) that the *Omnipotent* would ſend it forth into a *Bleſſing*, into *a Bleſſing* on all *parties*; that the one may *Read* to his own *benefit*, and not to others *prejudice*, remembring that of *Salvian*, It is a leſs guilt not to read Holy things, then to violate what we have peruſed: and alſo pray that the Authors *Sparke* may grow into a *Flame* by *kindling* of his *Brothers* Taper, and that *God* may be *glorified* in both: that He may be *glorified* in us all here, and all of us with *Him* hereafter. So *beginneth* He his *part* of the Appreca-tion, that is

Minor reatus eſt ſanctа non legere, quam lectа violare. Salvian.

Thine Affectionate Ser-

vant in Chriſt Jeſus,

Edw. Sparke.

POEM. { *Of the Præface.* }

HEroick *Spirits* who did ne're forſake
Your *Mother* in her *Griefs*, but durſt partake
Her *bleeding Innocence*; ſhe lets you know
That *Cordial-Joyes* from *well-born Preſſures* flow:
Proſperity deludes, 'tis Suff'ring Crowns
The *Pious Soul*, which *ſinful Pleaſures* drowns!
Why then ſo *ſad? Chear* up dejected Clay,
Your *Night* is ending in a *gladſome Day.*
If *ſuch* you are, that chance theſe *Numbers* ſee,
From all *variety* of *Faction* free;
Neither *too full*, nor *Empty* of your ſelves,
Through *Pride* or *Ignorance*, no *Bias'd Elves*,
But bring the *Chriſtian Mean*, and can lay by
Both *Prejudice*, and *Partiality*;
Such *Hearts* and *Eyes* are welcome, elſe Avant,
For muſty *Caſks* will *wholeſom'ſt Liquor* Taint!
A *Carca'net* there was of *Pearle* ſo rare,
The *World* hath none that might with *This compare*,
Which once the *Tyrers* faſt'ning ſomewhat *hard*,
The *Chain*, by *Rupture* of the *ſtring*, was marr'd!
And while *Rage* ſwep'd the *looſe Pearls* forth the Door,
I *Recollected* ſome from off the *Floor*,
Cleans'd, and new *ſtrung them*; *Readers*, be not thoſe
That *Gems*, for want of *Acceptation*, Loſe!
For the *Grand-Jeweller* will now Return,
And *ſuch* (as know to *prize them*) moſt *Adorn*:
A *Garden* late there was, for *ſtately Bowres*,
Sweet *ſhady Walks*, delicious *Fruits* and *Flowers*,
Might have the *ſecond Paradice* been *ſtyl'd*,
But *Rooters* breaking in, ſoon all was ſpoil'd!

Yet in that *Waſte* did I ſome *Slips* obtain,
And *Set* them in *this Nurſery* again:
But *Heav'n* its proper *Gard'ner* will reſtore,
And make the *Plants Reflouriſh* as before:
You then as *Bees*, not here as *Spiders* Act,
No *Cobwebs*, but pure *Honey* thence *extract*.
This ſure was *Iſai's* Vineyard, of ſuch care
That *Engaddy* might not with *Ours* compare;
So *Fenc'd* and *Prun'd*, and *Watered*, that more
Could ſcarce be *ſuper-added* to the *ſtore*:
Yet ah! thoſe worſt of *Foxes*, *Schiſm* and *Hate*
Have pluck'd her *Grapes*, and laid her *Deſolate!*
But the *Vine-Dreſſer God* again will *Rear*,
And make the *Branches* more for *Bleeding* bear:
Mean time here's *Reſcu'd Cluſters* of that *Vine*,
Pay not in *Dregs*, what you receive in *Wine*.
Then all your further *Patience* I'le engage
Is but to *Ruminate* the *Title-Page*,
Which ſpeaks but a *Reflection*; if you mark,
No full *Survey*, no *Flames*, but a ſmall *Spark*;
Act you the *Chriſtian Readers*, while I write
To *Raiſe* the *Minde*, not *pleaſe* fond *Appetite*;
Unskrew your *expectations*, who can look
For *Folio-Lengths* in an *Octavo-Book?*

PRAYER.

PRAYER. { For the Preface. }

O Infinite Wiſdome, who haſt vouchſafed all parts of thy Creation, a Rule of Guidance and Direction, for the ſeveral ends and ſervices to which thou haſt ordained them; ſo that the Sun knoweth his Ariſe, and the Moon her Going down; the Oxe knoweth his owner, and the Aſs his Maſters Crib: the Birds know their Notes of Praiſe, and the young Ravens how to call upon thee: all Creatures know the Lawes of their Obedience unto thee, and thy Tenant, Man; that He much more might own and render Duty to thee, his Landlord and Creator; to which end, thou haſt afforded him a double Rule; one Natural, engraven in his Heart, in the Principles of Knowledge, Equity and Gratitude; the other Supernatural in thy written Word, and holy Ordinances; to which adde (we beſeech thee) both Grace and Induſtry, that while all other pieces of thy Workmanſhip triumph in the conſtancy of their Original Obedience, the Top of thy Creation may not ſwerve, that Mankinde may be of Regular and Sober Life; and that eſpecially all Chriſtian Men, may

move within the Sphere of thy Commands, and their own Conſcience, both as to the Affirmative, and Negative Præcepts of thy Law, both as to Thee, and thy Vicegerents: towards both whom, Obedience is better than Sacrifice, and Rebellion as the ſin of Witch-craft! and therefore here we bleſs thee O Lord, by whom Kings Reigne, that thou ſuffereſt us no longer to lie under the ſad effects of no King in Iſrael! But that, as for our Sins thou tookeſt away our King in thy wrath, ſo now thou art pleaſed to reſtore one in thy Mercy, to theſe diſtracted, and almoſt ſelf-deſtroyed Nations: O make the Bleſſing mutual both to Prince and People, that as thou haſt brought Him like Gold out of the Furnace of Affliction, he may be the more precious unto Thee, and the more highly valued by his People.

Let there be ſuch an happy commerce of Equity and Vigilance, of Duty and Affection, between both Prince and People, that all ſerving thee, in their ſeveral ſtations to the Common good, we may no more return unto Folly: knowing that there is a National meaſure of Sin, beyond which thou wilt not ſpare! and O ſuffer us not to fill it up again, as did thoſe curſed Amorites: But ſince there is alſo a National meaſure of Repentance, which thou haſt promi-

ſed

ſed to accept, O Lord vouchſafe us Grace to perform that, and crown thine own gifts with Mercy, and Compaßion; that we may decline the Præcipices of Sin, on either hand, both thoſe of Avarice and Prodigality, thoſe of Ignorance and Curioſity, thoſe of Pride and Phariſaical Humility, thoſe of Ambition and Diſloyalty, thoſe of Sacriledge and Profanation: that like Saint Pauls *good marks men, aiming at thy Glory, and the benefit of Souls, we may long ſerve Thee and Thine, here in this world, and in the future, praiſe thee to æternal Ages.* Amen, Amen.

The Collect for the fourth Sunday after *Epiphany.*

O God which knoweſt us to be ſet in the midſt of ſo many, and great dangers, that for Mans frailneſs we cannot alwayes ſtand uprightly; grant to us the health of Body and Soul, that all thoſe things which we ſuffer for Sin (by thy help) we may well paſs and overcome, through Jeſus Chriſt our Lord. Amen.

In Scintillam-Altaris.

Non igitur cunctis ceſſêre, Altaribus *Ignes,*
En Scintilla *micans, quæ rapto fomite ſurſùm*
Tendit, & Ætheream aſpirans faliciter Arcem
Corda rapit ſecum: Nam quò Mens enthea, quò me
In Sublime trahis? Video radiantis Olympi
Æternos penetraſſe Aditus, atque intima Cœli
Atria, diſpoſitis luſtraſſe ornata Trophæis.
Ordine ſtant longo, monſtratque Inſignia *Fati*
Quiſque ſui; Fuſtes *Videor*, Gladioſque *minaces*
Cernere, & indomito rorantem Sanguine Serram:
Temporáque ætherea Cunctis incincta Coronâ.
O Decus! O Proceres *Cœli!* forteſque Tribuni
Chriſtiadum! *quîs cana* Fides Ductoribus *uſa*
Immenſi extremas Orbis Penetravit ad Oras!
Hæc licet infelix, & vix ſanabilis Ærus
Immemor haud penitùs veſtri eſt, meritóſque Labores
Polluto ſaltèm cupimus tranſmittere Sæclo.
Iſte DEUM natum *Liber edocet, atque ſubactâ*
Morte triumphantem, & tandem in ſua Regna *revectum:*
Ergò vera DEI Soboles! Spes Unica Mundi!
Et Cœli Jubar immenſum! *Quem Tartara nigra*
Victorem ſenſêre, videt nunc altus Olympus!
Cerne Tuos, quàm nunc miſerando Turbine vexat
Impia Gens, qualì inſultàt Phanaticus *Oeſtro,*
Et miſerere, DEUS, *Laſſóſque bis eripe Flammis!*
Sed Tibi (Vir ſumme) *interea, pro Munere,* Grates
Indocti, Doctique, & tota Eccleſia *debet!*
Proventus beet Agricolam, *& perduret in Ævum*
Iſta ſalutaris revocato Hiſtoria *Vulgo.*

D. WHITFORD.

Upon the Author, and his Work.

WHen the rude *Vulgar* in their headlong rages,
Pull'd down thoſe ſacred things, which former *ages*
Did hold *inviolable*; they began
To *level Times*, and *Places*, and next *Man*:
Laid waſte thoſe *Dayes*, which our *Grand* ſober *Sires*
Hallow'd, to warm their *zeal* by heavenly fires.
Diſpark'd the *Churches*, and to *Barnes* did give
Pow'r to conteſt for the *Prerogative*.
When the *Church* dayes they with ſucceſs decri'd,
And bark'd at thoſe which Heaven had ſanctifi'd.
'Twas time to write, when *dayes* to *Saints* aſſign'd
Were all degraded; and the *Lords new-coyn'd*.
Our *Author* (like the wiſer few) ſtood ſtill,
Obſerves, admires, and lets them take their full;
And now, in milder temper, he begins
T' aſſert thoſe Truths, which their blind rage call'd ſins;
'Twere madneſs in a *Whirl-wind*, to reſiſt
With any *Argument* but *Club*, and *Fiſt*.
Thus God, when all things were ith' *Chaos* hurl'd,
Did firſt make *Light*, and then he form'd the *World*.
The *Author* ſo, with imitating *Art*
Informs the *Judgement* firſt, then *moves* the *Heart*.
Not like the *Pſeudo-Levites* of this ſeaſon
That Preach all *Uſe*, without Ground, Proof, or Reaſon.
His *Proſe* ſo *ſinewy*, and yet ſo ſmooth,
His *Verſe* ſo full of *Rhime* and *Reaſon* both.
His *Prayers* ſo *heavenly*, and this *All* ſo good,
Makes him at once *admir'd*, yet *underſtood*.
The *Poets* Character he hits aright,
And does at once both *profit*, and *delight*.

The

The ancient *Method* He doth well repair
In this *Deſign*, a *Sermon*, *Pſalm*, and *Prayer*.
May this *Work* Thrive, that after-Times, and we
May keep one *Feſtival* to's Memory,
And *Bonfires* make, from whoſe undying flame
Shall riſe bright *Sparkes*, t'*immortalize* his *Name*.

ALEX. BROME.

An Hymn on theſe Sacred Solemnities.

LArge *Soul*, that doth *three* Parts in *One* combine,
Hiſtorian, *Poet*, Orthodox *Divine*:
Whoſe Heav'n-directed *Pencil* hath deſign'd
Three ſacred *Proſpects* for each pious *Mind*:
On choice and various *Needle-work*, behold
The *SPOUSES* Veſt, embroyd'red o're with *Gold*;
Damaskt with *Figures*, which like *Gems* do ſhine;
Each *Figure* graceful is, each *Gem* divine:
This *SPOUSE* ſo glorious, that ev'n *Queens* her Sight
Admire, aſtoniſht with her *Heav'nly* Light.
Magnetick *BRIDE*, attract the *Good* and *Wiſe*
To practiſe *This*, the beſt of *Lyturgies*; (*SPOUSE*,
Where we, with You, the *BRIDE-GROOMS* love-ſick
May daily conſecrate our *Pray'rs*, and *Vowes*
To *CHRIST*, to Annuate our *Courſe* aright,
Rapt through the *Zodiack* of th' *APOSTLES Light*:
Whereby we Antedate *ANGELICK Bliſs*:
All ſublunary *Glories* vail to *THIS*.
May therefore *Hands* and *Hearts*, theſe *Pages* turn,
Till *Nature* ſleep's in *Diſſolution's* Urn!

By *BENEVOLUS*.
1 2 3 8 6 5 4 7 9.

On the worthy Work of my reſpected Friend, EDW. SPARKE, D. D.

WHen Pious *Aſa* with his Fathers ſlept,
How ſolemnly his Funerals were kept?
A curious Bed's contriv'd by Arts devices,
Fill'd all with Indian Gums, Arabian Spices.
This bed, the caſe, wherein his corps, the Jewel
Are for the *BURNING made the precious fuel; * 2 Chro. 16. 14.
As if that *Aſa*'s Body did aſpire
To meet his Soul, and mount up in that fire.
Dead Saints, dead dayes now put into their Urn,
See here a ſweeter brighter flame doth burn,
Kindled from holy *SPARKES*, whence doth ariſe
No ſmoak to hurt, ſave onely envious eyes.
Whilſt my admiring Muſe at diſtance ſtands,
Deſiring at this Flame to warm her hands;
Wherewith emboldned, nearer ſhe preſumes,
To ſteal a Sent of theſe thy ſweet Perfumes.
But I recant my words, and pardon crave,
That I compar'd thy Book unto the Grave
Or *Urn* of *Saints*, for by thy Pen's perfection,
Saints are not *buried*, but have Reſurrection.
The cozening Witch, in counterfeit *diſguiſe*
Made but a ſeeming *Samuel* to riſe.
(Whom cunningly ſhe did with *mantle* hide,
To cloak her cheat, which elſe might be eſpide.)
But who will not thy worthy Work applaud?
No falſhood here, no forgery or fraud;
Thou really doſt from the duſt retrive,
And make not one, but *All-Saints* to revive.
Yea by the pains which Thou on them expends,
Eaſter doth riſe, *Aſcenſion* Day aſcends.

Thy

Thy Poetry is pleaſant, Pictures fine,
Thy Proſe profound; but oh, the Prayers divine,
Thus haſt thou pleaſed us in every part,
Our Fancies, Judgements, with our Eyes, and Heart.

T. F.

To his Worthy Friend, the Author.

BRight ſhining *SPARKE* of conſecrated Fire,
That doſt pure Incenſe at the Altar burn,
Thy quickning *Flame* doth ſacred *Heat* inſpire,
And makes our Souls on the right *Axis* turn;
How is the World beholding to thy *Light*,
To draw it forth of a *Cimmerian* Night?

Nay, *Heaven* it ſelf thy Debtor is; For bleſt
Immortal *Tenants*, highly memoriz'd
By Ages held the pureſt and the beſt,
Would ſoon grow obſoleted and deſpis'd,
Did not thy hallow'd *Muſe*, with *Rayes* divine,
Make them, like *Sol* in his Meridian, ſhine.

Flora diſplayes not more Varieties;
Red-cheek'd *Pomona* brings not more Delight,
(When moſt enamell'd, each in Child-bed lies)
To charm the Senſes of *Taſte*, *Smell*, and *Sight*,
Then Here occur (in party-Veſture deck'd)
Profit and *Pleaſure* to the *Intellect*.

Star-Gazers all, you may be freely bold
T' expunge our *Saints*; This Calender will do.
You write in *Red*, Our Author writes in *Gold*:
You write but *Names*, He, *Names*, and *Natures* too:
Your firſt of *Jane* muſt a freſh Model ſee:
But This will laſt to bleſs'd Eternity.

H. DELAUNE.

On my Worthy Friend Dr. SPARKE *his* Learned *Book.*

A Brood of *Legendary Saints* of Old
Were hatcht in heads of *Moncks* both bald, and bold;
Some *Saints* in Nature n'ere had *face* or *features*,
But onely were their Wild *Inventors* Creatures;
As Mountain-like St. *Chriſtopher* thy Glory,
No Mole-hill yet of *truth* in all the *ſtory*.
Sure *hard* his *face* who told ſuch lies ſo oft,
But who *believes them*, ſure his *head* is *ſoft*.
Fiction of *Sains* n'ere Coyn'd ſo *Great* a ſtore,
But *Faction* in our Age hath *Minted* more;
Commend themſelves and there is half their *Trade*,
Condemn all *Others*, then the *Saint* is Made.
But here my *Friend* preſents a *Noble Breed*
Of *Ancient Saints*, ſuch as were *Saints* indeed;
And yet *Theſe Saints* in theſe our *Iron times*,
When *Piety* and *Learning* both were *Crimes!*
Have had their *Feaſts* and *Faſts* put down out right,
And all *their Dayes* extinct in *Envious night!*
Onely the *faithful Faires* did them retain,
Exil'd the *Church*, ith' *Town* they do remain.
But O how much doth *This thy labour* merit,
In theſe *dead Dayes* Thou put'ſt a quickning *ſpirit*;
For us *Thou* writ'ſt, for us Thou tak'ſt this *Toyl*,
To make us ſee *This SPARKE* doth ſpend his *Oyl*:
Live *Learned Pen*, Converſe with *Men* below
Some *Forty Winters*, until *Ages ſnow*
Candy thy *Reverend Locks*, and make them look
White as thy *Soul*, and *Paper* of *thy Book*;
But when that *Banckrupt Nature* ſhall deny
To pay more *Moiſture*, and when *thou muſt dye*,
Mount *gallant Soul*, with *Saints in Bliſs* ſurvive,
Whoſe *Rites* thy *Pen* did in *ſad Times* Retrive.

THO. FULLER.

To his Reverend Friend Dr. Sparke,

On his pious and learned Reflections.

THe *Times* are chang'd, and the miſguided *Rout*
Now tug to *pull* in, what they *tumbled* out;
And with like eagerneſs the *Factious* Crue
Who *Ruin'd* all, are now expos'd to view,
Their *Vizor's* off, and now we plainly ſee
Both what they are, and what they aim'd to *be*.
Now they *repent* (though late) and turn to you
Of the *old* Church, that's *conſtant*, *pure*, and *true*.
Thanks to ſuch *Lights* as you are, who have ſtay'd
In that firm *Truth* from which they fondly *ſtray'd*.
Endur'd *Reproach*, and *Want*, all violent Shocks,
Which *rowl'd* like *Billowes*, while you ſtood like *Rocks*.
Unmov'd by all their *fury*, kept your ground
Fixt as the *Poles*, whiles they kept *twirling* round.
Submitted to all *Rage*, and loſt your *All*,
Yet ne'r comply'd with, or *bow'd* knee to *Baal*.
You *Preach'd* for love of *Preaching*, with deſire
T' *inſtruct* and to *reform*, while *pay* and *hire*
Which made them *Preach*, were ta'ne away from you;
You ſtill march'd on, and led the People through
That *Wilderneſs* of *Error*, into which
Thoſe *(Ignes fatui)* tempted by the itch
Of *Pride* and change had led them. When the *Times*
Env'ing your *worth*, voted your *Sermons* Crimes,
And *rowl'd* a Stone upon your Mouths, for fear
Truth ſhould finde out a *Reſurrection* there.

Then

Then from the *Preſs*, You piouſly did ſhew
What, why, and how, we ſhould *believe*, and *know*,
And *pray*, and *practiſe*, made it out to us,
Why our *Church-Inſtitutes* were *theſe*, and *thus*,
And *how* we ought t'*obſerve* them, ſo that we
May *finde* them that, which of themſelves they be
Commands, and *Comforts*: This Sir, we do finde
Perform'd by the rare *Iſſue* of your minde.
Your pious, and your *profitable* Lines
Preſent a Treaſure beyond golden Mines,
Which though one Age can't *Prize* enough, you'l be
Renowned unto good *Poſterity*;
And all that *know*, or read you; ſince you do
Supply the *Pious*, and the *Learned* too
So well, that both muſt ſay, to you they owe
What *good* they *practiſe*, and what good they know.

Al. Br.

A *Catalogue* of the *Feasts* and *Fasts*, according to the Order of the *Church*, and the Method of this Book.

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The

The Compilers of

The *Common-Prayer Book* of the Church of *England* were

Doctor

- Cranmer, Arch-Biſhop of *Canterbury*.
- Goodrick, Biſhop of *Ely*.
- Skip, Biſhop of *Hereford*.
- Thirlby, Biſhop of *Weſtminſter*.
- Day, Biſhop of *Chicheſter*.
- Holbeck, Biſhop of *Lincoln*.
- Ridley, Biſhop of *Rocheſter*.
- May, Dean of St. *Pauls*.
- Taylor, Dean of *Lincoln*.
- Heynes, Dean of *Exeter*.
- Redman, Dean of *Weſtminſter*.
- Cox, King Edwards *Almoner*.
- M. Robinson, Arch-Deacon of *Leiceſt*.

Menſe Maio 1549.
Anno Regni Edwardi *Sexti tertio.*

Hardly can the Pride of thoſe Men that ſtudy Novelties, allow former Times any ſhare or degree of Wiſdom or Godlineſſe, King Charles *Meditat.* 16. *upon the Ordinance againſt the Book of Common-Prayer.*



Iohn. 2.

1 And the third day there was a Mariage in Cana of Galile
2 And both Iesus was called, and his Disciples etc.
3 And when they wanted Wine etc.
7 Iesus sayth vnto them, fill the water pots etc.
9 When the Ruler of the Feast had tasted etc.
10 But thou hast kept the best wine untill now. P. J

M. Psalm. 9, 18. E. 34, 126, 150.

UPON *Christian* Solemnities in General.*

M. Exod. 16. John 2. E. 1 Chron. 8. 1 Cor. 14.

* *Solennitas ab eo quod soleat in Anno esse, dicitur.* S. August. Serm. 186. de Temp.

DISQUISITION. II.

GOd hath so done his marvellous works (saith *David*) *that they ought to be had in Remembrance*, Psal. 111. both his works of *Mercy* and *Justice*, to which two are all his other *Attributes* reducible. They ought indeed with just persons, as the just are with Him, to be had *in everlasting Remembrance*: and however *Seneca* saith, that there are some * *Benefits*, whose very bulk and Magnitude permits not them to slip out of Minde (as one might well think of *Election*, *Creation*, *Redemption*, *Preservation*) yet our Memories, as the Apostle speaks, are so apt παραρυῶμεν *to run out* like Cyves (for so it signifies, though Translated to let slip) and Cyves (you know) Retain the Courcest Bran, and

Psal. 111. 5.

* *Quorum magnitudo non finis excedere.* l. de Ben.

Heb. 2. 1.

let go fineſt floure; as we let go *ſolidities* and minde *Levities*: and therefore hath the Chriſtian Church, in a moſt prudent Piety, conſtituted ſet Times and ſolemn *Anniverſaries* of Devotion; ſome whereof, being *Feſtivals*, are gratulatory to his Miracles of Mercy; and others being *Faſts*, are Alarms unto *Penitence* and *Humiliation*, reflecting on his Acts of *Juſtice*, this wholeſom variety ſweetly complying with the weakneſs of mans Nature, by the refreſhment of interchanged Services, which, in ſome ſenſe, will make the *yoke eaſier, and the burthen lighter.* Now then, ſhall *all things have their appointed Time*, as the Wiſe man ſpeaks, and not *Devotion?* which ſure, ſhould rather have a ſhare in all *times* whatſoever. Certainly, 'tis Chriſtian good manners, to give, not onely Place, and Perſon, but alſo *Time* its due; conſidering that of the Wiſe man, *Prov.* 25. Prov. 25. 11. *A word fitly ſpoken, is like apples,* &c. Theſe are, eſpecially, *Verba Sapientum*, thoſe Eccleſ. 12 11. words of the Wiſe, *Eccleſ.* 12. *that are as goads and nails faſtned by the Maſters of Aſſemblies*, by which men are moſt excited unto Acts 2. 37. good; and for evil, ſooneſt *pricked at the heart*, *Acts* 2. And in affairs of this nature, what is looſely left to be done, at any Time, (by ſad experience we ſee) is orderly performed at no time. For, albeit Religion be not * *Confeſ. Helvet. c. 24.* tyed to Time *; yet can it not be planted or exerciſed, without a due dividing or alloting out of Time for it: and foraſmuch as it is kindely, to gather all fruits in their ſeaſons; ſo

ſo too is it for the Church of God to conſider each of his great Benefits, even in the day*, wherein it was wrought (as near as can be imagined) and therefore it is well ordered by the true Churches, ancient and modern, to ſolemnize the memorial of Chriſts main *Actions* and *Paſſion*: with the imitable vertues of his Saints and Martyrs, upon Set-times, and annual revolutions, leſt haply (in a while) thoſe Perſons and Things be utterly forgotten; that ought *to be had in everlaſting remembrance*. And certainly, this is one wholeſome ſenſe of the Apoſtles καιρῷ ἐξαγοράζοντες, *Rom.* 12. *ſerving the Time*, for ſo the old Greek Copies read it, and not τῷ καιρῷ, as the later. To which end, ſaith St. *Auguſtine*; God hath deſigned *weekly*, and his Church *annual* * *Commemorations* of the Myſteries, Means, and Witneſſes of our Redemption; to preſerve a Solemn Memory of thoſe high Benefits, which either by Himſelf, or any of his bleſſed Inſtruments, God hath beſtowed upon Mankinde. Not that we ſhould luxuriate in *Feſtivities*, (as ſome do) dedicating Dayes even to fictitious Saints, that never were men, or had a name, but in miſtaken Calenders: as it is doubted by the two grand Supporters of the Heterodox perſwaſion, *Bellarmine* and *Baronius*, whether there were ever any ſuch man as St. *George*, or ſuch a woman as Saint *Katharine*. The firſt doth acknowledge that they worſhip certain Saints whoſe ſtories are uncertain, reputing the Legend of St. *George* Apocryphal,

* χρόνος ἐστὶν ἐν ᾧ καιρὸς ἦν καιρὸς ἐν ᾧ χρόνος ἢ πόλις. Hippo.

Rom. 12. 11.

* *De Civ. Dei lib.* 10. *cap.* 4.

Lib. de Beatitudine Sanctorum, cap. ult.

Eccl. Annal. Tom. 2. ad Annum 290.

phal, for all 'tis used in the *Missal*: and *Baronius* confesseth as much of *Quiriacus* and *Julitta* (to say nothing of their S. *Christopher* and others) declaring plainly, that their Acts were written either by Fools, or Hereticks. So that they seem much in danger of two places of Scripture (that worship such) *Rom.* 14. *Whatsoever is not of faith, is sin:* and 1 *Cor.* 8. *An Idol is nothing in the world*, and will hardly come off from self-condemnation, and flat Idolatry. And whether this, or that other object of their worship be the worst, I leave to the Readers judgement, that Divide such as never were holy men, as the * Pagan souldier that pierced the side of Christ, by the name of *Longinus*, the Millenarian *Papias*, *Becket*, *Sanders*, *Garnet*, &c. most or all of which stand Sainted in the *Tiberine* Calender, (I may say with one, * *No Martyrs of the Lord*; though in charity I adde not, *Vassals of the Devil*) till the crowd is so great, that the whole Year hath too few dayes to be devoted. But confining unto truth and modesty, we understand here such Solemnities as St. * *Austin* speaks of: Which either by the Apostles themselves, as those concerning * Christ; or by general Councels instituted, as those concerning the Apostles, are observed throughout the Christian

Rom 14. 23. 1 Cor. 8. 4.

* Dr. *Sutcliff.* examinat. of *Rom.* cap. 7.

* *Non Martyres Domini, sed Mancipes Diaboli.* Dr. *Abbot* Antipol. p. 3.

Et tot templa Deûm Roma, quot in urbe sepulchra
Heroum numerare licet.
Till *Rome* as many Deities prefers,
As she hath Heroes hous'd in sepulchers.

* *Domini passio, resurrectio, & ascensio in cœlum anniversaria solennitate celebrantur.* Epist. infra dict. * *Festa quæ vel ab ipsis Apostolis, vel generalibus Conciliis instituta, à toto terrarum orbe servantur.* Epist. 118. ad Januarium.

ſtian world: and all theſe in their proper Seaſons, (as near as can be aim'd at by Mortality) the ſubſtance clothed with the Circumſtances of the Performance. And as on theſe good grounds, ſo likewiſe for good ends we celebrate them: Not onely as a memorial of the Dead (ſaith *Euſebius*) but for an holy imitation of the Living: (would all of *Durandus* his ſide were as ingenuous in that.) The bleſſed Saints are not to be honoured with any worſhip, either of Invocation, or Adoration; but onely with love, and the charity of Imitation: which indeed calls on us, to look both on their moral Actions, and their holy Paſſions; ſending us alſo to Prayer and Faſting, and other duties of Mortification: wherewith (beſide the ſet and ſolemn times of devout Abſtinence) moſt of theſe Feſtivals are to be attended; both theſe Solemnities (as it were) making up the ſoul a pair of Angels wings, much furthering her flight to heaven, and even grounded on the Law of Nature; to regulate piouſly thoſe two reigning Paſſions, of our *Joy* and *Sorrow*, with which all the Actions of our life are mixed; ſo that whatever we can do, or may be done unto us, ſtill the ſequel is one or other of the ſaid Affections, and our Life according. Wherefore the Church of Chriſt (that moſt abſolute and perfect School of Vertue) hath (by the ſpecial direction of Gods Spirit) hitherto innured men from their infancy, partly with dayes of Feſtival exerciſe, for the framing of their *Joy*; and partly

εἰς τῶν ἀφονθλικότων μνήμιν, καὶ τῶν μελλόντων ἄσκησιν. Eccl. Hiſt. l. 4. c. 14.

Sancti non ſervitute, ſed charitate honorandi; imitatione, non adoratione. Durandus.

partly with Times of a contrary sort, for the regulation of their *Grief*: by both These (I say) consecrating the whole life to God. That some might no longer scandalize *Religion* (at one side) for *a spirit of Melancholy*, and an Asinine patience, we have our solemn *Feasts*, wherein we abound, both with Spiritual and Corporal chearfulness; and lest at other side, they redargue us of Idleness and Riot, our *Fasts* injoyn us *holy Exercises*, charitable Abstinence and Humiliation, that so in neither of them, we be like fond Israel, Exod. 32. *to proclaim a Holy-day to Jehovah, and worship a Calf.* And here it must ever be remembred, that the intent of the Church, in these her holy Solemnities, is not onely to inform us in the *Mysteries* which are commemorated; but also, and that chiefly, to conform us thereby unto Christ our Head, and his glorious Members, which is the sum and substance of all our Celebrations. Συμμορφούμενοι is the Apostles word of exhortation, *Phil.* 3. Phil. 3. *Conformable unto him*; if not thus affected by them, we neither approve our selves of the number of his Followers, nor of his *lively* Members, nor dutiful Children to our Mother *Churches* Institutions; as *Aristotle* saith of the study of Vertue, 'Tis not for speculation onely, but for practice chiefly, and transaction: not that we might seem to contemplate what Vertue is, but that we might be rendred Good Men by it; and so these well improved, will be multiplied Advantages to Devotion: A Christian practice,

* Ἡ παρούσα πραγματεία οὐ θεωρίας ἕνεκα ἐσκόπει ὅτι ἐν ἀρετὴ σκεψόμεθα· ἀλλ' ἵνα ἀγαθοὶ γενώμεθα. l. 2. c. 2. Eth. 2.

I know not whether of more Piety or Antiquity, *Euſebius* telling us, how *Dionyſius* Biſhop of *Alexandria*, about 1400. years ago wrote upon this Argument. The Counceſl of *Carthage* held in St. *Auſtins* time, witneſſeth the celebration of Saints dayes to be very ancient. And St. *Auguſtine* in *Pſal.* 88. *Celebrate ſanctorum Natalitias*, &c. Hold faſt unanimouſly God your Father, and the Church your Mother, celebrating the Saints Birthdayes with ſobriety, (for ſo Antiquity called their dayes of Martyrdome) that we may imitate them that are gone before us, untill we overtake them. The Sepulchres of the Saints are honourable, (ſaith he) and their dayes known of all, being a Feſtivall Joy to the world. And before theſe, St. *Cyprian*, *Celebramus paſſiones Martyrum*, &c. We ſolemnize the ſufferings of the Martyrs, and their dayes, with an Anniverſary Commemoration: And ſo, before theſe, did ſome of the Aſiatick Churches. So that all the golden Fountains of the Fathers (both of the Eaſt and Weſt, the Greek and Latine Church) flow with the ſame ſtreams. Whoſe Authority is a ſufficient conduct in St. *Auguſtines* judgement, that there's no fear of falling into St. *Paul's* Reprehenſions (either touching Times, or Abſtinence) no kin to Heatheniſh Obſervations, by imagining ſome dayes *unfortunate*, and ſome more *happy*; or of *Judaical* Reſervedneſs, by thinking ſome *meats unclean* in themſelves, and therefore to be abſtained, (when all were vindicated by St. *Peters* vi-

Eccleſ. Hiſt. lib 7. cap. 19. Concil. Carth. 3. c. 47.

S. Auguſt. in Pſal. 88.

Chryſoſt. Hom. 66. ad pop. Antioch.

Lib 4. Ep. 5.

Euſeb. Eccleſ. Hiſt. l. 4. c. 15.

Coloſſ. 2. 16.

Quorum ſalubberrima eſt auctoritas. Loco praciſato.

Gal. 4.

1 Cor. 8. 8.

sion, Acts 10.) No, but onely out of a *Religious Obedience* to *Christian* Discipline, upon those better grounds and ends of *Piety* forementioned; more claiming interest in Saint *Paul*'s commendation, 1 Cor. 14. *πάντα εὐσχημόνως, All being done decently and in Order*, and tending onely to Gods Honour, his Saints Memory, and our Edification: Without which, ('tis too visible) Religion will soon languish, and even dye away by degrees, into Profaneness, Heresie and Atheism! as Sir *Walter* * *Raleigh* more prophetically, perhaps, then he was aware of, many years agoe expressed it.

* Lib. 2. Hist. of the World, c. 5. sect. 1. p. 249.

'This was the order of the Army of *Israel*, 'and of their encamping and marching, the '*Tabernacle of God* being alwayes set in the 'middle and center thereof; the reverend 'care which *Moses* the Prophet and chosen 'Servant of *God* had, in all that belonged 'even to the outward and least parts of the '*Tabernacle*, *Ark* and *Sanctuary*, witnessed 'well the inward and most humble *zeal* born 'towards *God* himself: the industry used in 'the framing thereof, and every the least part 'thereof, the curious wormanship bestowed 'thereon, the exceeding charge and expence 'in the provisions, the dutiful observance in 'the laying up, and preserving the *holy* Ves-'sels, the solemn removing thereof, the vigi-'lant attendance thereon, and the provident 'defence of the same, which all Ages have 'in some degrees imitated, is now so for-'gotten in this *superfine* Age, by those of 'the *Family*, the *Anabaptist*, *Brownist*, and 'other

'other Sectaries, as that all cost and care be-
'stowed on the Church, wherein *God* is to be
'served and worshipped, is accounted a kinde
'of *Popery*, and as proceeding from an Ido-
'latrous disposition: insomuch as Time
'would soon bring to pass (if it were not
'* resisted) that *God* would be turned out of
'*Churches* into Barns, and from thence again
'into the Fields and Mountains, and under
'the Hedges; and the Offices of the *Minis-*
'*stery* robbed of all dignity and respect, be
'as contemptible as those places! All *Order*,
'*Discipline*, and *Church-Government*, left to
'newness of Opinions, and mens Fancies:
'yea, and soon after, as many kindes of *Reli-*
'*gion* would spring up, as there are Parish
'Churches within *England*; every conten-
'tious and ignorant person cloathing his fan-
'cy with the *Spirit of God*, and his imagina-
'tion with the gift of *Revelation*: insomuch
'as when the *Truth* which is but one, shall
'appear to the simple multitude no less va-
'riable, then contrary to it self, the *Faith* of
'men will soon after dye away by degrees,
'and all *Religion* be held in scorn and con-
'tempt. Which distraction gave a great *Prince*
'of *Germany* cause of this answer, to those
'that perswaded him to become a *Lutheran*;
'If I communicate
'with you, then am
'I condemned by
'others; if I joyn
'with others, I am
'condemn'd by you: so that I onely see
'what

* *Quam prodigiosum hoc seculum, quod hanc Insaniam non prohibet, sed jubet.*

Si me adjungo vobis, tunc condemnor ab aliis; si me aliis adjungo, à vobis condemnor: quid fugiam video, sed quid sequar non habeo.

Artam salutis vix viam discernere est
inter reflexas semitas,
Tam multa surgunt perfidorum compita,
sortis polita erroribus.
Obliqua sese conferunt divortia
hinc inde textis orbitis;
Quas si quis errans ac vagus sectabitur,
rectum relinquens tramitem:
Scrobis lavantis pronus in foveam ruet,
quam fodit hostilis manus.
Prudent. Hymn. in Infideles.

'what to avoid, but 'what to follow am 'uncertain. Most of which sad premises this unhappy Age hath seen fulfilled among us, and the hazardous *Conclusion* being the present *torture* of many a *Religious Conscience:* Which yet the counsel of the Apostle, and the *Church*, endeavour to extricate and settle; *Heb.* 10. *Let us hold fast our profession without wavering, for he is faithful that hath promised.* And 1 Thess. 5. *Prove all things, hold fast that which is good.* And 2 Tim. 1. *Hold fast the form of sound words which thou hast heard of me, in faith and love, which is in Christ Jesus.* But that a *Disquisition* swell not into a Volume, if I have not said enough, I referre your further satisfaction herein, to those two Stars of brighter *Lustre* in the Church of *England*, judicious * *Hooker*, and the learned † *Featly.* The first of which calls these Solemnities, The Dignity and outward Splendour of Religion; The pregnant Witnesses of ancient Verities; Pious Incentives to the practice of Devotion; Lasting Records on Earth, and Shadows of Everlasting Felicity in Heaven.

Heb. 10. 23.
1 Thes. 5. 21.
2 Tim. 1. 13.

* *Eccles. Pol. l.* 5. *p.* 373.
† *His Defence of Christian Feasts.*

POEM;

POEM I. {On the Solemnities.}

THe way of ſacred Truth is hard to find
Among ſuch num'rous Errors intertwin'd:
The many devious paths, among men, are
So many Gins, the wav'ring *Soul* to ſnare;
That ev'n thoſe jarring *Hereſies* unite
To cozen each into their *Proſelyte!*
While the poor *Soul* that heedleſs goes aſtray,
(Leaving the good and old *Religious* way)
In that foul Ditch ſoon helpleſs buried lies,
Which ſlily digg'd the worſt of Enemies!
Gods firſt-born People, the ſelected *Jews*,
By his own ſtrict Appointment, were to uſe
Sacred *Solemnities*, and Dayes deſigne
To *Piety*, and Offices *Divine*;
As *New-Moons*, *Sabbaths*, and the *Paſchal* Feaſt,
With thoſe of *Weeks*, *Tents*, *Purim*, and the reſt,
Both fixed *Feaſts* and *Faſts*, to let them know;
When they ſhould humbled *Souls*, when grateful ſhow:
Which Scions ſince, the *Chriſtian Church* tranſplants,
Grafting on Nobler Stocks, a Soil that wants
No *pious Care*, to cultivate their Spring
For *Chriſts* advance, and his *Saints* flouriſhing.
Two *reigning Paſſions* in our *Hearts* do grow,
Sorrow, and *Joy*; both which to temper ſo,
That neither may tranſgreſs, the *Church* hath fix'd
Her ſolemn *Feaſts* and *Faſts*, both duly mix'd;
That the moſt low-roof'd *Souls* may learn thereby
To teach their *Griefs* to kneel, their *Joyes* to fly:
Theſe are the harmleſs *Books* of *Ideots*, where
(Free from all *Superſtition*) *Truths* appear;

That

That all without Book, by these Marks may know
Who doth such Persons, Times, or Places owe.
These are *Religion's Boundaries*, where we
The pious steps of our Fore-fathers see:
Weekly we view in the *Sabbatick* Feast,
Both our *Creators* Works, and sacred *Rest*;
How he the *Jewish Sabbath* did transpose,
That it with *Christ* into the *Lords-day* rose:
Who saving *Mysteries* of Life and Death,
These *annual* Returns best keep in breath;
Least else in *Story*, as in act forgot,
All in *Ath'istical* Oblivion rot.
His wondrous *Birth*, his tragick *Suffering*,
His *Rise* triumphant, and *Ascent*, we sing;
With the Descending of the sacred *Dove*.
All kept, augment his *Honour*, and our *Love*.
And as peculiar *Feasts* attend all *Three*,
So, One the Undivided *Trinity*.
Good Offices of *Angels* are observ'd,
With love to *them*, Honour to *God* reserv'd.
And since our *Faith* hath its *Foundation* laid
In *Christ's*, and his *Apostles* blood betray'd;
Those *Martyrs* here are justly Registred
As golden *Pipes*, while we adore the *Head*.
Then least Joy surfeit on so num'rous *Feasts*,
The *Church* sometimes invites us *Mourning* Guests,
Shifting the *Scene*, checking our *Hopes* with *Fears*,
Mingling our *Bread with Ashes*, *Drink with Tears!*
Such is the wholesom temper of her Law,
Each *Fast* is chear'd, and each *Feast* kept in awe;
With after *Plenty*, and fore-fasting *Eeves*,
So one the other mut'ally relieves.
What *Christian* loves not such Commemoration?
Gods Honour, his *Saints* Praise, our *Imitation!*

All

All useful to good *Christians*, where they may
Finde helps to true devotion: Each Saints Day
Stands as a *Land-Mark*, in an erring Age,
To guide frail Mortals in their *Pilgrimage*
To the Celestial *Can'an*; And each *Fast*
Is both the *Souls* Direction, and Repast.
These as the *Churches* Constellations are;
O may they long shine in our *Hemisphere*,
And where set, rise again! Still may they grace
The *Calender* of Time, with choicest place.

PRAYER. I. {On the Solemnities.}

O God of Order, who hast made all things in Number, Weight and Measure, and hast constituted all things both in Heaven and Earth in wonderful Order; give us so much of the grace of humble Imitation, that it may Methodize and order all our Actions so, as to distinguish us from irrational and imprudent Animals; and especially all our Spiritual Actions with so much Decency and Order, as may visibly difference us from rude heaps of Men, and Equal us unto the best of Christians: to which End, O Lord, give us Obedience unto wholesome Discipline, and submission of our Judgement unto Piety and Prudence; that tendring the Fruits of our Devotion, in their Order and due season, They may finde the more acceptation from thee; as of our Gratulations in times of thy Mercy, of our Humiliation in times of thy Judgements, of Charity and Compassion

passion in the times of Calamity, of Zeal, and Fervency in all Opportunities of thy Service: Dear Jesu, who didst Solemnize both Feasts, and Fasts, in thine own Person, and assistance; assist us and accept us, we beseech thee, in performance of both Duties, that like the Cloud and shining Pillar, they may guide us unto Canaan: Thou (who art therefore no hard Master) sometimes Indulgest us with Festivals, that our Conversation here might be with Chearfulness, and thy service the more perfect Freedom; sometimes allowest us, as well as thine ancient Israel, Quails and Manna, Wine and Oyl, Milk and Honey, not onely the accommodation of necessity, but Plenty: that we sit not alwayes by the waters of Babylon, as though all Piety were made up of Melancholy; but letteſt us take down our Harps from the willows, our Hearts from our Cares and sorrows, to sing thee some of the Songs of Sion, Rejoycing with such as keep Holy day; not in the sense of Idleness, to which all Times are Holy dayes; but of Devotion, by Praising thee for both-hand Mercies, by our own double solace, and relief of others. And yet again at other side, Lest, when we are full, our Heart being lifted up, the Church Contracts the Reins, and plucks us in, unto severer Duties; Calling us sometimes to Fasting, Weeping and Mourning! not that thou delightest in the afflictions of thy Servants, but onely to Reduce them unto Vigilance and Penitence; to turn their sorrows into the right Christian Channel, from secular Trivials, to that one more necessary Laver of their Sins! and compassionating each Others Miseries!

Be thou, O Lord, the best Chear of all our Festivals, that we may not, with fond Israel, *onely Celebrate the sensual part, sitting down to Eat and Drink, and rising up to Play! but more especially, the Spiritual parts of Joy and Thankefulness, of Zeal and Charity, of Praise and Imitation, that our Hearts may be as full of the Mercies of the Lord, as our Dishes are of Meat, and that our Tongues, rather then our Cups, may overflow with the Praises of our God; Rejoyce in the Lord alwayes, and again, I say, Rejoyce. Let our Hearts be busied with* Mary's, *our Lips with* Hannah's, *and our Tongues with the Shepherds, and we cannot be too merry; with Psalms and Hymns and spiritual Songs, making melody in our Hearts unto the Lord. Do thou also, O Lord, regulate each of our Fasts from all secular Ends, and Pharisaical Ostentation, that it may not be onely a holding down the Head like a Bull-rush, and afflicting our Souls for a day; and an appearing unto men to Fast! much less let us keep the Fasts of* Ahabs *and* Jezabels *(as too many!) for strife, and debate, and to smite with the fist of Wickedness! but* David's *and* Isaiah's *Fast, to humble our souls with Fasting, to loose the bands of Wickedness, to deal our bread to the hungry, and to let our sin-oppressed souls go free; this is the Fast that thou hast chosen. Keep both, O Lord, our Feasts and Fasts within the bounds of Piety, and so over-rule those ruling Passions of our Joy and Sorrow, that the ballance of our Affections being kept Even, it may contemperate the Soul into a spiritual Healthiness, and that (without wavering either to Sin*

or Schism) we may serve thee with steady souls; with constant and equall temper even all our dayes. Mean time (O Christ) accept our heartiest Gratulations, for those exact Patterns of both these, both in thy holy self, thine Apostles and others, for giving of such gifts to men (which, Lord, continue still to give them) that they may shine as lights in a dark and crooked Generation; and grant us all so to become Followers of them here, as that we may be, (if not Fellows, yet) Partakers with them in Bliss hereafter. Amen: Amen.

The COLLECT For the 13. Sunday after Trinity.

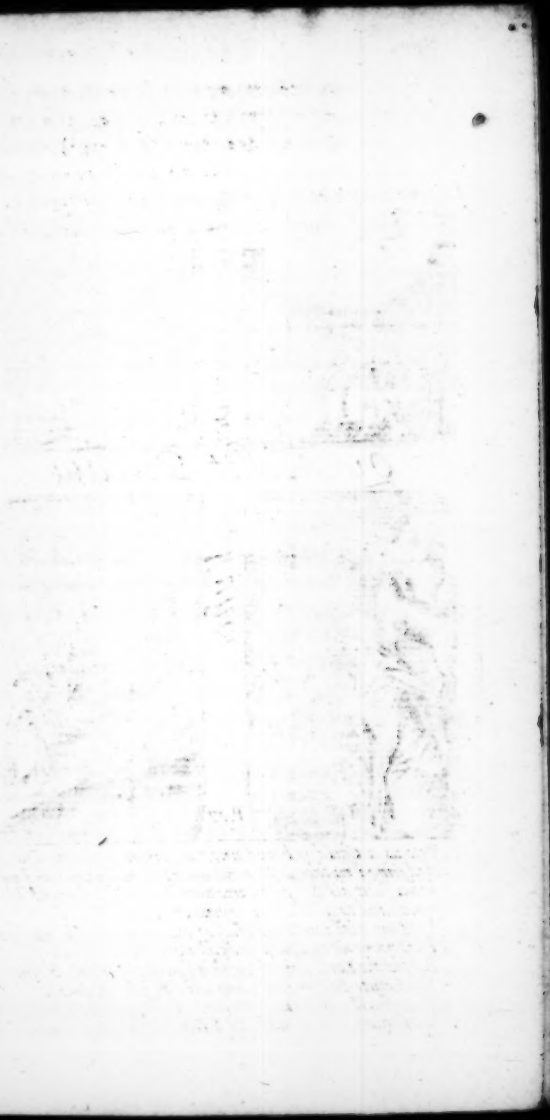
Almighty and most mercifull God, of whose onely gift it cometh, that thy faithful people do unto thee true and laudable service: Grant, we beseech thee, that we may so run to thy heavenly Promises, that we fail not finally to attain the same through Jesus Christ our Lord.

Epistle. Gal. 3. from 16. to 23.

Gospel. Luke 10. from 23. to 28.

Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.



Prepare ỹ way of ỹ Lord, make his path straight. Isa. 40



1. *Vnto us a Child is borne, unto us a Son is giuen. Isa: 9. 6.*
2. *And seeing ỹ multitude, He went up into a mountaine, and when he was sett his Disciples came vnto him, and he opened his mouth, and taught them saying &c. Matth: 5. 1. 2.*
3. *Loe I am with you to the end of the world. Matth: 28. 20.*
   I will powre out my Spirit upon all flesh. Ioel. 2. 28.
4. *Behold the Lord cometh with thousands of his Saints to execute Iudgment upon all. Epist: Iude. 14.*
   Then shall appeare ỹ Signes of the Son of man in Heaven, and then shall all ỹ Tribes of ỹ earth mourne. Matth

M. *Pſal.* 29, 96. E. 97, 98.

UPON *Advent Sunday.*

M. *Iſaiah* 1. *Ep. of Jude.* E. *Joel* 2. 1 *Pet.* 3.

DISQUISITION. 21

THis *Day* is to the *Feſtival* of the *Nativity*, as St. *John Baptiſt* to his Maſter, a kind of a fore-runner, to make way for it; ſomewhat like the Jewiſh Παρασκευὴ to the Feaſt of *Eaſter*, a preparation to the grand ſolemnity; nay indeed, this and the three following Sundayes of *Advent*, may in ſome ſenſe be called (like the four *Evangeliſts*) our Saviour's four-wheel'd Chariot, carrying the glad and ſad tydings of his approach throughout the Church, as thoſe do his *Mercy* and *Juſtice* through the world. Moreover, here beginneth the peculiar *computation* of the Churches year, though learned *Hooker*, on ſome other conſiderations, takes it ſomewhat higher, *viz.* from the *Annunciation* of Chriſt's Conception, by *Angelical Meſſage*: The Church initiating her ſolemn Service at this *Preface* to his *Birth*, and firſt appearance of him to mankinde: And herein differing from all *ſecular computes* whatſoever; to let the world perceive, *ſhe* numbreth not her dayes, and meaſureth not her ſeaſons, ſo much by the motion of the Sun, as of her Saviour: beginning and progreſſing

Quadriga Domini.

Eccl. Pol. lib. 5. p. 378.

greſſing her year according to the Sun of Righteouſneſs, who now began to dawn upon the world, and as the *day-ſtar from on high, to ſhine on them that ſate in ſpiritual darkneſs*; and with his beams of light and life, to chaſe away the ſhadows, both of ſin and death. Laſtly, this day, as it were, inviteth all of us to the Marriage-Feaſt (for the Incarnation was a myſterious Match) it calleth off the buſie world both from their vain proſecutions and excuſes, admoniſhing us of our *Lords coming*, Advent ſpeaks as much; I, and in its four ſeveral dayes, hints *Chriſts* four ſeveral wayes of coming; *viz.* Firſt, his *Corporal*, by *Incarnation*; ſecondly, his *Miniſterial*, by *Inſtruction*; thirdly, his *Spiritual*, by *Inſpiration*; fourthly, his *Judicial*, by *Final Sentence*, and *Determination*. His firſt coming was that of his *Incarnation*, (though, I know, ſome of the *Ancients* affirm him to have been the *Angel* that wreſtled with *Jacob*, and appear'd to others) but his firſt manifeſt approach (I ſay) was that of his *Incarnation*; long foretold and ſhadowed in the *Types*, *Promiſes*, and *Propheſies* of holy Writ, which let the *Jewes* parallel to any other, if they can. The *promiſed ſeed*, *Gen.* 3. (*Mercy* treading on the very heels of *Juſtice*) promiſed (as the *Lamb ſlain*) *from the beginning of the world*; *The ſeed of the woman ſhall*, &c. The old Types and Figures pointed at him; the *ſcape-Goat*, and *willing Iſaac*, the *Paſchal Lamb*, and *brazen Serpent*, both *Sacrifice* and *Altar*, *Prieſt* and *Temple*, were all but good old Harbingers of

The four Sundayes of Advent intimate Chriſts four ſeveral wayes of coming.

Gen. 3.

of this *new man* incarnate. The ſame way look the *Propheſies*; *Balaams Star of Jacob*, Numb. 6. 14. *Jacobs Law-giver of Judah*, *Judahs Scepter* Gen. 49. reaching unto *Shiloe*, *Iſaiah's Root of Jeſſe*, Iſa. 11. *Haggai's expectation of the Gentiles*, or de- Hag. 8. ſire of all Nations, St. *John Baptiſts* follower: Luke 2. nay, the *Sibyls* too; and very Heathen *Oracles*, all welcom'd into the world his *Incarnation*; for about that time; the world was big with expectation of the *Shiloe*, as you may ſee by the Jews ſending to and fro ſo oft to *John the Baptiſt*, *Who art thou? art thou Elias?* John 1. 19, 21. *or that Prophet?* A queſtion; that St. *John* himſelf alſo ſometime ſent to Chriſt, *Art* Matth. 11. 3. *thou he, or do we look for another?* Inſomuch that about that time (ſaith *Joſephus*) there Lib. 16, 17. were more Deceivers and falſe *Chriſts*, then Antiq. ever before or ſince, (enough to confute the Jews looking for him ſtill) their own Countrey-man there, mentioning eight or ten of them; *viz.* *Judas*, *Theudas*, *Gaulonites*, *Aythronges*, *Penchochab*, *Barcosba*, and others (ſome of them you read of *Acts* 5.) And that Acts 5. counterfeit that called himſelf בן כחב, that is, the Son of a Star; to uſurp that propheſie *Numb.* 24. *of the Star of Jacob*; proved but Numb. 24. a Comet like the reſt, ſlain by *Julius Severus*, among many thouſands of his followers; and the laſt of them בר חובה (ſaith *Joſephus*) all the *Rabbins*, ſaving one, confeſſed to be Chriſt, till at length four hundred of his *Proſelytes* were at once drowned, following him: thereby proving him to be *Vir ſui nominis*, A man of his own name; that is, the Son of בר חובה

Vanity; all of them ſo contrary to *Chriſt*, that they ſaved neither themſelves nor others.

The ſecond, the Miniſterial Advent.

The ſecond was his *Miniſterial Advent*, wherein he is that mouth of wiſdom, *Prov.* 2. 5. and *Pſal.* 34. 11. a main end of the former. *Pſal.* 40. *To do thy will, O God*, (as well as to ſuffer it.) *Luke* 2. *Wiſt ye not that I was about my Fathers buſineſs?* And this ſacred buſineſs he began, with a Sermon on *Repentance*, as did his uſher St. *John Baptiſt*, Matth. 3. *Repent, for the Kingdom of Heaven is at hand*: This duty being indeed *Tabula poſt Naufragium*, the beſt plank after ſhipwrack, and through gracious acceptation, a kinde of * ſuppletory to our broken Innocence; the grace of Chriſt making up the *unwilling* defects of all our beſt Endevours. Thus Chriſt having begun his Preaching, next begins to gather his Family, as it were, by Calling his *Diſciples*, *Simon* and *Andrew*, *James* and *John*, &c. whoſe obedience he incouraged with a rich Draught of Fiſhes, as a *ſymbol* of their future ſucceſs, in becoming *Fiſhers of men*, whereof St. *Peter* afterward had ſuch an happy experience, *Acts* 2. *Converting about three thouſand* with a Sermon. The progreſs of *Chriſts Miniſtery* conſiſted chiefly, in correcting the viperine Gloſſes on the Law (as in his Sermon on the Mount) which had well-near eaten out the Heart of the Text; in purging the *Temple*, and vindicating his *Houſe of Prayer*; in chaſtiſing *Phariſaical* Deluſions, and Hiſtrionical practice of Religion; in tranſferring the burthenſome *Rites* into

Matth. 3. 2.

* *Qui verè pœnitet pœnè eſt innocens.*

John 21. 6.

Acts 2. 41.

Gloſſa viperina Phariſæorum.

Matth. 5. 6, 7.

more

more eaſie *Sacraments*, (a mercy oppoſite to the judgements on *Egypt*) *turning their blood into water*, by one *Sacrament*, and into *wine* by the other: Laſtly, in Confirming his *Doctrine* by ſaving *Miracles*, Miracles wrought on all their Senſes, and leaving the *Form of wholeſom words* to his Apoſtles and their Succeſſors, with Commiſſions, and promiſed aſſiſtance; *Go forth, and preach; Loe, I am with you*: So that *their ſound is gone out into all lands, and their voice to the ends of the earth.* *Exite & prædicate, ego vobiſcum.*

And that leads us to his *Spiritual Advent*, the third way of his Coming, his Coming by the *Spirit*: which indeed gives life and efficacy to all the reſt; for it is not the excellence of the Inſtrument, (no, nor of the Ordinance it ſelf) nor the capacity of the Subject, nor aptneſs of the Application, nor all of them together, without an influence from Heaven, can produce the fruits of an holy perſwaſion and converſion. 1 *Cor.* 3. *Paul may plant, and Apollo may water, but God gives the increaſe*: Without the concurrence of this *Spiritual* Aid, the rareſt *Orators* are but as *ſounding braſs*, and *tinckling Cymbals*; nay, the *written Word* it ſelf, but a dead letter, and the choiceſt *Ordinances* but liveleſs trunks, even *Incenſe* an abomination, and *Prayer* turned into ſin. But with it (as the *bewintered* Earth at the approaching *Sun*) all *Religious Duties* proſper, flouriſh, and bring forth. Now this *Spiritual Advent* (the fruit of Promiſe and Prayer) is either *ordinary*, or *extraordinary*. The firſt is that *ordinary* concurrence The third, the Spiritual Advent. 1 Cor. 3. 7.

currence of *Christ* with his own Ordinances,
Matth. 28. 20. promiſed to all fervent in his ſervice, *Mat.* 28. helping the infirmities of their pious *duties*, preſenting them refined unto God, and returning for them pardon and internal comforts. The ſecond, is that *extraordinary Effuſion* of his *Grace* and *Spirit*, poured out upon the *Prophets* and others, *Joel* 2. upon the
Joel 2. 28, 29. Acts 2. 16, 17. Apoſtles and others, *Acts* 2. or any of their ſucceſſors and others; for any eminent ſervices of Chriſt, or his Church, when he is
* *Abundans cautela non nocet.* pleaſed to uſe them. Yet here * abundant Caution is but needful in this Age; we had need look well to our ſteerage, that we may avoid both thoſe dangerous Rocks, that of *Neglect*, and *Preſumption* of the *Spirit*. Some liſten not to the good whiſpers of the Spirit,
Prov. 1. 10. checking a Temptation, *Prov.* 1. *If ſinners intice thee, conſent thou not*; minde not that ſame *Vox à tergo*, the *voice behinde them* in-
Iſa. 30. 21. viting unto goodneſs, *Iſa.* 30. ſaying, *This is the way, walk in it.* Ill natures, ſure, that love not ſuch rare muſick, and will not have their *evil ſpirit charmed* by the *good*: of all which we may ſay, as Chriſt did to St. *Peter*, Mat. 16. *Fleſh and blood hath not revealed this unto thee.* But while others again pretend to ſuch a meaſure of the Spirit, as though they were wrapped in *Elijah's Mantle*, and had the Spirit *without meaſure*; as though that opinion of *Plato* were verified in them, That while the Souls of vulgar perſons dwell in their Bodies, the Bodies of *Philoſophers* and holy men dwell in their Souls: In a good ſenſe,

I wiſh it were ſo with them, and that while their zeal pretends them ſo much *ſpiritual*, their actions did not too much prove them *carnal*. The good Spirit, I confeſs, is the freeſt of all Agents (both for liberty, and Liberality) *a wind that bloweth where it liſteth*, on whom, and when, confined unto no time, or place, or perſons. Nor will I, with ſome, reſtrain the *Advent of the Spirit* unto the Apoſtles onely, *Acts* 2. but that it was ſhed on all that company, and both Sexes, and yet not that, without diſcrimination: Nor will I ſay the *Propheſie of Joel* then *determined*, (though the Apoſtle there applies it ſo) but that *God may pour out his Spirit ſtill upon all fleſh, their ſons or daughters, ſervants or handmaids*, when he ſees good to uſe ſuch Inſtruments; yet in the mean time, wiſe Chriſtians hardly can believe, that he hath there *de facto* done it, where the fruits and conſequences are not proportionable to it. Nor ſhall I claim the *gift of Tongues* for an evidence thereof, and *working Miracles*, (though both hence eminent in the Apoſtles) and I read ſome others (from contrary means) have gone very far that way, in their *Enthuſiaſtick Fits*, and *Extaſies*; but I ſhall reſt contented with this ſingle Demonſtration, That there is much of a true Celeſtial Spirit, where heights of Piety are ſeconded with thoſe of practice, no way thwarting the *Revealed Will of God*, for *that belongs to us and to our children*: and his Will can be but One, whoſe Eſſence is ſo. But where there is not this proportionable Practice,

Beza & alii in Acts 2. 17.

Ver. 17.

Vide Dr. *M. C. lib de* Enthuſiaſm. c. 3.

ctice, though their *Devotions* be ne're ſo high, that they even Reach *myſtical Theology*, that is, Renouncing Senſe and Reaſon, as the *Euchitæ* and *Meſſalian Hereticks* that St. *Auſtin* ſpeaks of, abuſing that ſame paſſage, *Pray Continually*, miſtaking ſet Times, for all Times: let there be too that ſame *Ardor Mentis* in them (which the *Latines* uſe for *Enthuſiaſm*) that Heat of *Soul*, that Tranſports them out of their Senſes into Tremulations, and ſtrange *Raptures* till (as is ſtoried of *Ignatius Loyola*) they be carried above ground on the wings of *Zeal*, or that they conceive they have ſurveyed the many *Manſions* above, or, as *Mahomet* pretended in his *Epileptick* Fits, that they had ſeen *viſions*, received Books from *Angels*, and whiſpered with the *Holy Ghoſt* himſelf: Let them ſay, do, and pretend what *they will*, (ſaith the Apoſtle) *without charity all is nothing*: while they ſhall act againſt the *revealed will of God*, that is, againſt *Piety*, againſt *Equity*, againſt *Charity*, all is nothing, nay worſe then nothing, Colluſion of the *Devil*. And who ſo ſhall ſeriouſly conſider what ſad ends thoſe Beginners with *Extaſies* and *Epileptical* Raptures, and ſuppoſed *Revelations* of *Angels*, came to afterward, (as the *Alumbrados* of *Spain*, the Factions in *France* and *Germany*,) it would (I think) it ſhould certainly, make People more wary, either how they give credit to ſuch Fits and pretentions of others; or through *Ignorance* and *Indiſcretion*, expoſe themſelves

De hæres. c. 57.

D. M. C. l. Enth. c. 3.

1 Cor. 13. 2.

to

to ſuch Deluſions. The good motions of Gods Spirit are Doves, not Serpents, Lambs not Wolves, ever accompanied with *Humility* and *Charity*, not with *Turbulence* and *Inhumanity*: Let us therefore *be wiſe unto Sobriety*, not σωφρονεῖν, (as the *Apoſtle* ſpeaks) ſtick we to the *Revealed will of God*, begging his aſſiſtance in it. *O Lord make clean our hearts within us, and take not thine holy Spirit from us.* And that indeed will prepare us for the fourth and laſt *Advent*, *Chriſt's* Judical coming, his coming unto *Judgement*: not meaning the particular *Judgements*, promiſcuouſly inflicted in this world, (which are but the *Praeludia*, the forerunners of that other) but that *ſolemn day* of univerſal Doom, which (without Appeal, Errour, or reverſing Judgement) ſhall be followed with *eternal* Recompence. And this *Advent* all the three *Creeds* out of the *holy Scriptures*, and juſt Reaſon, do aſſert: *Pſal.* 37. *The Lord ſeeth that his day is coming*, that is, the Day wherein he ſhall *Judge* the world, and vindicate the Right and Righteous, from the Scruples of this *Pſalm*, and all other ſuch Paſſages of *Scripture*, as *Pſal.* 73. *Job* 21. *Jeremy* 12. &c. wherein the *Sheep* and the *Goats*, ſeem plac'd at the wrong hand, the *Good* afflicted while the *Wicked* Proſper: and this great *Day*, the Prophet *Daniel* ſaw in a Viſion, deſcribing it with all the circumſtances, *Dan.* 7. and this Doctrine St. *Paul* preached at *Athens*, Acts 17. *Becauſe he hath appointed a Day, wherein He will Judge the world,*

The fourth, the Judicial Advent.

The *Apoſtles*, the *Nicene*, the *Athanaſian*

Pſal. 37. 13.

Pſal. 73.

Job 21.

Jerem. 12.

Dan. 7 9, 10, 11, 12, 13, 14.

Acts 17, 31.

world, &c. And for this, all the reason in the world. On *Gods* part, on *Christs* part, and on Ours. On *Gods*, to rectifie the seeming Obliquities of this world, and answer that grand *Problem* * ; to vindicate his *Providence* and Dispensations towards men, and evidence his Donation of all *Power* unto *Christ*, 1 *Cor.* 15. On *Christ's* part, 'tis but reason; that as he hath been made *a Spectacle to the world* for Poverty and Humiliation, so might he be to *Men and Angels*, both to *Heaven* and *Earth*, for *Majesty* and Exaltation: Lastly, on our part (as I touch'd before) that the *Wheat* might be distinguished from the *Tares* (both which grow undiscerned here until the harvest) and the *good Fish* from the bad, at this draught of the *Net* to shore, to evidence to the whole world a demonstration of impartial Justice: *Shall not the God of all the earth do right? Yes, verily, there is a Reward for the Righteousness; Doubtless there is God that judgeth the earth.* In the 24. of St. *Matthew*, is described the person of the Judge: *Then shall you see the Son of man coming in the clouds of heaven, with power and great glory.* The Prophet *Daniel*, and St. *Jude*, describe his stupendious Retinue, *&c. Thousand thousands of Saints, and Angels:* And *Matth.* 13. their Acts and Offices, to be the *Reapers*, to blow the Trumpet, (and gather the Nations) and sound an Alarm to the world, to *metamorphose* the *Living*, and awake the *Dead*, to summon all out of their *Graves*, their graves in whatsoever *Element*, Rev. 20.

* *Cur bona malis? cur mala bonis? cum sit Providentia.* Seneca.

Christs Judicial coming.

Mat. 24. 30. 13. 39.

Dan. 7. Ep. Jude 14.

Rev. 20. 13.

The

The earth and ſea ſhall give up their dead. And thus the Judge being ſeated (at that great Aſſize) and the Court being full; S. *Paul* brings the priſoner to the Barre, *Rom.* 14. *Every one of us muſt give an account of himſelf to God.* And, *Who can anſwer him,* ſaith *Job*, *one of a thouſand?* Where the *Books* being opened (as St. *John* ſpeaks out of *Daniel*) the books of *Gods* Word, and of *Mans* Conſcience, upon the Teſtimony of thoſe thouſand Witneſſes, and Verdict of that Jury of the twelve Apoſtles, together with the Acclamation of the whole Court of Saints and Angels, the Judge proceeds to his irrevocable Sentence, either of that joyous Abſolution, *Venite Benedicti, Come ye Bleſſed*, &c. or of that juſt Rejection, *Diſcedite Maledicti, Go ye Curſed*, &c. Now ſeeing (as St. *Peter* ſaith pathetically) *This day of the Lord ſhall come as a thief in the night*, &c. *Quales debemus eſſe? What manner of perſons ought we to be?* If ever we hope to fill up the room of fallen *Angels*, what manner of perſons in all *holineſs* and *righteouſneſs?* and if we fear to be companions of *Devils*, and to dwell with *everlaſting burnings*, *Quales! quales! What manner of perſons ought we to be in all penitence and emendation?* in all Vigilance, Prayer, Charity, and Devotion? And 'tis *Chriſts* own Advertiſement, *Bleſſed is that ſervant, whom his Lord when he cometh ſhall finde ſo doing.* Mean time (me-thinks) all this ſhould minde us of St. *Jerome's Trump* (or the *Archangels* rather) ſtill ſounding in our ears, *Surgite mortui*, &c. *Ariſe, ye dead, and come*

Rom. 14.12. *ubi apparere intolerabile, latere impoſſible.*

Dan. 7.10. Rev. 20.12.

2 Pet. 3. 11.

to judgement. Now then, whosoever seriously takes heed to the three former, shall never need to fear the latter, *Rom.* 8. And it is Christs own Caution, *Watch, for ye know not what hour the Master will come.*

Rom. 8. 1.
Mat. 24. 42.

POEM 2. {On *Advent.*}

AS when a mighty *Monarch*, with Renown
And Splendor, doth approach some *Loyal* Town,
The Streets are strew'd, the Windows richly deck'd,
All quit Imployments, and with *kinde* Aspect
Attend Him; but his *Palace* and Allies
Chiefly *prepare* for Him, with longing eyes:
So here, this *Monitory Advent* comes
To tell us of *Christs* coming; that our Rooms
Might all be dreſt, and garnish'd for that *King*,
Who, with him, doth both *Grace*, and *Glory* bring.
Be sure his *Palace* then, the *Heart*, I mean,
With *Innocence*, or *Penitence* be clean:
For if that *Satan* must so *trimly* dwell,
Sure *Christ* will not in a *polluted Cell*:
If that dark *Prince* be hous'd so garishly,
Ne'r think this *Sun* will harbour in a *Sty*.
Clothe then thy *Soul* with her best Robes of *Grace*,
Let *Love*, *Faith*, *Hope*, *Desire*, run all apace
To meet *Him*, and his Majesty attend,
Who highly will *prefer* them all, ith' end.
Be Mountain-*Spirits* levell'd, rough ones plain,
Dejected *Valleys* fill'd with *joy* again:
Let *Lion-fierceness* henceforth become *tame*,
And so more fit *Companions* for that same

Meek

Meek *Lamb of God*: Let *Aſpish-tongues* grow *milde*,
Then ſhall they be conducted by that *Childe*
Which made all *Parents*; whoſe *Magnetick* Law
Doth *Kid* and *Leopard* into Friendſhip draw:
Let *Temp'rance* ſweep out *Luxury*, and *Pride*
By rare *Humility* be laid aſide:
Let the *Dove* temper *Serpentine* Deceit;
This the beſt ſenſe of, *making his Paths ſtreight*;
He'l come into the *Heart*, and fill the place
Both with a *Cleanſing*, and Adorning *Grace*.
Thus when the *Diſcords* of *Contention* ceaſe,
Then may the *World* expect the *Prince* of *Peace*.
His *Miniſterial-Advent* next attend,
And in his *Word*, each *Grief* ſhall finde a *Friend*.
The Motions of his *Spirit* are the *Gales*,
That, while we *ſteer* tow'rds *Heav'n*, will fill our *Sails*:
His bleſſed *Sacraments*, the *Churches* Wings,
Whereby each *Lark* of *Heaven* mounts, and *ſings*;
A pair of cleanſing *Streams*, broach'd from the *ſide*
Of our *dear Lord*, when for us *Crucifi'd*;
Our Brace of *Spies*, that from bleſt *Can'an* brings
News of her chearing *Vines*, and fruitful *Springs*.
Baptizing, ſpeaks *Chriſt* an indulgent Lord,
That for harſh *Symbols*, doth ſuch milde afford.
No way-ward *Zippora* need now upbraid
Her *Moſes* bloodineſs, or be afraid
Of her *Babes* Life reſcinded with his *Skin*:
That *Blood*'s turn'd *Water* now, to waſh thy *ſin*.
Yet 'tis not *Water* onely; but the *Dove*
Moving upon't, doth the *Souls Laver* prove.
This is *Chriſts Ark* (as 'twere) while *Floods* of ſin
Deluge the *World*, to ſhrowd His *Darlings* in,
Ev'n in his *Churches* Arms; No time then ſlip
To have poor *Souls* imbarqued in this *Ship*.

Diſpute

Disputе not *Infants Faith*; thou graft'ſt thy *Plant*;
Though in its *Youth* and *Winter*, *Fruits* it want;
Commerce of *Spirits* goes not by *Age*, or acts
Of outward pow'r, but where *Free-grace* affects;
And *Chriſt*, moſt Favour did to ſuch diſpence,
Schooling the *Graveſt* to their *Innocence*:
Withhold not, then, theſe *Sacramental* Rites
From ſuch as *Jews* admitted, *Chriſt* invites:
His *Ordinance* and *Promiſe* who neglect;
Are out of's *Ark*, and may the *Flood* expect!
And as a *milde*, ſo he's a *bounteous* Lord,
Spreading for all the *World* an ample *Board*;
But ſpecially for *Man*, at whoſe feet, all
The ſev'ral *Species* in ſubjection fall.
Yet thine own *Iſrael* taſte ſublimer fare,
And *Fellow-Commoners* with *Angels* are:
The *Rocks* are broach'd to quench their *Thirſt*, at wiſh
They're *feaſted* both with firſt and ſecond Diſh,
Manna, and *Quails*; yet all theſe in a miſt
Shade but the Viands of the *Euchariſt*.
Thoſe *former*, were of thine *Alms-basket* fed;
But here, to *thine*, thou giv'ſt thy *ſelf* for *Bread*;
Bread threſh'd, and ground to duſt, by *Sin* and *Jews*,
To make a *Staff of Life*, for us to uſe;
Let's walk with't all our *dayes*, and 'twill ſuſtain
Our *Hearts* from *ſlips* in *ſin*, from *falls* in pain:
Here, the beſt *ſtaff* to keep our footſteps even,
Hereafter the beſt *Jacobs-ſtaff* for *Heav'n*.
Nor ſhall we then need *Fear*, but rather *Pray*
For *Chriſts* laſt *Advent*, that *Judicial* Day;
When, though the *Spheres* and *Orbs* themſelves ſhall rowl,
Like ſhrivell'd pieces of a *Parchment* Scrowl;
When, though the liquid *Floods* cannot conſpire
To quench th' inſatiable thirſt of *Fire*;

When

When, though the *Nations* of the *World* ſhall mourn,
And the whole *Univerſe* to *Cinders* turn:
Yet, to all ſuch as *Anchor* on *Chriſt's* Love,
The Day of *Judgement*, ſhall of *Mercy* prove.

PRAYER 2. {On *Advent.*}

O *Father of Mercies, who art pleaſed, by the voice of thy* Church, *this Day to admoniſh us of thy Sons Approach; leſt elſe, unhappily, he finde us not unworthy onely (for alas! ſo we are) but altogether unprepared for ſo divine a Gueſt: We beſeech thee, therefore, cleanſe us by thy Chaſtiſements, and furniſh us with thy Graces, that we may be in ſome meaſure qualified, to render an acceptable Entertainment to our bleſſed Saviour. Lord, we confeſs, that if our Friends or Kindred, our Tutors or great Perſons, were to viſit us, we ſhould contend for ſome proportionable Reception: How ſhould we trim our houſes, and adorn our perſons? providing the beſt Viands within the reach of our ability? What then ſhall we do unto thee, O thou Preſerver, thou Redeemer of Men? which art that Star which from on High hath viſited us? viſited us as our Kinſman, in thine Incarnation, which let us entertain with gratitude and wonder; viſited us as our Tutor, in thy Miniſtration, to be received with reverence and obſervation: viſited us as our boſom Friend, by thine Inſpiration, to be entertained with heed and reſignation: viſited us as our Judge, by thy laſt (foretold) Viſitation, to be attended with all*

vigilance

vigilance and reformation. O purge the Receptacles of our Souls, and give us grace to open all of them, as free Passages to these several Advents; Stand ope, ye gates of Reason, be ye lift up, ye everlasting doors of the soul, that the King of Glory may come in: Nor let him finde those noysomnesses in our souls, that we would blush to have found in our bodies, in our houses. Yet we confess, O Lord, the rooms are very foul, the best of them; our Understandings muddy; our Wills rusty; and our Affections dirty; our whole Frame out of order. Give us Humility, to sweep out Pride; Hospitality, to sweep out Avarice; Temperance, to sweep out Lust and Riot; Truth and Sincerity, to sweep out Hypocrisie; Amicability, to sweep out Envy; seasonable Repentance, to wash them out, to wash them away all: And when the House is clean, O God of Graces, garnish it, garnish it with Faith and Industry, with Hope and Modesty, with Zeal and Knowledge, with Diligence and Patience, with Piety and Charity. And because all our own store is either wasted, with the Prodigal, or more corrupted than the Gibeonites; either but mouldy Bread, or rotten Fruits, sowre Grapes, or Wine of Dragons, nothing fit to entertain thee: O do thou therefore, blessed Jesu, send in thine own Provisions, like some Noble Potentate, send thine own Wine and Cates before thee; that so we may stay thee with Flagons, and (in a sense) comfort thee with Apples, with fruits of thine own Tree, and at thine own Charge entertain thee, and feast thee with thine own free gifts, and so become more indebted to thee;

thee, for accepting our Collations; who otherwise are by no means worthy that thou ſhouldſt come under our roof; the beſt heart being naturally, a pollured ſtable, a ſtable full of bruitiſh ſins! yet ſince thou waſt pleaſed once to be born in ſuch an one; O diſdain not to be born again there, there make the Ox know his Owner, and the Aſs his Maſters Crib; Let our Underſtanding labour to Comprehend the Myſtery; and our Will ſubmit unto the yoak of Duty.

Seem'd it a ſmall matter to thee, to create us men; and ſet a guard of Angels to protect us? but that thy ſelf ſhouldſt alſo Bow the Heavens and come down, to dwell among us, in us? If Elizabeth admired ſo the condeſcenſion of the bleſſed Virgin, How is it that the Mother of my Lord is come unto me! how much more Cauſe have we, of thankeful wonder? that the Lord of that Mother, nay, of the whole world, is come unto us! And that not empty-handed, but full of Miniſterial Benedictions; One ſpeaking to us not in the old killing accents of Thunder and Lightning, but in our own ſimilitude; changing the rigour of the Law, into the lighter burthen of Faith and Repentance; the Jewiſh bloody Rites, into the eaſier yoak of gentle Sacraments; ſpiritualizing bodily performances, which profit little. O give us open ears and hearts unto that voice of wiſdome; (knowing that fools deſpiſe Inſtruction) that we may hear thy words, for they are ſweet; and not be hearers onely, (deceiving our ſelves as well as others) but Doers of the ſame. Inflame us, Lord, with an ardent love to all thine holy Ordinances; to value thy word

with David, *beyond the Treasures of the East and West; to love the persons, times and places, that are peculiarly devoted to thee; to call the Sabboth a Delight, and their feet beautifull that bring thy messages; to love the House of Prayer, and the place where thine honour dwelleth; to hunger and thirst after righteousness, and thy holy Sacraments. Lord, give us ever of this bread! and (of all Famines) keep us from that, which is not a Famine of bread, or a thirst of water, but of thy holy word, of that which is the meat and drink of souls! To which end (O Christ) vouchsafe us thy spiritual Advent, the guidance and assistance of thy sacred Spirit, without which, all our best services are either enervated, or perverted. O permit not a lying spirit to go forth into the mouths of the Prophets, lest they cause the people to erre! and let not the spirit of Giddiness and Delusion seize the people, lest they abuse their Shepherds, and contemn Religion, and doat upon their fond Imaginations! But O establish us with thy free Spirit, give us grace to attend his secret whispers, and hatch up all good motions into pious actions; not quenching the Spirit, but ventilating and fanning those sparks of Grace, into an holy flame of Zeal and Love; improving those Dewes of Heaven into Flowers of Paradise. Give us (O Lord) a spirit of discerning, to judge of good and evil, both from their originals, meanes, and objects: to try the spirits, whether they be of God, (that is) by his own rule; or whether from those evil Principles of humane Actions, (as by swerving from it) that we may try all things, and hold fast that*

which

which is good. So cleanse the thoughts of our hearts by the inspiration of thy holy Spirit, that we may perfectly love thee, and worthily magnifie thy holy Name, even till thy last great Advent (in as much Majesty, as the first in Humility) thy coming unto judgement: which in spight of all mockers, we believe, that thou shalt come to be our Judge, and pray thee therefore to help thy servants whom thou hast redeemed with thy most precious blood: which being one of the four last things, of most concernment (Heaven and Hell, Death and Judgement) Lord make us all, and that alwayes, most seriously mindful of them, to avoid Hell, to purchase Heaven; to welcome Death, and to stand in Judgement. For these great works, Lord, make us ever careful and industrious; so that at the general Harvest of the world, we may be reaped among the wheat, and not the tares; at the great flock and folding, that the good shepherd may finde us among the Sheep, and not the Goats; at that last great Assize, that we may be of the Court, at least, of the Jury, and not of the Prisoners; and finally, at that glorious wedding of the great Kings Son, we may be of the number of those wiser Virgins, having oyl in our lamps; faith and vigilance in our hearts, may enter with the Bride-groom of our souls, into the Chamber of eternal joyes. Amen. Amen.

The COLLECT For Advent Sunday.

Almighty God, give us Grace that we may caſt away the Works of darkneſs, and put on the Armour of light, now in the time of this mortal life (in the which thy Son Jeſus Chriſt came to viſit us in great Humility) that in the laſt day, when he ſhall come again in his glorious Majeſty, to judge both the quick and the dead, we may riſe to life immortal, through him who liveth and reigneth with thee, and the Holy Ghoſt now and ever, Amen.

The Epiſtle. Rom 13. from Verſe 8. to the end.

The Goſpel. Matth. 21. from Verſe 1. to the 14.

Our Father which art in heaven, &c.

The Grace of our Lord Jeſus Chriſt, &c.

Upon

The Shepheards Luc: 2.



8 *And there were in the same Countrey Shepheards abiding in the feild keeping watch over theire flocke by night.*
9 *And loe the Angell of the Lord came vpon them etc.*
16 *And they came with hast, and found Mary, and Ioseph and the babe lying in a manger*
20 *And the shepheards returned glorifying, and praysing God. etc.*

M. *Pſ.* proper 19, 49, 85. E. 89, 110, 132.

UPON *The Feaſt of Chriſt his Nativity.* D. M. 25.

M. 1 Leſſ. *Iſaiah* 9. *Luke* 2. E. 1 Leſſ. *Iſa.* 7. *Tit.* 3.

DISQUISITION. 3.

THis is the *Foundation Feſtival*, whereupon the whole *fabrick* of the reſt is *raiſed*; and therefore it is, Foundation-like, laid *very deep*, and may well admit of St. *Pauls exclamation*, Ὦ Βάθος, O the unfathomable *Abyſs* thereof! It conſiſteth of an *Hiſtory*, and a *Myſtery*, both pithily contracted by St. *John*, *cap.* 1. *The Word was made Fleſh*: wherein the ſubſtance of the *Myſtery* is expreſſed, and all the * circumſtances of the *Hiſtory* implied. The *holy Waters* of the ſacred Scriptures, are ſtreams (you know) in which the *Lamb* may wade, the *Lion* ſwim, as being fraught with ſome *paſſages* that lie level with the loweſt *capacities*; with other again, that out-top the higheſt *judgements*: and however it be ſafeſt keeping in the *ſhallows*, yet is it ſometime more profitable ſailing in the *deeps*; of which kinde (ſure) is this Text of St. *John*. Difficulty is here my *Theme*, and *Myſtery* my Subject; which if Endeavour be not able throughly to *reſolve*, yet give it leave to *contemplate*, and what we cannot maturely *com-*

Rom. 11. 33.

John 1. 14.

* *Quis? Quid? Ubi? Quibus auxiliis? Cur? Quomodo? Quando?*

prehend in an *holy Amazement*, to admire and wonder at. And so by his *assistance*, of whom I am to treat, I adventure on this *sacred Riddle, Gods* * *Incarnation. The Word was made Flesh.* Christ is the Centre of *Theologie*; to him all the Lines of *Divinity* tend: *Paradise* promised him; the *Law* prefigured him; the *Prophets* foretold him; the *Apostles* preach'd him; and all the *Evangelists* bear witness of him. He was that *Mercy-seat* toward which both *Cherubims* looked; that Seat of *Mercy* which both *Testaments* discover; though peculiarly the *Evangelists* (of all the rest) are *Quadriga Domini*, our Saviours four-wheel'd Chariot, carrying his *Name* and *Glory* through the four Quarters of the World. These (saith * *Lyra*) were prefigured in *Ezekiels vision* of the *four Beasts* with several *faces*; yet (*Rota in rota*) their *Wheels* all of the same form and fashion, running one within another. The first had the face of a *Man*, and that pointing out St. *Matthew*, who describeth principally *Christs* Humane Nature, his *Genealogie* according to the Flesh: *The Book of the Generation of Jesus Christ, the Son of David,* &c. *Mat.* 1. The second had the face of a *Lion*, and that is St. *Mark*, describing him either from the voice of that *Lion roaring* in the *Wilderness*, chap. 1. or as the *Lion* of the tribe of *Judah*, in's *Resurrection*, and triumph over those devouring Lions, *Death* and *Satan*, Mark 1. The third had the face of a *Calf* or *Oxe*, both

* *Hic ille natalis dies, Quo Te Creator arduus Spiravit, & limo indidit, Sermone carnem glutinans.* Prudent. in Hymn. 8. Kal. Januar.

Exod. 37. 9.

* *In Gloss Ordinar. Super* S. Johan.

Matth. 1. 1.

Mark 1. 3.

both with St. *Luke* pointing out *Christs Priestly Office*, whereby he offered up a full propitiatory *sacrifice* for the Sins of all, upon that general *Altar* of the world, his *Cross*, *chap.* 23. The last of them had the lofty countenance of an *Eagle*, and that's St. *John*, here, Christs divinest Herald, who fetcheth his descent from *Heaven*, brings his Pedegree from the *King of kings*, proveth him the Son of *God*. *Communiter ostendunt Christum* (saith *Calvin* on the place) They all indeed joyntly do demonstrate Christ: yet the three former shew us but his Body, as 'twere; but this *Evangelist's* soaring contemplation reacheth not his *Soul* alone, but his *Divinity*; his Eagles Quill delineates Christs eternal Generation. *The Word was made Flesh.* Of which Text I may well say, as St. (*a*) *Hierome* of the *Revelation*, So many *Words*, so many *Mysteries*; so many *Words*, so many *Parts*, the *Tripartition* not at all disranking them: take them as they lie. First, *Persona assumens*; here's the person assuming, and that is *Verbum*, the Word. Secondly, *Natura assumpta*, the Nature assumed, *viz. Caro*, Flesh. Thirdly, *Modus assumendi*, the manner of the assumption, *factum est*, Was made. *The Word was made Flesh.*

In Homine Humanitas, in Leone Regnum, in Vitulo Sacerdotium, in Aquila, Divinitatis Sacramentum. Loco cit.

Λόγος σὰρξ ἐγένετο.

(*a*) *Quot verba tot Mysteria* In Prolog. Galeato.

First, for the *Person*: most Expositors renders this Originall Λόγος, by *Verbum*, the *Word*; though (*b*) some of them reade it, *Sermo*, the *Speech*: Yet this difference of terms, and *various* Lection, need not scruple any, so long as their joynt meaning points at

(*b*) *Cavin, Beza, Bucer, Erasmus.*

one and the same sacred object, the (c) *Eternal Word of God the Father.* The Word. Here's no work for inquisitive *Philosophy*, she cannot conceive how a *Word* should be a substance, or, at most, any other then an aëreal one: but the *Mole* must borrow the *Eagles* eyes, if she would look upon this *Sun. Faith* must here lend *Nature* spectacles, to read this divine *Character*, writ on *fleshly Tables*, and to behold this *Celestial* Word, walking in *humane shape* among us, like us. Yet for the easier extricating our selves out of this *Labyrinth*, let this *Consideration* be an *Ariadne's* thred, *Verbum, quale? Verbum, quare?* to mind circumspectly what manner of Word this is; and why the Word? For the *Quale?* what manner of *Word?* you must know, it could never be tyed within the narrow bands of Letters and (d) Syllables, and therefore is not to be imagined any such as the *written word of God*; much less, grosly, any vocal sound, such as *Man* utters, not to be uttered by him; *sed benedictum illud semen*, &c. but the substance of that blessed *Word* of Promise (saith (e) *Beza*) which God made to *Adam*, *Abraham*, *Isaac* and *Jacob*, and all the faithfull, touching *Man's* Restauration; that powerful *Word, by which all things were made.* I, (f) he onely could repair decayed Mankinde, who builded him at first, and that was this *Omnipotent Word, without which was made nothing that was made, John* 1. No, nothing could be made without *Gods* power and wisdom; and (as (g) *Ludolphus* well observeth) the

(c) Λόγος ἰδιος τῦ πατρός.

(d) *Nec syllabis constat nec voce profertur.* Calv. in loc.

(e) *In loc.*

(f) *Non est qui reficiat nisi qui fecit* Bern. 2. Ser. Nativit.

(g) *Verbum filius, virtus, sapientia Patris, idem sonant.* de vit. Christi.

the Word, the Son, the Power, the Wisdom of God, all are One, and signifie the same second Person of the glorious *Trinity*, *Jesus Christ*, *Coeternal* and *Coequal* with the Father. *Coeternal!* I, this Word was in the beginning; not meaning, that beginning of time, *Gen.* 1. (as *Arrius* heretically forced it) but that of *Eternity*, *John* 1. This Word was from that (*b*) Beginning that had no beginning; not onely before *Abraham* was, but ere ever the *Earth* or *Heavens* were, * *Thou art God from everlasting*, *Psal.* 93. And as Coeternal, so Coequal also, (*i*) *Consubstantial* with the *Father*. John 10. *I and my Father are one*: *One*, to shew communion both of *Power* and *Eternity*; *are*, to shew perfection of *Nature* without confusion of *Substance*. Again, *Unum sumus, non sum*, descants St. *Augustine*, I and the Father *are*, 'tis not said *am*, one; *one*, then, to shew their *Essence* so; *are*, (a plural to confute *Sabellius*) shewing their *Persons* divers. Thus *Christ thought it no Robbery* (as the Apostle speaks) *to be equal with God*, *Phil.* 2. both as to *Coeternity* and *Coessentiality*. How then durst thou, *Arrius*, and thy (*k*) younger brethren, think it so? denying him to be συγκλητον καὶ ὁμόουσιον, of the same eternity and substance with his *Father*? whereby you have committed such a Robbery against his *Glory*, as hath brought your *souls* ('tis to be feared) unto an eternal Execution, and left your *Names* to rot in *Heresie*. For this *Word* was in the *Beginning*, (as I shew'd before) and to banish all doubt,

John 1. 1.

(*b*) *In principio sine principio hoc principium de principio.* Ludolph. ibid.

* מעלם אתה אל

(*i*) Οὐ δὲ ὁμοούσιος, ἀλλ' ὅμοιος.

(*k*) The Pelagians and Socinians.

This

John 1.1. *This Word was God, John* 1. For all which, accept that (l) Fathers *Illustration*; As the *light* diffused from the substance of the Sun, cannot properly be said to be either before or after, but together with the Sun: so may this *Word*, the Son of God, be conceived to flow from the substance of his *Father*, and yet neither to be said before, or after, but together with the *Father*, though begotten by him: Again, as the *light* (spreading over the World) cometh from the Sun, yet remaineth in the Sun; and as the *light* is of the same nature with the Sun, the Sun with the *light*, yet acknowledged two several things: so also this *Son of Righteousness*, though sent from the Father of *Lights* into the world, yet remains he with the Father; and though *Father* and *Son* likewise, be of one and the same substance, yet must we believe divers *Hypostases*, two severall *Existencies*, or *Persons*. Thus, (m) as *Light* of *Light*, so very *God* of very *God*. And if our very *Sense* can finde out somewhat in the *Creature*, that can thus be born (as 'twere) and yet not after, but equal with its *Progenitor*; why should our *Faith* stagger at the like in our (n) *Creator*?

But what does our bold eye so long gazing at the *Light inaccessible*? which therefore (lest it be dimm'd or blinded) we'll remove unto a *lower Object*, and consider *Quare verbum*? why Christ was called the *Word*. Indeed, the Word, both in reference to *himself* and *us*. To himself, it is not said that the (o) *Father*, or that *God* was made flesh, but the

(l) S. Augustinus *de Solis lumine, calore, & motu.*

(m) *Ut Lumen de Lumine, Deus de Deo.* Athanas. creed.

(n) *Et si in creatura aliquid istiusmodi inveniatur, cur hoc in Creatore dubitatur?* S. Aug.

(o) *Non dicit Pater aut Deus caro factus, sed Verbum.* Musc. in loc.

the *Word*, to distinguish him from the *first* and *third Persons*, which were not *incarnate*, *The Word was*, &c. The *Word* (saith another) that none might so much as dream of any carnal *generation*; which (had he been here called *Son*) some *Ignorants* fondly might have fancied, and *Socinus* then, and other *Hereticks*, might have had some seeming reason, to have thought the *Father* was in Time before him. Again, he that vouchsafed to be made *Flesh* for us, vouchsafed also to be called the *Word* for us, for our *capacities*, by a Συγκατάβασις, a figure of Condescension, to express to us, in some sort, that *Divine* Nature, in a term most agreeable to our *understanding*: for the *Word* is a *(p) Metaphorical* expression, borrowed from the similitude of our Minde and Apprehension: For as our words are *cordis proles*, or should be so, at least, the true *Resemblance* of our thoughts; so was this *Word Character Patris*, the *express Image of his Father*, there being the same *(q)* Relation (saith one between the *Father* and the *Word*, as is between our Word and Minde; meaning especially the word of the Minde. For the Schools tell us of a two-fold word *(Oris & Mentis)* one *transient*, *sc.* that of the Mouth, the outward *expression* of the lips; the other *immanent*, that of the Minde, the inward conceit and imagination of the *Soul*: and such a Word (say they) is the Saviour of the world here intituled. For as this *inward Word* may, for long time, be in our minde before, and as long after

Ne quis somniaret carnalem generationem.

Verbum quare?

(p) *Verbum est dictio metaphorica, à similitudine mentis nostræ sumpta.* Bucer in loc.

(q) Λόγῳ πρὸς τὸν πατέρα ἔχει, ὥσπερ πρὸς τὸν τῶν λόγος. Greg. Naz.

after 'tis expreſſed by the outward word of mouth: So, though in theſe laſt times onely *God* ſpake to us by this *Word*, *his Son*, yet was he in the minde, in the boſome of the *Father*, before all time, and though now outwardly declared, ſhall be there for ever: I, ſo the *Word* himſelf tells us, *John* 14. *I am alwayes in the Father, and the Father in me.*

John 14. 11.

Laſtly, moſt conveniently, on both ſides, was *Chriſt* here ſtyled the *Word*, becauſe the *Son* of *God*, (in order to his *Mediatorſhip*) ought to be deſcribed, not onely with reference to his (r) *Father*, whoſe *Word* he was, and from whom he did proceed; but alſo with reference to the *Creature* which he had made, to whom, and for whom he came. Nay further, this Compellation glanceth on thoſe wholeſome *Precepts*, and that ſaving *Doctrine* which he doubly taught *(vivâ voce,* (i.) *vitâ & voce)* both with his Voice and Life: I, what ſo apt a *Title* for him, whoſe very *word* cured Diſeaſes both of *Body* and *Soul*; whoſe *word* commanded the *Elements*, raiſed the *Dead*, and caſt out *Devils*; as this καθ' ἐξοχὴν, by a figure of Excellence, *The Word.* So that we may well conclude (with him *) that no *Name under Heaven* could be found ſo ſuiting *Him*, *whoſe Name alone we can be ſaved by*, as this Λόγος, the *Word.* But why inſiſt I here, like that childe which St. *Auſtine* ſaw, lading at the *Ocean* with a ſpoon? We may take our leave of this Contemplation, with that tongue-tyed Admiration

(r) *Non tantum in comparatione ad patrem, ſed etiam ad creaturam.* Ludolph de vit. Chriſti.

**Non poſſe ſub cœlo ita conveniens Nomen inveniri.* Ludolph. loc. cit.

miration of the Courtly Prophet, *Quis enarrabit*, &c. *Who shall declare his Generation?* Isa. 53. 8. In stead then of *Addition* here, accept an *Application*, and that's a (*f*) Glass of Humane *Misery*, and of the Divine *Mercy*: First, humane Misery; The *Word* fain to be *Incarnate?* Wretched man! how desperate, how hainous were thy Sins, that Giant-like (did στομαχῶ) offered such violence to *heaven*, as, in a sense, to pull *God* from thence! And Was it any less than infinite *Mercy*, that he bowed the *Heavens* and came down, when there was none other Remedy? St. (*t*) *Bernard* (to this purpose) feigns a sweet contention to have been between *Mercy* and *Justice* (about the *Fall* of Man) both thus pleading for themselves, before the Almighty: Behold (saith Mercy) into what a miserable condition thine own Image *Man* is tempted! *Give not thy Darling to the power of the God:* unless thou pity him, thou abandonest me, and so no longer canst be styled a *Father* of *Mercy*. *Justice* (on the contrary) Lord, fulfil thy word on that disobedient *Malefactor*, Man. Let *Adam*, with his whole polluted Spawn, dye the *death*: how else can I subsist, and thou be just? (*u*) This Controversie (saith he) the *Father* sends to the *Son*; and he (the eternal *wisdom* of his Father) thus goes about to reconcile them: Let (*x*) *Death* be turned into a Good, and both then have what they ask for, *sc. Justice* her request, that man dye; and *Mercy* her desire, that dying he obtain a *better life*. But how (say they) can *Death*

(*f*) *Speculum miseræ, & misericordiæ.*

(*t*) In Serm. de Annunciatione.

(*u*) *Hæc missa ad Filium.*

(*x*) *Fiat mors bona.*

so

so *bitter* to Nature, be thus *sweetned*? Why, if one not *liable* to sin and death (saith he) shall out of a free love, and charitable compassion, suffer Death, for so (Death not able to detain one not subject to him) *foramen faciet*, shall make such a breach, such an *hole* in his *Nets*, as shall free, and let out all his other *captives*. Forthwith the *jarring* (y) *sisters* surround the world, to finde out such an happy Ender of their strife. *Justice* walks through the *Earth*, where she findes *none that doth good, no not one*. Psal. 14. men all guilty of the like *transgressions*, cannot help themselves: while *Mercy* searcheth *Heaven*, where Angels blush'd at Mans rebellion; and had they had power, their *Charity* would have began at home, rather to have *restored* their own lost number: so that (with sad *Ceres*) they return heavy, each with a *Non est inventus*, that there is none on earth (saith *Justice*) nor any in heaven (saith *Mercy*) sufficient for this great work, but thou onely the *Eternal Word*. *Whom then have I in heaven but thee? or in earth in comparison of thee?* Psal. 73. Whereat he who is *Compassion* it self, thus comforts and unites them, *Go tell ye the daughter of* Sion, *behold thy King cometh*, Zech. 9. The King of *Heaven*, to take on him (z) the *form* of an earthly Servant; the *God* of *David* becometh the Son of *David*; nay, the Son of *God* the Son of *Man*, that the Son of *Man* might again become the Son of *God*! And was ever Potter so in love with his Clay? And here *Mercy* and *Justice* met

Misericordia perlustrat cœlum.

(y) *Orbem Terrarum veritas.*

Psal. 14. 2.

Quem in cœlis? Quem in terris?

Psal 73. 25.

Zech. 9 9

(z) Μορφὴν Δούλου.

met together, *Righteousness and Peace kissed each other.* The *Civil Law* (you know) permits none to *Adopt* Children, that have any of their own: how then hath the *Love of God abounded towards us*; who albeit he wanted not a *Son*, and that too a *beloved* Son, in whose Obedience He was so *well-pleased*; hath yet vouchsafed us *Adoption!* us strangers, us Enemies, to *cry Abba, Father!* nay, and sent away that *Son* of his *Bosom*, into a persecuting world, that we might receive the *Adoption* of Sons! *Gal.* 4. This was a *sic*, without a *sicut*. *God so loved the world*, *John* 3. as none loved so. This boundless Love of *God* to man (so infinite being their *Disproportion* of excellence) admonisheth men (by an Argument *à Majore*) how they ought to be affectioned one toward another; *Men*, I say, 'twixt whom (unless in some outward *Transitories*,) there's no difference; and he that after a *few years* looks into their *Graves*, shall finde no such great Difference between their *bones*. Love was the old *Christian* γνώρισμα, the Ear-mark of *Christs sheep*, *John* 13. 34. We use to keep that charily, which cost most dearly; You see here the *Price* of *Souls*: not *silver*, *gold*, *or corruptible Things*, 1 *Tim.* 2. onely the *Word* it self could plead our Cause, before the *eternal Judge*. (a) Keep the Jewel of thy *soul*, then, but with so much the more *circumspection*, as 'tis of value, above all other things; that *sin* may not come at it, to defile it, *Lust* to pollute it, *Avarice* to dirty it,

Monet hac effusissima Dilectio, quid nos debemus proximo.

Φιλανθρωπία τῆ θεῆ φιλαδελφίαν τῆ ἀνθρώπε.

1 Tim. 2 6.

(a) *Tanquam Avarus Saeculum.*

it; *Intemperance* to ſully it, *Sacrilege* to Canker it, *Blood* to ſtain it: but keep it unſpotted of the *world*; unſpotted of the *Fleſh*. And that wafts us to the ſecond *word*, and Part of this Diſcourſe, *Natura aſſumpta*; from the *Perſon* aſſuming, to the *Nature* aſſumed, and that is, *Caro, Fleſh. The Word was made Fleſh.*

And here our *Meditations* (like him we Contemplate) deſcend from *Heaven* to *Earth*, from *God* to *Man*, from the *Word* to *Fleſh*: in which till *Chriſt* appeared (ſaith (b) *Bernard*) his *Mercy*, like the *Sun* in a cloud, lay ſomewhat hidden and obſcured. Indeed it was before, before all time, his *Mercy* (like himſelf) from *Everlaſting*; but whence (asks the ſame Father) could it appear in Demonſtration? 'twas *promiſed* 'tis true, but not *perceived*, and therefore of many, of moſt not as yet believed, as the Prophets Complaints do witneſs, *Quis credidit? Who hath believed our report? Iſaiah* 53. But now *Light* ſo ſhined in Darkneſs, that any (unleſs ſuch as are *darkneſs* it ſelf, *John* 1.) may comprehend it: *Capiat & Naturalis* (ſayes the ſame) the very *natural Man* may now perceive the Things that are of *God*, as if *Mercy* had made them obvious even to *ſenſe* alſo; *Credant oculis*, ſuch as before would not believe the Prophets tongues, may now but Credit their own Senſes, *Luke* 24. *Handle me, and ſee me, &c.* and as *Iſrael* could look on *Moſes*, when he had vailed his *Brightneſs*, ſo may we alſo behold this *Light* of

(b) *Priuſquam apparebat humanitas latebat benignitas.* In Serm. de Nativitate. *Promittebatur, non ſentiebatur, ideoque à multis non credebatur.* Ibid.

Iſa. 53. 1.

Luke 24. 39.

the

the world it appearing to us in a *vail* of Flesh; the *Power* of *God* appeared in the *Creation* (all things of nothing,) and equal *wisdom* in *Governing* all things Created; but *Mercy* chiefly displayed her self, when this glorious *Lamp* of *Heaven* became *Eclipsed* by the interposition of an *Earthly Body*, when this *Diamond* was set in *Lead*, when the *Word* was made *Flesh*. I, in *This appeared the bountifulness and Love of God our Saviour toward Man.* Titus 3. 4.

Potentia in Creatione, Sapientia in Gubernatione, sed Misericordia in Incarnatione. Ludolp. de vit. Christi.

Flesh here, though but part, and the unworthiest part of Man, yet is *Synecdochically* taken for the whole Man, for the compleat *humane Nature* (as 'tis *Gen. 6. Deut. 5.* and elsewhere frequently in *Scripture.*) But the Reason, why *Christ's* birth is Denominated from the worst part, *Flesh*, an *Incarnation*, rather than from the better, the *Soul*, an *Inanimation*; is, because this as all other circumstances of his *Nativity*, abounded with miraculous *Humility*: Flesh (I say) involveth here, both the *constitutive* parts of man, *sc.* the rational *Soul*, and humane *Body*: for as in the *Creation*, *God* made man like *himself*, stamping on him his own perfect *Image*; so in this Act of *Re-creation*, of *Redemption*, *God* makes himself like *Man*, assuming his intire Nature; of a Reasonable *Soul*, and Humane *Flesh* subsisting. First, a *reasonable* Soul, which that impious *Heretick Apolinaris* scarce had, when he denied *Christ* to have a *Soul*, and taught that He assumed Flesh unto his *divine* Nature; because this Text men-

Caro totam in-nuit Hominis Naturam.

Apolinaris his Heresy.

tioned onely Flesh, and not a *Soul*: whereas he might as well have thought that all those had no *Souls*, which are so frequently in *Scripture* termed *Flesh*: again, the Text runs, the *Word was made flesh*, and not assumed it. Secondly, an *humane* Body; Flesh, not an aery and Phantastick *vision*, but a reall and substantiall Body, in all things like unto us but *sin*, *Heb.* 4. Blush then you infidel *Marcionites*, that rob *Christ* of his true humane *Body*. *Christ* shall never profit that man, who believes him not to be very Man: for had he not assumed both parts of us, he could never have been a compleat *Saviour* of them both (by that sure Rule) what ever was not *assumed*, was not *healed*: and certainly both parts were sick, and needed this *Physician*, who came to *heal the sick*, *and save that which was lost*. *Matth.* 18. I, our whole humane Nature was *hypostatically* united to his *Deity*; without *diminution* of either, or *confusion* of both: that Nature (c) which he had before, he left not off; and that which he had not, he took upon him; perfect *God* and perfect *man*, and so a perfect *Mediator*, between both, God and Man, 2 *Tim.* 2.

Factum est, non assumpsit. Muscul. in loc.

Heb. 4 15.

Christus non proderit illi homini, qui illum non credit verum hominem. Bern. l. cit. ἀπρόσληπτον. ἀ θεράπευτον. Greg. Naz.

Matth. 18. 11.

(c) *Quod non erat assumptit, quod erat non amisit.* Muscul. in locum.

2 Tim. 2. 5.

Again, this word *Flesh*, (d) sheweth into how vile and abject a condition the Son of *God* for our sakes descended; Flesh, intimating the scum and dregs of humane nature: so that when ever the *Scripture* speaks contemptibly of man, it calls him flesh; as *Gen.* 6. *my Spirit shall not alwayes strive with man, for that*

(d) *Ostendit Carnis Dictio vilem & abjectam conditionem.* Calvinus in locum.

Gen. 6. 3.

that he is alſo Fleſh; (impar congreſſus!) and often in the *Pſalmiſt* ſaith *God*, I know that *they are but Fleſh*, that is, but graſs, a Flower, a Dream, a ſhadow, a nothing. I, fleſh here, ſpeaks all the Frailties and miſeries of our *Mortality*; nay, makes an odious compariſon of us even with the *beaſts* that periſh. Yet ſuch Fleſh as ours, was this Word made (ſaith holy *Bernard.*) He took fleſh not like that of Innocent *Adam* (e), ſubject to neither *Miſery* nor *Death* (in the *Creators* purpoſe) but my miſerable, my painful, my corruptible Fleſh! whence another well obſerves, that the Text runs not, *verbum Homo factum*, that the word was made Man; leſt ſome erroneouſly might think, that (ſince he choſe all the circumſtances of his *Incarnation*) He took the perfect Age and *ſtrength* of Man, avoiding the *weakneſſes* of tender *Infancy*: no (ſaith that (f) Father) *Omnipotence* became impotent, the *Word* it ſelf *ſpeechleſs*, and that *Ancient* of *dayes* an Infant of one day; taking on him not onely the two principal parts of man, *Soul* and *Body*; but thoſe inferiour *Paſſions* alſo and *Infirmities* of both. If we ſearch his Inſide, we ſhall finde ſome kinde of *Ignorance* (as the *Fathers* (g) teach, and himſelf acknowledgeth, *Matth.* 24. that he knew not the *day of Judgement*:) yet this was *Ignorantia invincibilis* (as the School ſpeakes) not a ſinful, becauſe not a *vincible ignorance*, as being of ſuch things as his *Manhood* ought not to know: and if you look again, you

(e) *Carnem aſſumpſit, non Adæ, ſed meam miſeram.* Loco citato.

(f) *Verbum caro. Caro infantilis, caro tenera, caro impotens.* Idem Ibidem.

(g) *Damaſc. & Gregor.* Mat. 24. 36.

may finde in him a Flood of Sorrow, his Soul was περίλυπος, (*i.*) invironed with *Griefs* as an Island with water; yet all this (as he tells the women, *Matth.* 26.) *not for me, but for your selves.* 3. *Christ* had Anger too, *John* 2. while he *scourged the Buyers and Sellers* out of *the Temple* (what think you of the *Buyers* and *Sellers* of the *Temple?*) and this was but anger of *Zeal*, and not of *Envy*; not of any *Revenge*, but onely hate of *Sin*; and such would *God* all Mens were, and that we had none other. And if we consider his *Body*, that was ὁμοιοπαθὴς, subject to like *Infirmities* with us: as *weariness*, John 4.6. *Hunger*, Matth.4.2. *Thirst*, John 4.7. the Prophet gives the total sum, *Isa.* 53.4. *Surely he hath taken our Infirmities, and carried our Sorrows*; I, all our infirmities which are *painful* without sin, but none of those which are *sinful* without *Pain* (as one accurately distinguished) for what Spot could there be in that *Lamb* without *blemish?* As his Type, the *brazen Serpent*, had, you know, *Serpentis figuram non venenum*, the Serpents form but not the Poyson; So He, *hominis Naturam, non peccatum*, had the Nature, not the Sin of Man. And here's a Glass of exquisite *Humility*, and *Patience*; which let us all daily look into, and dress by. *Humility*, the *word* become *Flesh*: what, *Eternity* it self beholding to *Time* for Durance? *Heaven* to Earth for *place?* He that is equal with *God*, deign to be inferiour to *Man?* Take upon him μορφὴν δούλου, the *form* of a *servant?* nay

John 2. 15.

Ira per zelum, non per vitium Aquin.

P. Lombardus magist. Sentien.

Humility.

nay of a worm, and no man? He whoſe *Dwelling is not with fleſh*, Dan. 2. 11. now dwelling with Fleſh, in Fleſh? This addes Example unto Precept, both knit together, Matth. 11. 29. *Learn of me, for I am meek and lowly, &c.* *Intolerabilis eſt impudentia* (Complains that Father) 'Tis more then Shameleſſeneſs, when ſuch *Majeſty* deſcends, and ſuffereth it ſelf to be trod on, that a *Worm* ſhould turn again; when *God* hath made himſelf a *Man*, that any *Man* ſhould make himſelf a *God*, and with as dangerous as daring Ambition, lift himſelf above all *that's called God*, 2 Theſſ. 2. Whoſoever therefore *God* hath Endued with parts, and *Excellencies* above Others, like the full Ears of Corn, ſhould bend the lower; and whom he hath Elevated above the reſt, in wealth and *Honour*, like *Stars* ſhould ſeem the leſſer for their height, yet ſhed their *influences*, Heat, and Luſter: for the *royal Prophet* tells us, that *God ſhall touch the Mountains, and make them ſmoak; but that the Valleys ſhall ſtand ſo thick with Corn, that they ſhall laugh and ſing*: and what elſe, I pray, is an ambitious *Haman*, but a tottering Hill of Sand? which he will *blow* on, that delights to be ſtyled the *Reſiſter of the Proud*, while the poor * *Shepherds*, *Luke* 2. 10. Thoſe valleys of Humility, do laugh and ſing, indeed, ſing for Joy, at the *glad*

Majeſtas in humilitate, æternitas in Tempore, virtus in Infirmitate, Deus in Homine, verbum in Carne. Bernard loco præcitato.

2 Theſſ. 2. 4.

Pſal. 104. 32, 65, 13.

* *Pervigiles paſtorum oculos visLuminis implet*
Angelici, natum celebrans ex virgine Chriſtum.
Inveniunt tectum pannis: præſepe jacenti
Cuna erat: Exultans alacres, & numen adorant.
Prudent. in Enchirid.

Tydings of their *Saviour*, delivered them by *Angels*. I, none so worthy the first News of this meek *Lamb* of *God*, as those *vigilant*, those *humble* Shepherds. *Lord* make us all then, rather fruitful valleys, than such barren Mountains: for as the *(b) Oracle* you know, told the Roman brothers, that He who first saluted his Mother, should be King; which *Brutus* rightly understood of the Earth, falling down on that, while the rest vainly wantoned after their Carnal *Mother*: so the Oracle of *Truth* tells us, that not he who follows his *haughty Mother* world, through Pride or Avarice, but he that acknowledgeth the *Earth* his Mother, embracing *Humility* that Mother of the *Graces*, He shall reign, and that in a Cælestiall *Kingdome*. Matth. 5. *Blessed are the poor in Spirit, for their's is the Kingdom of Heaven.*

(b) *Livius in Hist.*

Matth. 5. 3.

Nor is there hence less *Patience* to be Learned, than *Humility*. Seest thou Him, whom Heaven and the *heaven* of *heavens* cannot contain, pent up in a narrow vault of Flesh? and canst thou be discontented with thy larger Portion? The Word it self here speechless, and without a voice: yet afterward having one, He *opened* not *his mouth*; *dumb before the Shearers*; being *reviled*, he *reviled not* againe: and should not this teach us *Patience* enough, being provoked to restrain our Tongue, and our *Lips* that they speak no guile? Again, He that was clothed with *Light*, and girded about with *Power*, is here enwrapt, *Panno-*

Verbum fari non potuit.

Psal. 55.

fis

sis Ligamentis, in despicable Rags, to teach us, having *Food* and *Raiment* (though the meanest) to be therewith *Contented*. See here, the greatest *King* hath no fairer *Court* than a foul *Stable*, no other *Throne* than a *Cratch*, no better Attendants than a poor *Virgin* and a *Carpenter*, but some worse, *&c.* the *Beasts*; nor can he quietly injoy so easie Miseries, being no sooner *born* almost than *persecuted*, this *Lamb* straight hunted by the *Fox*, *Herod seeks the Babe's Life to destroy it*, *Matth.* 2. What does all this obscuring and *molesting* of himself, but instruct us in the *mystery* of self-denial? how does it encourage us to a chearful *Patience* under that *Poverty*, or *Dishonour*, which himself hath *sanctified*? Patience, I, This (saith *Bernard*) that (*i*) *Stable* preacheth to us; This the *Cratch*; This, those tender infant *Members* cry out unto us; This (you see) is that *heaven-lov'd* virtue, which our blessed *Saviour* brought with him into the world, and going out of it left behinde him, *Luke* 21. 19. Ἐν τῇ ὑπομονῇ, in *Patience Possess your Souls*. Κτήσασθε τὰς ψυχὰς, as though without this virtue, no man were *Compos Animæ*, true *Possessour* of his *Soul*: we know not how long (or rather how little while) we may Possess ought else. Riches making her self wings (saith *Solomon*, *Prov.* 23.) as well as others for them; *Honour* as fugitive, as the Opinion of the giver of it; *Friends*, in adversity, like *Leaves* in Autumn fall from the Trees, and with St. *Peter*, *They* know not

Matth. 2. 13.

(*i*) *Hoc flabulum illud prædicat; Hoc præsepe clamat; hoc membra illa infantilia manifestè annunciant.* Serm. in Nativitate.

Prov. 23. 5.

the man; (k) *Pleasures* (like Bees) flye away, leaving more *Sting* then *Honey*; nay, life it self is not in our Possession (having always the *sentence of Death in our selves*, 2 Cor. 1. 9.) we had need secure something, endeavour to possess our *Souls*, and then *we secure* all; and that you see, is onely to be done with *Patience*. And if you please, here begin the Practice, while I give a brief Account of the third and last part of this Disquisition, the *Modus assumendi*, (*i.*) the *manner* how the *Word* became *Flesh*, and that is, *Factum est*, was made. As *Christ*, though but one *Person*, consisted of two *distinct* (l) *Natures*, *Divine* and *Humane*; So had *each* of them a peculiar *Generation*, Eternal, Temporal: according to the *first*, which we have heard, our (m) *Creed* teacheth us, that he *was not made*, *nor created*, but *begotten*; according to this *second* (now in hand) the Text tells us not, he was begotten, or Created, *but made*: the Phrase is frequent, doubled, *Gal.* 4. 4. *God sent his Son made of a woman*, γενόμενον, *made under the Law, to Redeem us that were under the Law.* And so *Phil.* 2. 7. He was made in the (n) Likeness of Men, (*i.*) born of the substance of his *Mother*, after the accustomed time of our *Accretion* in the womb. So the *Evangelist* expressly, *Luke* 2. 6. *when the dayes were accomplished, that she should be delivered* (not till then) *she brought forth her first-born Son.* How dead hath this Truth struck the *Valentinians*, who Pictured our *Saviour*, like

(k) *Habet omnis hoc voluptas, Apiumque par volantum, ubi grata mella fudit, fugit, et stimulos agit furentes.* Boet. de Con. Phil.

(l) *Emerge dulcis pusio, quem Matris edit Castitas, parens & expers Conjugis, Mediator, duplex genus.* Prud. Hymn. 8 Kal. Januar.

(m) The *Athanasian* Creed.

(n) *More Aliorum stat Dominus per 9. menses utero inclusus.* Ludolph. de vit. Christi.

a *Childe* with a *Croſs* upon his ſhoulders, ſliding down from *Heaven!* intimating that he brought his *Body* from thence, ſo paſſing thorough his *Mother*, but as water thorough a *Conduit-Pipe*. Impious *Blaſphemers*, whom Hell ('tis to be feared) now worthily burns for *Hereticks! Heaven* is the ſcene of *Spirits*, Earth of *Fleſh*, and there was his made, as it became him (ſaith St. *Paul*) *to be made* in all things *like his brethren*, *Heb.* 2. witneſs all the main Circumſtances of *Time*, *Place*, and *Perſon*. The *perſon* of whom he was pleaſed to be *Incarnate*, was the B. *Virgin Mary* (while all the *Dames* of *Iſrael* were ambitious to be the *Mother* of the *Meſsiah*) ſhe was the *bleſſed among women* (yet worthier of our *Praiſe* than *Prayers*) ſhe was the daughter of *Joakim* and *Anna* of the Tribe of *Judah*, deſcended from the Loins of *David*; whence *Chriſt* was the *Lion of the Tribe of Judah*, and the *Branch ſprung from out the root of Jeſs*. Iſa. 11. To this end, (ſaith holy *Bernard*) an *Angel* ſalutes a *Virgin*; the *Virgin* believes the *Angel*; the *Holy Ghoſt* overſhadowes the *Believer*; the overſhadowed bringeth forth her *firſt-born* Son; the *Bringer-forth* remaining ſtill a *Virgin*: her *firſt-born* Son (ſaith * *Beda*) Not intimating ſhe had any afterward (as *Helvidius* falſly thought, and taught) but ſhewing ſhe had none before; being, *Semper Virgo*; before, in, and after her *Conception* an unſtained *Virgin*. Sure the old *heathen Romans* thought, there could never come any ſuch Thing to paſs, when they

Hæreſis Valentiniana.

Heb. 2. 17.

Iſa. 11.

Angelus nunciat, virgo credit, ſpiritus obumbrat, Virgo parit, virgo permanet. In Nativit.

* *Non ut poſt quem alius, ſed ante quem nullus.*

they called their Temple of *Bacchus*, *Templum Pacis Æternum*, the perpetual Temple of *Peace*; because the *Oracle* at *Delphos* had told them that it should stand, *dum peperit virgo*, until a *Virgin* should bring forth: and so it did, for when *Christ* was born (the Story saith) it fell, He being born of a *Virgin*, and my * *Author* tells us, that some of the *Ægyptians* (I know not by what instinct) erected an *Altar*, *Virgini paritura*, to a *Virgin* that should bring forth: and certainly this is it that *God* would have all the world to wonder at. *Isa.* 43. *Behold I will do a new thing*, &c. The *Rod* of *Aaron* (you know) brought forth (o) without the *sap* of Earth; to *Type* out this same fruitful *Virgin*: Yet withall she was *Virgo Desponsata*, though *Christ* was born of a *Virgin*, 'twas of one *Espoused* to a Man; to shew his Coming effectual to *both* states of Life; to *sanctifie* the *Single*, and the *Married*: (not to prefer, or to disparage either) of a *Virgin*, as most fit, that if *God* himself be to be born, no other than a *Virgin* miraculously should bear him: 2. That He who in the *Heavens* had a *Father* without a *Mother*, should on *Earth* have a *Mother* without a *Father*: and lastly, that as the first *Adam* of the *Virgin*-Earth was made *Flesh*, so this second *Adam*, of *Virgin*-Flesh should be made *Man*. But why of an *Espoused Virgin*?

* *Cœlius Rhodig. In Lection. Antiqu.*

Isa. 43. 19.

(o) *Virga* Aaron *protulit Fructum sine plantatione*, Maria *filium sine commixtione.* Ludolph.

Congruum fuit si Deus nasci voluit, non nisi de virgine nascereture. Bern. Ibid.

Qui in cœlis patrem sine matre habuit, in terris matrem sine patre voluit. Dimiscen

Why, first, *ob remotionem suspicionis*, to remove all suspition of the injured *Law*; by which pretence, *Herod* and the *Jews* might

might elſe have ſeemed juſtly to perſecute *Chriſt*, as one adulterouſly born. 2. Of one Eſpouſed, *ad ſuſtentationem ſolatii*, for the Comfortable Aid, and *Aſſiſtance* of the Tender *Virgin* and *Infant*, eſpecially in their Flight to *Egypt*, and other tedious *Travails*. Laſtly, Eſpouſed, *ad Declarationem Myſterii*, to ſhadow out the *Myſtery*, of *Chriſt* eſpouſed to his *Church*: whoſe Children we are, ſhe notwithſtanding an undefiled *Virgin*, *without ſpot or wrinkle*, Epheſ. 5. Epheſ. 5. 27.

Thus (you ſee) *Chriſt* will be born of a *Virgin*, that is, of a pure immaculate and unpolluted *Soul*, not of an *Heart* inamoured on *ſinful pleaſures*, *wedded* to the *world*, or defiled with *ſpiritual* Fornications; not in the *Minde* dirtyed with *Avarice* or *Sacrilege*, ſtained with the *blood* of *Innocents*, or blotted with the *ſpots* of *Malice* and *uncharitableneſs*: no, but in the *virgin-Soul*, whoſe Beauty is made up both of the *white* of Innocence, and the *Bluſh* of Penitence; the *virgin-ſoul*, whereon *Satan* hath begot no Brats of *Crying* Sins; the *Soul* which is, *raſa Tabula*, a ſpotleſs Leaf, whereon are writ no *Characters* of Vice; the Soul that's pure, or groaneth to be ſo: *talis Anima virgo Cenſetur*, ſuch a *Soul* is a fit virgin for the *Holy Ghoſt* to overſhadow, and Conceive her *Saviour*. Yet withal, the *Soul* that conceives *Chriſt*, muſt be Eſpouſed too, that is, all its affections *fixed* on ſome one beloved Object, and that *Object*, *God*; * leſt fickly (p) wandring, ſometime to the *world*, ſome-

Qualis Anima virgo cenſetur. S. Auguſtine.

* Pſal. 108. 1.

(p) *Nec in incerto vagetur Animus, nunc hoc nunc illud amans.* Ludolphus.

sometimes to the *Flesh* (like *Dinah*) it should at length return deflowred. Now (in a word) therefore was *Christ* born according to the flesh, that we might be *regenerated* according to the *Spirit*, that his *(q) natural* might be our *spiritual* Birth: oh *let him then, let him be born in us again,* Gal. 4. 19. Happier was the *virgin Mary*, in Conceiving *Christ* in her *Soul*, than in her Body: indeed, *happy were the paps that gave him suck*; but *blessed are all Those that hear his word* and *keep it*. But taking leave of the *Person*, let us next observe the *Time* of his *Incarnation*, and that was a Time of peculiar *Designation* (though computations vary, nor is it much material;) *Christ* not being subjected to the necessity or chance of time (like others) but as Lord and Maker of it, He chose his opportunity, took his own time, wherein he would be born; which the Apostle calls the *Fulness* of it, *Gal.* 4. ἐν πληρώματι τῦ χρόνυ, which was, as most agree (from the * old *Tradition* of the Worlds lasting just 6000. years) well toward the 4000th. year, *Scaliger*, *Reusner*, and *Calvin* say, *Christ* was born *Anno Mundi* 3947. Others say, in the year following, as *Func.* and *Helv.* in their *Chronologies*. *Dionysius* the less, with others, think two years after that, being 3950. while others again *Anno* 3970. Nor need this variety cause any great scruple or distraction (no more then in the Dominical day) so it be solemnized as near as may be (though the punctual hours in some cases

(q) *Ideo natus est Christus secundum carnem, ut nos renascèremur secundum spiritum.* Bern.

Fœlicior virgo Christum in corde, quam in gremio concipiens. Augustinus.

Elegit suum Nascendi tempus.

Gal. 4. 5.

* Of *Rabbi Elias*, observing the Hebrew Letter ה (which is the numerical of 1000) six times repeated in the first of *Genesis*, and that of the *Psalmist*, Psal. 90. 4. &c.

caſes cannot be retained:) and if our Clocks accord not twenty four hours (ſome ſtriking moſt, when others feweſt;) or ſcarce three Neighbours meet in the relation of a ſtory, done among themſelves; how eaſily may the moſt faithful *Chronologers* diſſent a little, about the motion of the Wheels of Time, that have been ſo long, ſo long a running? Beſides, that ſpeech of our *bleſſed Lord* to his Apoſtles, *Acts* 1. It is not for you to know the * times and the ſeaſons, &c. (ſaith St. *Auguſtine*) puts all *Arithmeticians* out of their numbers, ſhuffling their Counters into a Bag of Ignorance. And indeed, Where the *Scripture* hath not a Tongue, it is *Piety* for us, to have neither Eye, nor Ear: and therefore, not to follow the wanton *Poſtillers* to the very Year, nay, Moneth, and Day, and Hour of *Chriſt's Nativity*; we may with more modeſty, and certainty, collect it to have been about the two and fortieth year of the reign of Peaceful *Octavianus* (commonly called *Auguſtus*) Hiſtory telling us, that that was the year of the general Taxing, and the Scripture telling us, that was the time of the Birth of *Chriſt*, *Luke* 2. And therefore then was the time for *Shiloh's* coming; *Herod* the ſon of *Antipater* an *Idumæan*, being King of *Judæa*, and ſo the *Scepter* departing from *Juda*, *Gen.* 49. Then, when all the *Propheſies* were accompliſhed, all Types and Shadows ſubſtanced, then was the *fulneſs of time*, for *Chriſt's Nativity*; and then more particularly ſhortly after

Acts 1. 7.

* Though this look ſomewhat more on future then on paſt Events.

Omnes calculatorum digitos, &c.

Pia eſt ignorantia Dei Arcana non ſcrutari.

Luke 2.

Joſeph. lib. 14. c. 17.

Gen. 49. 10.

(q) *Quid est quod arctum circulum Sol jam recurrens deserit? Christúsne terris nascitur Qui lucis auget Tramitem?* Prud. Hym. 8 Kal. Januar.

after the (q) Winter Solstice, when night grows shorter, and dayes longer, to shew, that now shadows were shortning, dark ignorance diminishing, and the *glorious light* of divine knowledge increasing, *John* 3. 30. And punctually St. *Augustine* is for the twenty fifth of *December* (in *Psal.* 132.) and St. * *Chrysost.* hath wrote a golden Oration in behalf of this Day, and the Pieties due to it. And here let us borrow a little time, to glance on the place where the Lord was laid, and that was * *Bethlem*, as the *Pharisees* could tell *Herod* out of the *Prophet Micah. And thou Bethlem*, &c. *out of thee shall he come*, &c. But why there? *Is it not a little one?* Yes, therefore he chose it, that chose all the circumstances of his Life and Death, To teach us to choose the lowest rooms at *Feasts*, or *Synagogues*, and to be contented with our meanest accommodations, as all exceeding his, whose whole life was but a continued Passion; (as one saith) others *Dye Martyrs*, but *he* was born a *Martyr*: *Christ* found a kinde of *Golgotha*, even in *Bethlem*; his birth and death being, as it were, but one protracted act; his *Christmas Day*, and his *Good Friday*, but the Evening and the Morning of his *Passion*: Born among Beasts, lived among worse, dyed among Thieves: Born in the meanest Town, the meanest House, the meanest

* Tom. 5. Edit. Savil.

* *Bethleem caput est orbis, quâ natus Jesus, Orbis Principium, Caput ipsum Principiorum. Urbs hominem Christum genuit, qui Christus agebat Ante Deus, quam sol fieret, quam Lucifer esset.* Prudent. in Enchirid.

Micah 6. 2.

Ut nos doceret humilia eligere.

D^r. *Donne, in Festo Nativ.*

meaneſt Room: the Prophets may well call it his *coming down*; the Apoſtles κένωσιν, his *emptying of himſelf*, &c. *Bethlem*, an Inn, a Stable; and yet theſe not without their intimations. In *Bethlem*, where *Boaz* the *Jew*, and *Ruth* the *Gentile*, were married, *Ruth* 4. there was he born (*i.*) God and *Fleſh* married, who married *Jew* and *Gentile* into one Flock together. The *Inn*, *domus populi*, Entertains him, that was to entertain all comers, *ſalvator populi*. The *Houſe* of the people, receives the *Saviour* of the people; and the *Stable* ſtill more extends his *Grace* unto the *fouleſt ſinner*, ſo *repentant*. Again, *Bethlem* was the City of (r) *David*, and Nurſery of *Kings*, of whoſe linage he was; and though born in *Bethlem*, by occaſion of the taxing, yet conceived a *Nazarite* (thence came this good, in ſpight of all ill Proverbs) *Luke* 1. That Town of *Ephrata*, which as it ſignifies *fruitfulneſs*, is a Region not onely of *Wood*, but of *Wine*, ſaith *Adricomius*; and *Bethlem* ſignifying an *Houſe of Bread*, Affords us this *comfortable extract*, that the *Word made Fleſh* in the Houſe of Bread, and Region of Wine, leads us to the Arms of *Chriſt*, in the bleſſed Sacrament worthily received. Thus have we repreſented ſomewhat of that Μέγα μυστήριον, *that Great Myſtery*, *God manifeſted in the fleſh*, &c. The *Riddle* which the very *Angels*, as well as men deſired, παρακύπτειν, (*i.*) To pry into (as through the Hangings) of which we may ſay, as *Moſes*, *Deut.* 4. Was *there ever ſuch a thing as this?*

Ruth 4. 13.

(r) *Quia ibi natus & unctus David.* Ludolph. de vit. Chriſti.

Luke 1. 55.

Adricom. Delphius. f. 41.

בית לחם

1 Tim. 3. 13.

1 Pet. 1. 12.

Deut. 4 32.

For

For this *Mystery* (as well as the *Virgin Mary*) the *Holy Ghost* hath overshadowed; yet may we also say of it (as the Lepers in another case, 2 *Kings* 7.) This is a day of good tyding: as it is the greatest of *Miracles*, so it is the highest of *Benefits*, bestowed upon mankinde. This, wherein the Deity and Humane Nature were mutually espoused, without either present confusion, or future separation; by an incomprehensible *Hypostasis*, an ineffable union. For which then, let *curiosity* be turned into *gratitude*, and That be expessed in *Hospitality* and *Devotion* joyned; lest like *Israel*, we proclaim an Holy day to *Jehovah*, and *worship a Calf*, *Exod.* 32. that so this eminent Festival, may make up those three wonders * of the World, *viz.* *God* and *Man*, *Mother* and *Virgin*, *Faith* and our *Heart united*.

2 King. 7 9. *Maximum miraculorum & beneficiorum.*

Isa. 13. 8.

Exod. 32. 8.

* *Conjuncta ad invicem Deus & Homo, Mater & virgo, Fides & cor humanum.* Ber. in Fest. Nativ.

Poem 3. {On the Nativity.}

THis *Day* (as *Bridal* of the Earth and Sky)
Marries our humane *Flesh* to the *most High*;
The happy *Issues* of which glorious *Match*,
Blessings, through all parts of the *world*, dispatch;
Heav'n shines with brighter *Rayes*, while on *Earth* grow
More Cordial *Plants*, and *Seas* with *Comforts* flow:
Angels and *Men* with Combin'd *Harmony*,
Contend to sing this *Epithalamy*:
Glory to *God*, and *Joy* to all above,
While *Earth* is Crown'd with *plenty*, *Man* with *Love*.

This

This is the gladsom *Natalitial* Day
Wherein (like a rich *Diamond* set in Clay)
Our *humane* Nature and the Power *Divine*,
(Both to our *Joy* and *wonder*) did *Combine*.
What else (at this time) means the *jealous* Sun
So fast, from the Congealing *Pole*, to run?
Is't not because he sees the *God* of might
Now born, obscures, or else augments his *Light*?
Stupendious *Babe*, Thou dost amaze our *sense*
To see Thee born of *virgin*-Innocence!
And thereby the sole helpful *Mediator*,
A *single* Person, yet a *double* Nature:
Light flows from *Light*, yet in its *Fount* resides,
So *Christ* from *God*, yet *God* in *Christ* abides.
Strange *Mystery!* here's an *Eternal* Son!
Who can declare his Generation?
What *Plume* can reach this *Eagle* 'bove the Clouds?
Yet *deigns* to be Enwrap'd in *Infant*-shrowds!
Who when our *Sin* and *Sorrow* were at strife,
To lay them both, both *took* and *laid down* Life;
Born of a *Maid*, that was both *Spouse* and *Mother*,
He being in all (excepting *Sin*) our *Brother*:
None but a *virgin*-Soul *Christs* presence wins,
Where *Satan* hath begot no *Crying Sins!*
Yet *of an Espous'd Virgin* born was He,
That *both Estates* allows their *Dignity*.
While *Earthworms* Pride themselves in *Courts*, the best
Room is a *Stable* for this *heavenly Guest*,
Though Cradled in a *Manger*, yet in Mindes
Stabled in *Sin*, a fouler Room He findes!
This *Landlord* that doth all men *Entertain*
Who piously address, *himself* is fain
To Lodge in a poor *Inn*, that common place
Well pointing out, his *Universal Grace*;

Who *Angels* did Create, with *Oxen* lies,
Fit *Types* of his atoning *Sacrifice!*
The *Ass* too not deny'd his *Company*,
Emblem's strange *Patience*, and *Humility*;
Yet happy, (if like them) *we* own our *Lord*,
Resigne our *Crib* to him, our All afford;
Who so *Descended* from his radiant *Crown*
To beat our *Pride*, and haughty *Passions* down:
And all this, *for us*, did he freely act,
Oppos'd (on our part) by each *sinful* Fact!
Oh let not his *Approach* (which now Invites)
Finde us th' inhospitable *Bethlemites!*
Lest, to *Himself* or *Servants*, this *Neglect*
Cause Him our *Suits* hereafter to Reject,
When we shall at that great *Bride-Chamber* knock,
He *scoff* our *Pleas*, and our *Petitions* mock!
Shall *Angels* sing, and shall *men* silent be?
Christs Birth was not for *Them* (good man) but *Thee*.
If *Stars* and *Angels* cannot make men *wise*,
Christs Laud, from *Babes* and *Sucklings* mouths shall rise:
If Learned *Doctors* will not take the Hint,
Plebeian Tongues shall be his *Praises* Mint;
Shepherds shall Chant it in their *Countrey Layes*,
Rather then shall such *wonders* want their *Praise*.
I, faithful *Shepherds* will this *Lamb* Declare,
For whom the whole *Flock* doth the better Fare;
Nay this *Lamb* is a *Shepherd*, that can keep
The ravenous *Wolf* from his indanger'd *Sheep*,
Reducing home the *strayes*; whose numerous Fold
Both *Jews* and *Gentiles*, in one *Flock*, doth hold:
But those *ill Shepherds* are, who not Enlarge
These *happy Tydings*, Duly, to their *Charge*.
Let *us* then (with intensest Ardor) *sing*
Carols of *Angels*, to this *glorious King*;

And

And in joynt *Conſort* may *both* ſtill aſpire,
Till *All* make up one *Halle-lu-jah* Quire.

PRAYER 3. {On the Nativity.}

O *Eternal Mercy, who (when Man had forfeited his ſtate of happineſs, and Sinned himſelf into an irrecoverable Miſery) wert pleaſed, in Compaſſion, to bethink thee of a remedy, of a means of a Redintegration; when as it had been equal Glory to thy Juſtice, to have thrown him down to Hell with thoſe offending Angels! but to Effect this by the debaſing of thy Son (when other means enough were obvious to thee) thine own, thine onely, thy beloved Son; This was a love beyond the love of women, beyond the Apprehenſion of men, a love infinite like thy ſelf, for which we bleſs thee; a Myſtery which the Angels are ambitious to diſcern. Eternity entred the Kalender of time, Immenſity comprehended, Infinity incloſed, the Deity incarnated, and a Mercy which men have cauſe enough ever to Admire. Lord what is man that thou art mindful of him? or the ſon of man that thou viſiteſt him? that thou eternal Son of the Almighty Father, that thou viſiteſt him, as a Phyſician, the onely good Phyſician, that viſiteſt without a Fee, or ever Fail of Cure; that thou viſiteſt him, him bedrid on the Couch of Sin! ſick unto death, otherwiſe to death eternal, his Diſeaſe paſt Remedy, Hope, and Patience: Oh infinite Goodneſs! that thou ſhouldeſt humble*

thy self from a Creator to a Curer of Soul and Body, and thus personally descend to visit him: Him too rather then the fallen Angels (this strangely exalts the Mercy) those ninety nine thou lettest go in the wilderness, taking up this one lost sheep Mankinde! Although it had been a less debasing of thy sacred Person, to have assumed an Angelical rather than an humane Nature; for then (we know) thou needest not to have left thy Celestial Throne, needest not have born the burthen of a Body, nor that Body the burthen of those many hard and ignoble circumstances, at thy birth and afterward; and especially, not the burthen of thy Cross, and what was heavier our Sins; but if that had been the less dishonour, yet we must thankefully acknowledge, this was so much the greater love, by how much thou wast more distant in dignity from men then Angels: for which we Laud and magnifie thy glorious Name, evermore praising thee, and saying, Whom have we in Heaven but thee? or on Earth in Comparison of thee? whom in heaven, as a sufficient Mediator? whom on earth, as an exalter of our Nature? we adore thy goodness, O Lord, we Triumph in thy Clemency that for us men and our Salvation, thou vouchsafest to come down from Heaven, like a River of Balsom flowing from an Hill of Pleasure, to water and refresh a desolate wilderness, to wash and cleanse our wilderness of Sin: and that (without any other motive) but of thine own good will and pleasure, thou tookest upon thee to deliver man, and didst not abhor the virgins womb; for which our Souls (with hers) do magnifie Thee, O Lord, and our spirit

rejoyceth

rejoyceth in thee our Saviour: Rejoyceth to ſee that divine Word made Fleſh and dwell among us. As thou haſt begun, ſo (O Lord) multiply this happy Correſpondence between Heaven and Earth; as thou waſt pleaſed this day to come down to us, ſo henceforth draw us up to thee, by the magnetick Efficacies of Faith and Love; Let thy Grace and Mercy, let our Prayers and Praiſes be alwayes like the Angels of Jacob's *Ladder, Aſcending and deſcending: give us more holy confidence, and humble boldneſs at the throne of Grace, ſince thou art pleaſed to become our Brother, and our own Fleſh: Spiritualize our Nature, and give us grace to endeavour ſome conformities of holineſs; Let that Cratch and Stable (thy hard Accommodations) ſchool us to humility and patience, to ſobriety and temperance, to contentedneſs in all conditions. Let thy bounty lead us to hoſpitality and charity, to giving and forgiving, and communicate to us the Efficacy and merits of all thy Actions and Paſſions; that we may alſo be now born again, and this the day of our Regeneration: to which end, create in us new hearts (O Lord) and renew right ſpirits within us. The Sun brings forth all other dayes, but this day brought forth the Sun, even Thee the Son of righteouſneſs; who (as thou wert born to us, in the Angels phraſe) vouchſafe to be born in us alſo, that henceforth we live not, but Thou in us: Let thy holy Spirit of whom thou waſt conceived, beget Thee in us by the immortal ſeed of the word; let our faith conceive thee, our Converſation bring thee forth, our love Embrace thee, our Devotions Entertain thee; and*

Retain thee till thy second coming; for else alas there will be little comfort, in thy approach unto our Nature by Incarnation, unless thou draw near us by thy more intimate and spiritual Approximation; that so our persons may be united unto thine, by love and obedience, by the unity of the Spirit, and the bond of Peace; until this mystical union here, of Grace, be swallowed up into a real and inseparable Consociation above in Glory.

Jehovah-Jesu, who hast not onely advanced, but also consecrated our humane Nature to the Deity, teach us to make true estimate of our selves, not as thorough Pride, Vain-glory, or miscall'd self-love, but in reflection on thy love of Souls, and sanctifying of Bodies: to value a soul above the world and all things in it: and to account our bodies as Temples of the Holy Ghost, our souls Priests of those Temples, and both a living Sacrifice; neither to be profaned with impure lusts, or sacrilegiously transferred to the service of that lower Trinity, the World, the Flesh, the Devil, but devoted to the most High, as things dedicated to sacred uses, as thy members, not to be defiled with pollutions, but vessels to be possessed in sobriety and holiness, because thou dear Jesu, hast already, and wilt hereafter make them vessels of honour, and of mercy. Mean time, oh give us thine Assistance, lend us an hand to draw us nearer daily and nearer unto thee, by the strictnesses of sanctity, and zealous Imitation of those Pieties, which thou hast left as Patterns for us to follow; that so living with thee, in the proportions of an

holy

holy Life; we may dye with thee by Mortification and untired Patience; and at length reign with thee in those true Felicities, which last unto eternal Ages. Amen.

The COLLECT.

Almighty God, which hast given us thy onely begotten Son, to take our nature upon him, and this day to be born of a pure Virgin; Grant that we being regenerate, and made thy children, by Adoption and Grace, may daily be renewed by thy holy Spirit, through the same, our Lord Jesus Christ; who liveth and reigneth, &c.

The Epistle. Heb. 1. from vers. 1. to 13.

The Gospel. John 1. from vers. 1. to 15.

Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

Psalms for D. M. 26. M. 1 Lesson *Prov* 28. & *Acts* 6. & 7. part.

UPON *Saint Stephens Day.*

E. 1 Less. *Eccles.* 4. 2 *Acts* 7. from *v* 30. to *v.* 55.

DISQUISITION. 4.

YEsterday presented a *Nativity*, and this a *Martyrdome* (like a Deaths-head served up at a *Festival*:) the *Church* thereby, first tacitly intimating *humane Condition*, both our *natural* and *accidental frailty*, how near our End bordereth on our Birth! And yet how many outward dangers (equalling inward diseases) hasten the pace of precipitating Nature! not more pores in the body, then several doors to let in Death! Our life, for one sole ingress, having many thousand outlets. And secondly, expressly desirous (by joyning these two Festivals) that we should all learn to live well, as *Christ*; and to *dye well*, as St. *Stephen*: (saith holy *Austin*) yesterday we celebrated the *Birth* of that heavenly King of *Martyrs* born into the *World*, and to day the * *first fruits* of *Martyrs* going out of the World. It

Finis ab origine pendet.

Vitæ unicus introitus, mille exitus.

Idco natus est Dominus ut moreretur pro servo, ne servus deficeret mori pro Domino.

In Sermone de S. Stepban.

* *Primus init Stephanus mercedem sanguinis, imbre Afflictus Lapidum, Christum tamen ille Cruentus Inter saxa rogat, ne sit Lapidatio Fraudi Hostibus; O primæ Pietas miranda Coronæ!*

Prudent. in Enchirid.

The stoning of S^t Steven Acts 7



58 And cast him out of the Citty, and stoned him: and y^e witnesses layd downe there clothes at a young mans feete named Saul

59 And they stoned Steuen, who called on God and s^d Lord Iesus receive my spirit.

60 And hee kneeled downe, and cried with a loud

P. 72 voyce, Lord, lay not this sinne to their charge etc.

but that they ſtopt him there, with a *Conſtructive Blaſphemy*, becoming *Accuſers, Judges*, and *Executioners* all at once! See the *Prejudice* and *Partiality* of *Malice!* when *Herod*
Acts 12. 21. made that tedious *Harangue* to them, *Acts* 12. that was ſtuffed out with fawning *Apologies*, for his Tyranny and Exactions; They cry out *Blaſphemouſly* enough, *'Tis the voice of God, and not of Man:* till an immediate *Judgement* Ecchoed him a Worm, and no Man! But S. *Stephen* here wooing them with a ſtrong and ſerious exhortation (which was indeed the *voice of God* as well as Man) for their
Acts 7. *Converſion*; They Conſtrue it for *Blaſphemy!* or like *Adders* they ſtop their Ears *againſt the wiſe Charmers*, Verſ. 57. will hear no more, either of his *Counſel*, or Complaints, but Raved and ran upon him with united *malice*, *Verſ.* 58. preſently beginning their perſecution with their tongues and teeth, *Verſ.* 54. gnaſhing on him with, &c. (that *ſtridor Dentium* being an Action of the Damned!) beſide the ſtopping of their ears, and the malice of their tongues, that they could even tear his *Fleſh*, but that their hands *beguiled their mouths*, with as ready and more mortal inſtruments! Yet is there nothing in this ſtory to Countenance or Encourage the *Pſeudomartyrs* of any Heterodox perſwaſion: for though St. *Stephen* full of holy *Magnanimity*, ſpake home and ſtoutly to them, laying the *Blood* of all *the Prophets* at their *Fathers doors*, and his *Maſters* at
Acts 7. their own, *Verſ.* 52. (Teaching men of his

Function

Function Christian Courage, not to be mealy mouthed, when called to Opportunities of vindicating *Truth*, for fear of that *Curse* of the *Fearful*, *Rev.* 21.) Yet is there nothing (I say) in his *Actions* and *Expressions* savouring vain-glorious Aymes, or any fond *Affectation* either of *Martyrdome* or *Fame*; like many of those Ostentatious *Emissaries*, that Compass *Sea* and *Land* to gain a *Proselyte*, as *Matth.* 23. Leaving their own *Country*, to *fish* in the troubled waters of other *Nations*, that they may be *Martyrs* of their own Making, and *Candidates* for *Sainting*. St. *Stephen* here, did not voluntary Rush into this *Danger*, but was *violently* seiz'd on, by the same bloody Hands that but newly had condemned his *Master!* and therefore those that put themselves upon such *voluntary* Hazards (contrary to the *Precept* and *Practice* of our *Saviour*) such as run into *seditious* Dangers by *seducing* forreign *subjects*; may give their *Body to the Fire*, or Halter, without *Charity* (as the Apostle speaks) and having no *Charity* to the *Souls* or Places they *disturb*, may be but justly *buffetted for their faults*; and to be Entred the *Kalender* of *Incendiaries*, that help to set the *world* on fire! St. *Stephen* here saying and doing all, with an Eye of *Faith* and *sincerity*, *stedfastly looking up to Heaven*, and onely upon *Jesus standing at the right Hand of God*, vers. 55. as all good *Christians* ought (without *vanity* or *ostentation*) in their Expressions and performances, to *Run with patience the race that*

Rev. 21. 8.

Matth. 23. 15.

Vid. Dr Dun's *Pseudomartyr.*

1 Cor. 13.

Matth. 10. 23. Luke 4. 29, 30.

Acts 7. 55.

is

is before them, Looking unto Jesus the Authour and Finisher of their Faith, Heb. 12. The *Jewes* had among them *Quatuor magna supplicia*, four special sorts of torments (besides their bonds, and scourgings, and other lighter punishments) which they had borrowed from *Scythians* (the Masters of those Arts) and other cruel Heathens; as the first, was *Burning*, *Genesis* 38. *Daniel* 3. The second, *Casting to wilde Beasts*, *Dan.* 6. (and S. *Pauls Case* supposed by some, ἐθηριομάχησα, 1 *Cor.* 15.) Thirdly, *Stoning*, *Exodus* 19. And lastly, *Crucifying*, *Luke* 23. (as all are frequently to be seen elsewhere in Scripture) But of all, this of stoning was most ordinary among them, as the onely *Deucalion*-race of mankinde (saith * St. *Augustine*) Presently they run to stones, so did they against *Moses*, *Exod.* 17. 4. thus against *Caleb* and *Joshua*, *Josh.* 14. 10. nay against *Christ* himself, *John* 8. 58. oft against St. *Paul*, *Acts* 14. 19. 2 *Cor.* 11. 25. and here against St. *Stephen*; hard hearts unto hard instruments of mischief, whether for their readiness, cheapness, fatalness, I argue not; or as the best Emblems of their flinty nature: but with stones destroyed they this * servant of him, who was the chief Corner-stone, and Rock of his Church, *Jesus Christ*: an harsh and an hard act of a right stony people! whose obdurateness to God and man, hath turned their memory into a *Niobean* monument of shame (not sorrow) while *Arator* hath inscribed this due Epitaph,

Heb. 12. 1, 2.

Gen. 38. 24. Dan. 3. 22. c. 6. 1 Cor. 15 32. Exod. 19. 13. Luke 23. Matth. 27.

Unde homines nati durum genus! ad lapides currebant. **Ad duros duriores!*

Sed Petris lapidabatur qui pro Petra (i.) Christo moriebatur.

* *Totum pro vulnere corpus: obtulit seipsum Christo adhuc calente sanguine. Christi gratiâ diffuso.* Chrysol.

Till

Till at length their Puniſhment ſo echoed their Sin, that (for their killing of the Prophets, and ſtoning them who were ſent unto them) *Their Houſe* was *left to them ſo deſolate*, that not *a ſtone was left upon a ſtone*, Matth. 24. 2. O let all their *Succeſſors* conſider this, not onely in *Judea*, but in *England* or where ever, that ſtill make the Prophets cry and ſigh (and that as loud as in moſt times heretofore.) *Pſal.* 44. onely with a little cruel variation, For *ſheep appointed to be ſlain*, *Paſtors appointed* to be ſtarv'd! Think of ſtony *Jeruſalem, avoid her ſins*, and ſo her *Plagues*, leſt likewiſe the ſame judgement follow, and overtake you: Temporal, *your houſe be left unto you deſolate*! Spiritual, *Chriſt* ſaying, *You ſhall not ſee me henceforth*: And eternal, that *upon you* come not *all the righteous blood* both of *Abel* and *Zechariah* (i.) both of *Laicks* and *Clergy*! So true is that Obſervation of St. *Jerome*, We have read and obſerved, and daily may take notice of it; that whenſoever perſecution ariſeth againſt the Church, that *Jews* and heretical Chriſtians, become far the worſt and moſt cruel Perſecutors thereof! Truth loves to uphold it ſelf with mildneſs; but errour and falſe Religion is ever bloody!

Lapides Judæa rebellis
In Stephanum lymphata rapis, quæ crimina duro,
Saxea ſemper eris!
Et per tot Lapides Petræ conjungitur uni.
Arator. lib. Carm. in Act.

Non lapis ſuper lapidem, inter Lapidatores.

Pſal. 44. 22.

Matth. 23.

Cajet. in loc.

Legimus, vidimus, quotidieque comprobamus, quando perſecutio contra Eccleſiam oritur, multo pejores perſecutores, & Judæos & hæreticos Chriſtianos fieri, quam Ethnicos. In ſecund. Obadiæ.

But now to take a glimpſe of that which more *particularly concerns us*,

Sic mores Animum produnt, mihi credite ſemper,
Junctus cum falſo Dogmate cædit amor.
Thus manners alwayes do betray the mind,
And falſe Opinion you moſt truel find.

San-

Sanguine fundata eſt Eccleſia, ſanguine crevit,
Sanguine decreſcit, ſanguine finis erit.
Chriſts blood did found his Church, and it extend,
Which bleeding ſaints, yet in's Foes blood ſhall end.

obſerve St. *Stephens behaviour* in his *ſuffering*, an *excellent Patterne* to reflect on, at our deaths; made up of *Piety* and *Charity*: a man of an high Character, and that by the pencil of the Higheſt, * Full of *Faith and Power*, and of the *Holy Ghoſt*, *verſ.* 55. a man of *fervent Prayer*, *Humility*, *Reverence*, *miraculous Patience* and *forgiveneſs*; all evidenced in his *Chriſtian Deportment*. Firſt, his *Faith*, through *his eye*, St. *Stephen* * *ſtedfaſtly* looking up *into* heaven (there ſaw *bleſſed viſions* even before his death, while here on earth) ſaw *Chriſt ſtanding at the right hand of God*. Standing, mark that poſture of encouragement, our *Creed Article* telleth us of *Chriſt ſitting at the right hand of God*; but our St. *Stephen* here ſees him *ſtanding* (i.) in a *readineſs* of *aſſiſtance*, and *defence*, and *Acceptation*: And if *Chriſt* thus ſtand with his ſuffering Servants, who ſhall *withſtand* their *happineſs*? *If God be for us, who ſhall be againſt us*? but that as the *ſufferings of Chriſt abound in us, even ſo alſo ſhall our conſolation abound through him*, 2 *Cor.* 1. Prayer is all his ſhield, 'tis the beſt Cordial for a dying man, 'tis the beſt way of dying with Prayer in our mouths, to cloſe up our Lives, and ſpend our laſt breath in Prayer, *v.* 59. *Calling upon God* (He who is invited to the Fountain needs not go to the Streams) nor uſing *Lord* alone, a name of *power* (but exerciſed through *Juſtice*,

* Acts 6. 55.

* *Satis verborum apud Homines perdiderat, merito ad Deum converſit.* Cal. in locum.

Juſtice, not *willing* thorough vengeance) and therefore adding *Jeſus*. *Dulce & ſalutare nomen*, the ſweet ſaving name of *Mercy*. The good *Angels and bleſſed Saints in Heaven* are willing but not able; uncharitable men on *Earth*, neither of them. Onely *Chriſt* is both, and therefore invocated here. Able becauſe *Lord*, willing becauſe *Jeſus*. *Pſal.* 73. Whom then have I in *Heaven? &c.* His *charity's* extenſive, yet wiſely begins at home (would all men would do ſo, for ſpiritual charity) He takes care to recommend his ſoul to the right owner, *verſ.* 59. *Lord Jeſu receive my ſpirit*, ſpeaking the eminence of the Soul, allyed to Angels, *Heb.* 1. 14. nay as near as poſſible to God himſelf, who is a Spirit, *John* 4. 24. *take thine own*, into thine own cuſtody. Souls then ſurvive the bodies (in ſpite of Atheiſts, who think but what they wiſh) and are immediately determined, in their ſtate of *Bliſs* or *Miſery!* in ſpite of other *Hereticks*. St. *Stephen* here, quite contrary to moſt, is all for his Soul, and nothing for the * Body. For alas! as our *bleſſed Lord* ſaith, *Matth.* 16. 26. *What ſhall it profit a man to gain the whole world*, &c. the ſoul being of more price then all; were there as many worlds as *Empedocles* and *Democritus* imagined, (*i.*) Thouſands; Save This, and ſave all, and ſo the contrary: * according to that *Dutch* Proverb (one of the wholeſomeſt things I ever heard of from them) *Goods* loſt, nothing loſt; *Credit* loſt, much loſt; *Soul loſt, all loſt!* Next unto *Faith in God*, he adjoyneth

Love

Oportet Imperatorem ſtantem mori, Veſpatian. *Epiſcopum prædicantem*, Jewell, *& Chriſtianum precantem mori. Ut hic Sanctus Stephanus.*

Quid aliud voces Animum, quam Deum quendam in humano corpore hoſpitem. Senec. Ep. 31.

* *De corpore minimè ſolicitus, animam in Chriſti manus deponit.* Calv. in locum.

* Ψυχῆς γὰρ οὐδὲν ἐστι πιμιώτερον Greg. Naz. Sect. 1.

Τὰ συμβολικὰ τῶν Σωματικῶν δεῖ προτιμᾶσθαι. Chryſoſt. tom. 8. ſect. 17.

Love to men (the beſt evidence in *Foro exteriori*) without which all the reſt had been but Κύμβαλον ἀλαλάζων, *a tinckling, not a well-tuned Cymbal.* But He a true Diſciple of his great good Maſter, *Luke* 23. 34. *Qui pendebat & tamen petebat* (as *Auguſtine* ſweetly) who as he hung upon the Croſs prayed, *Ignoſce pater*, &c. So this holy Saint forgives his enemies, and that is more then to give: he that gives, doth it *Deo ſuo*, of his goods; (or ought to do) but who ſo forgives, gives *De ſe*, ſomething of himſelf: yet more, he prayes for them, though *enemies*, mortal *enemies*, and in hot blood, when he ſcarce had any time to think of his friends, *Lord lay not, &c.* more ſorry for them, then for his own ruine, (ſaith St. *Auguſtine*) becauſe *eternal death followed their impiety*; but his *Death, eternal life.* And was not this the Apex, the Height of Charity?

Tibi vixi, tibi morior, accipe ſpiritum meum è manu eorum qui oderunt tuum. S. Aug. Paraphraſis Orationis S. Steph.

Serm 5. de Steph.

And 'tis remarkable that he *kneeled down* when he prayed for his *enemies* (that ſtood when for himſelf) ſhewing the greatneſs of their ſin, that could not *eaſily be forgiven*, and therefore the earneſtneſs of his Piety, that did more lament their Sins, then his own wounds! his loud voice ſhewed his great affection, and his kneeling down his reverent geſture in devotion, the God of both parts challengeth both. In praying, either ſtand as a Servant before his Maſter, or kneel as a Childe unto his Parents, or as a Subject to his Prince. * *Daniel* prayed *kneeling*, ſo St. † *Peter*, ſo St. * *Paul*, ſo † Chriſt himſelf.

Qui plus illorum dolebat peccata quam ſua vulnera. Cajet. in loc. *Magnus clamor, magnus amor. Exteriores actus demonſtrent interiores affectus.*

* Dan. 6. 10
† Acts 9. 40.
* cap. 26. 36.
† Luke 22. 41.

This

This is the moſt humble, the moſt acceptable poſture; And the Centuriſts acknowledge *this geſture* the *moſt ancient* and *moſt uſeful* in all *ſacred Solemnities*, in all Ages among *Chriſtian Congregations*: and therefore not to kneel at Prayer or the holy Sacraments, (except in caſe of corporal infirmity) argueth either *Ignorance* or *Arrogance*, or ſome other *worſe infirmity of Minde*. And herein 'tis, St. *Hierom* ſo commends *Aſella* for Devotion, that her knees were grown Brawny, like the knees of Camels, with her pious *Geniculation*. St. *Stephen* (you ſee) here uſed both poſtures; and *kneeling*, for his moſt earneſt and laſt Prayer: Wherein he was heard (ſaith *Auguſtine.*) For if St. *Stephen* had not thus prayed, the *Church* had never had St. *Paul* a Convert. And *Fulgentius* ſaith, whither St. *Stephen* went before, being ſlain with ſtones, thither St. *Paul* followed, being holpen with his prayers. And when he had thus ſpoken, he *fell aſleep*. Such and ſo *precious in the ſight of the Lord is the death of his Saints*; * a ſleep in reſpect both of Reſt, and Reſurrection: Graves are grown but * Beds, and Church-yards Κοιμητήρια, (i.) but ſleeping places; ſo here, like *Jacob*, his pillow is of ſtone, whereon lying down, as well as if on Doun, he taketh reſt, and fell aſleep. *Fœlix ſomnus*, it was an happy ſleep, being joyned with ſuch reſt, that reſt with pleaſure, that pleaſure with eternity. Thus bleſt St. *Stephen*, as *Nyſſen* obſerves, eſteemed the Ring of his Perſecutors, with which he

Magdeburgenſes centuria ſecunda.

Epiſt. ad Marcellum.

Loco citato.

Si Stephanus non ſic oraſſet, Eccleſia Paulum non habuiſſet.

Oratio fidelis ſcitula gratiæ, ſcala cœli, ſtella Chriſti, Deo ſacrificium, oranti ſubſidium, Dæmonibus Flagellum.

* *Somnus qui facias nullas Tenebras.*

Bene mori eſt libenter more, Sen. Ep 61. & libenter mori eſt mori tanquam dormire.

Oratione de Stephan.

was incloſed, as his Crown, and every ſtone flung at him as a * precious one, as a precious Diamond: ſo that, that of *David* might be applyed to him, *Pſal.* 21. *Thou haſt ſet a Crown upon my head:* I, a Crown of Protomartyrdom upon his Name: and on his *Soul a Crown of Glory. Anno Chriſti* 35.

* *Lapidibus pretioſis coronatus eſt.* Lorinus in locum. Pſal. 21. 3.

POEM 4. { On St. Stephen. }

CAptain of *Martyrs*, thou did'ſt lead the *Van*
Of that ſame Noble *Army*, *you* began
To *ſeal* with *blood* the *Chriſtian Faith's* defence,
And taught us *to take Heaven by violence:*
Stout *Champion* of the *Truth*, who by *Diſpute*
Firſt reſcu'dſt it, and did'ſt her *foes* Confute
By Dint of *Argument*, and force of *words*
More keen and piercing than their two-edg'd *ſwords*;
While they, by Anſwers, to *Reſiſt* unable
A *Zeal* and *Spirit* ſo irrefragable,
To *harder Engines* do *Themſelves* betake,
Even Blows and *ſtones*, yet vain, thy *Faith* to ſhake.
Deucalion's flinty-Race theſe *Jews* revive
While they, with *ſtones*, inhumanely deprive
Such *Saints* of Life! which murtherous *ſtones* became
A *Monument* of their Eternal *ſhame!*
Thoſe *ſtones* in *Jordan* once erected, were
Laſting Records of *divine Mercies*, there:
But theſe *Cry out* to all Succeeding *Times*
Of *ſtony Jews*, and their prodigious *Crimes!*

Yet

Yet while with ſtones St. *Stephens* blood is Spilt
His *Bethel* 'tis, but their own *Babel* built!
Amphion's Harp (they ſay) taught *ſtones* to Dance,
And in harmonious Motions, to advance
Into a *Thebes*; but ſtony *Cruelty*
Erects not, but Deſtroyes all *Harmony!*
Stones *Cemented* with holy *Prophets* blood
Make *heaps* of *Rubbiſh*, where proud *ſtructures* ſtood!
Till ſo of all their *Elegance* bereſt,
That ſcarce *one Stone be on another left!*
While hated *Judah* which this *Saint* did ſtone,
For that hard Act, ſhall *pitied* be of none!
Yet did thoſe ſtones but make a pair of *Stairs*
By which he did *aſcend Ætherial Spheres*;
Theſe many, joyn *Him* nearer to that *one*
Who is both *Jews* and *Gentiles*, *Corner-ſtone:*
Theſe too, as *Millſtones* grinding Him, afford
But finer *flour*, and *Manchet* for his *Lord*;
By this ſame *ſtony Bridge*, his *Soul* did paſs
But ſooner home, o're the frail *ſea of Glaſs.*
Each ſtone's *a Gem*, *Pebles* to *Pearls* Convert,
Each *Flint's* a *Diamond*, worn on *head*, or *heart*;
Which, though they ſeem to preſs the *Martyr* down,
Chriſt ſets, for him, into a Splendent *Crown.*
While He both *Prayer* and *Spirit* doth preſent
To *Chriſt*, in his laſt *Will* and *Teſtament.*
Body and *State* he ſlights, but ardently
Bequeaths his *Soul* as the *beſt Legacy*,
To the true *Doner*, there *commits* his Truſt
Until the *Reſurrection of the Juſt:*
Breath's forth his *Soul* in *Charitable* Groans,
A *Showre* of *Prayers*, return'd for one of *ſtones*;
Wherefore, bleſt *Saint*, 'tis but a due Renown,
Thy *Name* and *Day* wear the *firſt Martyrs Crown.*

Thus, through the *Clouds*, who can but *Christ* Espy,
Begins *blest visions* here, nor fear's to Dye:
Then deign us such *Celestial visions* Lord,
That we may, to *thee*, *Tongues*, *Hearts*, *Lives*, afford:
And for *thy sake*, in mean time, while we Live
May those that *stone* us, like this *Saint*, Forgive:
That when the *Sleep* of *Death* shall *close* our *Eyes*,
We may, *with him*, to *Life immortal* Rise.

PRAYER 4. { On St. Stephen. }

O *Infinitely wise Disposer of all things, give us grace, from the connection of this unto the former Festival, to consider the vicissitudes of Joy and Sorrow; how near death often treads upon the heels of Life, and our Funerals border on our Natalitials! thence Learn us how to Entertain these earthly comforts, to wit, with steady mindes, with sober apprehensions, and Christian circumspection, (like* Joseph *of Arimathea, building our Sepulchers even in the Gardens of our pleasures) with readiness expecting to undergo the contrary; if thou shalt be pleased sometimes to change the Scene, and to shift hands with us; shall we not contentedly receive evil at thy hand, as well as good? that so in all Events whatsoever, here, we may adore thy Providence; and Spiritually improve the variety of all thy Dispensations: Even such also,*

also, as this great Example of thy holy Martyr St. Stephen, *give us Grace to improve it both into a Christian Carriage, and a Christian Courage of our own; that our Carriage may be inoffensive, and harmless towards all men, (as becometh the Servants of so meek a Master) not like the Savage Jews, violent and blood-thirsty, stony and implacable, toward any; especially thy Children, and peculiar Servants; (make us rather Hospitable to them with the good Sareptan, knowing that the Cruse and Meal did never fail, whereof the Prophet had a Cake.) Deliver us from blood-guiltiness, O God, thou that art the God of our health; and suffer us not to run in the way of* Cain, *lest our Sin prove greater than we can bear, knowing that thou makest strict Inquisition for Blood, and that whatsoever Sin thou bearest with until the next, yet this Sin thou most commonly punishest in this Life, as we see in* Joab, Absolon, *and other blood-thirsty men, that they scarce live out half their dayes, but go down to over-hasty Graves in blood! Since therefore the wrath of Man fulfilleth not the righteousness of God, O Lord Lenifie our rugged Tempers, mollifie our Adamantine hearts, take from us these hearts of stone, and give us hearts of flesh; more pliant to thy holy impressions, and more exorable one toward another. O thou that calmest the raging of the winds and waters, still and appease the madness of the People; that we may be no longer brutish, Dogs, and Lions, Wolves and Tygers to each other, but at least, Doves, and Lambs, and Sheep, suiting*

more thy fold and Pasture; that so keeping Innocence, and taking heed unto the thing that is right, that may bring us Peace at the last; and especially keep us from the number of those, that strive with the Priest; or of the Killers of the Prophets, and stoners of them who are sent unto us, but make us rather willing to suffer the greatest, than to do the least injury to one of these; and in all our sufferings which thou shalt think good to call us unto, O Lord give us Christian Magnanimity, both by word and Deed, to own the great Master of our holy Profession; and though we may not rashly run our selves into imprudent Dangers, yet when just cause requireth, or any thing whatsoever standeth in competition with true Christianity; O Give us of that Heroick Spirit of thine antient Servants, that we may contemn the world, and all things in it, for so excellent a cause; that we may not shrink either at Tortures or Temptations; that we may not fear the face either of Men or Devils, Looking stedfastly up to Heaven, with St. Stephen, *and seeing Jesus standing at the right hand of God: in a posture of Encouragement and acceptation: that so with thy holy Confessors, our Mouths confessing thee before men, thou O Christ mayest not be ashamed of us before thy Father which is in heaven: nor let us onely give Thee verbal Testimony, but also actually bear witness to thy Truth and Service; by suffering the spoiling of our Goods gladly, when thy cause challengeth, and with the Father of the Faithful, by relinquishing our sweetest accommodations, our kindred and our Fathers house, when they would exclude us from Thee, or thy service; thinking nothing*

thing too near or dear unto us, for our dearest Saviour who is so much beforehand with us. And if thou shalt think us worthy the honour of Resistance unto blood, vouchsafe us, Lord, a spirit of Resignation, and proportionable measures of holy Resolution; that with St. Paul, *we may be ready, both in word and deed, not onely to be bound, but also to dye for the Name of the Lord Jesus, who was beforehand with us in this kindness, nor can it amount to a Retaliation, by reason of the excellence of his Person, and infinity of merit, but onely out of a debt of Love, Obedience, and Gratitude unto him; that so we may be listed in that noble Army of Martyrs; gaining Glory for Vanity, Eternity for Time, Heaven for earth, and Immortality for Corruption: Let these, O Lord, Encourage us, and exercise our spiritual valour, as Thou didst those Primitive Champions, that Esteem'd their Chains as Ornaments, that sung in the midst of Re-embraced flames, and with invincible Patience, even tormented their Tormentors, that indured the Trial of cruel mockings, and scourgings, yea of bonds and imprisonment, not accepting deliverance, wandring in Deserts, distitute, afflicted, Tormented, of whom the world was not worthy, whereof some were slain with the sword, some were sawn asunder, and some were stoned, as thy servant here, whom in like case, let us imitate, both for true Piety towards Thee, resigning up our Souls to Thee, as to a faithful Creator; and closing up our Lives with Prayer, as the best Transition into another world, where Prayer and Praise is all the business: and likewise for charity towards Others, even his deadliest Enemies, and that in the very Act*

of their Perſecutions, (for our Example) not onely forgiving them himſelf, but alſo begging as heartily for them, as for himſelf, forgiveneſs of thee, O God, that we might never forget to put up that Petition to Thee, Lord forgive our Enemies, Perſecutors and Slanderers, and turn their Hearts: then ſhall our Death indeed, like his, be but a ſleep, in all the favourable ſenſes of it, both for Repoſe and Reviviction; So that having a while been hid in the Grave from ſin and ſorrow, the ſound of the laſt Trumpet ſhall awaken us unto Eternal Hallelujahs: which grant O Father of Mercies, for the Son of thy Love, thy Chriſt and our Jeſus ſake. Amen. Amen.

The Collect.

Grant us, Lord, to learn to love

The Epiſtle. Acts 7. from verſe 55. to the end. *our enemies by the example of thy Martyr St.* Stephen, *who prayed for his perſecutors to Thee which liveſt and reigneſt now and for ever, world without end.* Amen. The Goſpel. Mat. 23. from ver. 34. to the end.

Our Father which art in heaven, &c.

The Grace of our Lord Jeſus Chriſt, &c.



S. IOHANNES. P. 89.

I was Eagle sighted John that best could pry,
And search into the Mystique Trinity.
Earth to ascend, and darknes to fetch light
From Heauen is strange: yet like such was his slight.

M. *Pſal.* for D.M.17. E. *Pſal.* for D.M.

UPON *The Feſtival of S.* John *the Evangeliſt.*

M. Leſſ. 1 *Eccleſ.* 5. 2 *Rev.* 1. E. Leſſ. 1 *Eccleſ.* 6. 2 *Rev.* 10.

DISQUISITION 5.

THis St. *John* was one of the ſons of *Zebede*, and had at length (for better reaſons) as much as his *Mother* asked for him; *viz.* being the beloved Diſciple, and Leaning on his Maſters boſome, as the earneſt of his future degrees of glory; he was the brother of *James*, ſurnamed the *Great*, for reaſons mentioned in his proper Feſtival; where, by the way, take notice how *Chriſt* at firſt made choice of Brethren, as *Matth.* 4. *Simon* which was called *Peter*, and *Andrew* his brother: So afterward, *Simon* and *Jude* brethren, ſons of *Alphæus*: and here *John* the brother of *James*. Hereby prudently providing againſt *Schiſme* and diviſion, both by corporall and ſpirituall correlation: For (whatever it would have been in That) ſure in this Age, one of them had been too little to prevent it. We ſhall here reflect upon this *Saint* firſt as a *Diſciple*, while abiding with his Maſter; and then as an *Apoſtle*, ſent out with *Commiſſion* from him, both which

Matth. 10. 21.

Matth. 4. 18.

which I take to be sufficiently distinct Notions. First, as a *Disciple*, for so He oftnest styles himself through his *Gospel*, and 'tis exemplary humility, not terming himself a Master in *Israel*, though one of the first Magnitude; but a Disciple, yet with some *Emphasis*, *The Disciple*, and with a *quem dilexit*, whom *Jesus loved*, *John* 21. (the happiest Title and Prerogative in the world, yet such Honour have all his Saints) not onely one of his *Triumvirate*, admitted to *Mount Tabor*, *Matth.* 17. 2. but even the most eminently beloved *Disciple*, at least *Extensivè*, as the School speaks, that is, by some outward expressions and protections, though intensively, for sincerity and inward Affection, He bespake all of them alike, *John* 15. *As the Father hath loved me, so have I loved you, Continue in my love.* Which sure St. *John* did eminently (being the last at the *Cross*, and the first at the *Sepulcher*) besides his amiable sublimer graces, and coming unto *Christ* so young: for which 'twas certainly, that Christ shewed more signs of favour and familiarity to St. *John*, than to the rest. I, certainly that was one *main reason* among others, we may see by the deportment of our *Saviour*, to that young Man, *Mark* 10. who was so inquisitive touching *Salvation*. *Good Master what shall I do that I may inherit eternal Life?* 'Tis said at the 21. verse. Then *Jesus beholding Him Loved him:* Loved him, and beheld him as a *Rarity*, in being so solicitous for a *better life*, while he was so *Young* in

St. *John* his double notion.

John 21. 7.

Aquin. tom 1. p. 1. *Quæst.* 20. *Ar.* 3.

John 15. 9.

Mark 10. 17, 21.

This;

This; *Angels*, you know, are alwayes pictured *Young*, and *Cherubins* with Childrens faces; to ſhew how God loveth early *holineſs*, and to be *remembred in the dayes of Youth*; which indeed properly are the dayes of *Life*, thoſe of *Youth*, *Health*, and *Strength*: while on the contrary, thoſe of *Age* and *Sickneſs*, are but *Dies mortis*, as to all *vertuous habits*, and performances, *ſuch* are but *dayes of Death* and Diſability! and therefore are we wooed ſo, *Luke* 1. *To ſerve Him without fear* (for *Age* is timorous) *in holineſs and righteouſneſs all the dayes of our Life.* There is a *ſtory* of one *Ben Syras* a *Jewiſh childe*, who being well inclined and *ingenious*, deſired that he might Read and be inſtructed in the *Law of Moſes*; but his *Parents* telling Him, it was too ſoon he being ſo *Young*: the *pretty Boy* replyed, that as He was *playing* in the *Church yard*, He ſaw there *Childrens Graves*, as well as *Elder peoples*, and therefore not too ſoon, *ſaith he*, to Learn to Dye; happy are the *Parents* of ſuch Children, but much more happy are *ſuch Children* themſelves. We know that *Males* and *Younglings*, and *firſt Fruits*, were ſtill to be his *Sacrifices*, in the *Law*: and under the more *bleſſed* Diſpenſation of the *Goſpel*, ſhall we Offer to *Him*, the *Lame*, and *Blinde*? the *Deaf*, and *Dumb*? the Lame in *Obedience*, the Blinde in *Ignorance*, the Deaf in *Inſtruction*, and the Dumb in *Praiſes*? the *impotence* of all of them, in *Age* and *Sickneſs*! the *preſent* is Gods *Tenſe*, and the *future* none of ours; his *Name is*, *I am*, *Exod.* 3.

Ecclef. 12. 1.

Luke 1. 74.

Cras & cras vox Corvina. Aug. l. 5. Conf.

To

To morrow and to morrow is but the voice of a *bruit*, and not of a *Christian!* and *therefore while it is called to day*, &c. for we shall be less apt to morrow! *Pliny* tells us of the *Mowle*, that having been blinde all her Life, she openeth her Eyes when she is a *Dying*, and too like such are all *late Penitentiaries*! I will not (with some *rigid Casuists*) represent my *Master an hard Man*, or straiten the bowels of a bounteous *Lord*, who hath a Treasure of *Mercies, extraordinary* and inexhaustible: by which one * *Thief* was saved at *last gasp* (but yet for ought we Read, at his *first Call* Converted) and some few others perhaps, *inter Pontem & Fontem*, between the *Bridge* and *Water*, between the *Stirrop* and the *Ground*, *Mercy* have asked, *Mercy* have found: and yet at the other side, I dare not, with those *over-merciful Doctors*, Encourage any to Trust to This! the *Ship* that lyeth in the Harbour all the *fair weather*, and sets forth in the *storm*; uncawked, unrig'd, and altogether unequipped; may, but not without a *wonder*, scape a *wrack!* and when Men have made *Satan* Garlands of their *Youthful* Flowers, 'tis more then to be feared, *God* will not then accept their *Bedrid* service! 'Twill never serve their Turn, when *Satan* hath quaffed all their warm *Youthful blood*, to Lay their cold old *rotten bones* upon *Gods Altar!* And if there be such *Advantages* in coming to *Christ* young, what *Dangers* in forsaking Him when we are old? as Men, so *God* too, Loves his *early Fruits*, and *Flowers*:

Talpa oculos aperit moriendo. Nat. Hist.

* Luke 23. 40.

Doctores rigidi, & misericordes.

ers: Samuel ſerved the Lord from a Childe, 1 Sam. 2. *girded with a Linnen Ephod*; and *Timothy Read the Scriptures from his Youth,* 2 Tim. 3. and St. *Jerom* Loved to hear Children *balbutire Chriſtum*, ſtammer out *Religion* before they well could *ſpeak*, and even *materno lacte*, to ſuck it in with their *Mothers milk* (knowing that the *veſſel* will ever have a *ſmack* of its firſt ſeaſoning) and whoſoever ambiates this happy *Title* of the *Diſciple* whom *Jeſus Loved, muſt* as St. *John* did, *Come to Chriſt betimes*, For he is ſaid to have leaned on his breaſt at Supper; and when St. *Peter* and all his other fellows were ſilent, onely he durſt ask, *Lord, which is he that betrayeth thee? John* 13. When the Eagle broods (ſaith *Plutarch*) the Chick that cometh of the Egge that lieth neareſt her heart, is beſt beloved of her; and ſo here, our St. *John leaning on that breaſt (in which are hid all the treaſures of Wiſdome and Knowledge)* may well gratefully acknowledge himſelf honoured, with the Title of the *Diſciple whom Jeſus loved.* Whereof his fellow-*Diſciples* had a kinde of *jealous emulation*, which our Saviour checked in *Peter*, John 21. (the Dialogue is obvious in the words fore-going) where St. *Peter neglecting the charge given himſelf* (both as to life and death) is curious touching St. *John*, *What ſhall this man do?* to which *Chriſts* Redargution is, *If I will that he tarry*, &c. *What is that to Thee?* &c. teaching him and all Eccentrick Spirits, to move in their own Sphere, not to examine others, but their own

1 Sam. 2. 18.

2 Tim. 3. 15. *Quo ſemel eſt imbuta recens ſervabit odorem, Teſta diu.*

John 13. 24.

Coloſſ. 2. 3.

John 21. 19.

Non' Αλλοτριο-επισκοπειν.

1 Cor. 1. 25. c. 7. 20. 1 Thes. 4, 11. own imployments, 1 *Cor.* 1. See to your own calling, and *Let every man abide in the same calling wherein he is called, studying to be quiet, and to meddle with his own busines*, 1 *Thes.* 4. (Seasonable cautions for this Age, so overfull of *Bees* and *Apes*!) all these being parallels to that of Christ, *What is that to thee?* Confining all to their professions, and that in all matters *Theological, Ecclesiastical, Political, Moral, Oeconomical*; for each of them may say of one anothers Function, *Quid tibimet? What is that to thee?* for neither of them must Ἀλλοτριεπισκοπεῖν, as St. *Peters* word is, Play the *Bishop* in another mans *Diocess*. For *What is that to thee?* Advising on the contrary, to do good unto *all men, especially*, &c. For else 'tis easie for the wisest to mistake, as the *Disciples* here did that speech of our Saviour, *If I will that*, &c. How heedfully had we need hear, and read the *Scriptures*? as one notes, when so many *Disciples* are mistaken, apprehending an absolute *Affirmative* in a *conditional proposition*, *If I will that*, &c. as the *Vulgar Translation* corruptly taking ἐὰν for ἕτως, *If* for *so*, without any reason or similitude, and therefore modest St. *John* here retracts that error that went abroad among the brethren in the same *ver.* 23. (as some do that translation) No man so denominated from grace (as our St. *John*) will promise himself an immunity from *suffering*, and especially in such an *Age* as he then lived in, or we now. And that ἕως ἔρχομαι is generally interpreted of *Christs* coming in that famous execution on

1 Pet. 4 15.

Gal. 6. 10.

Heming. in locum.

the

the Jews oft mentioned in the Goſpel, *Matth.* 23. *Luke* 19. and *John* 21. which St. *John* ſurvived thirty years, continuing not onely till *Titus* his time, but through *Domitians* and *Cocceius Nerva's*, unto *Trajans* reign, above an hundred years after Chriſts birth; and ſo thirty years after this coming of Chriſt was paſt: and by what *Irenæus* addes, it is probable that ſome other of the Apoſtles lived to that time of *Trajan* alſo. That St. *John* wrote this Goſpel at the intreaty of the Biſhops of *Aſia*, conſtituted by him, is affirmed by * *Euſebius*. And yet for all his modeſty, *John* 21. 23. Jeſus ſaid not unto Him that he ſhould not Dye, but, &c. yet there was ſomewhat in it extraordinary, what ever fell out afterward, as will appear anon. He was in preſent the *Saul* among his brethren, * higheſt in his Maſters affection; and records it thankfully as his moſt honourable *Title*, and Fount of all his graces, that *he was the Diſciple whom Jeſus loved, and leaned on his breaſt.* Nay, St. *Ambroſe* ſaith, that *Chriſt* too leaned *on his boſome*, ſaying, there was *Sinus triplex*, a threefold Boſome, whereon *Chriſt* did reſt, who elſe *had not whereon to reſt his head*, viz. in the boſome of his Father reſted his Deity, in his mothers boſome reſted his Virginity, and in St. *John* the Evangeliſts boſome reſted his Faith and Confidence, bequeathing his dear *Mother* to His ſole care and affection, and Him to hers, as a *mutual legacy*, *John* 19. And thus having ſeen him as a *Diſciple moſt beloved*, let us now take

Seniores qui non ſolum Johannem viderint, ſed alios Apoſtolos.

* Eccl. Hiſt. l. 3. c. 18.

* *Fraxinus in Sylvis inter Delphinas Arion.* Virgil.

In Patre Divinitas, in Matre virginitas, in Evangeliſta Johanne Fides.

take a view of him as an Apostle publishing the Name and Faith of his *dear Lord and Master*. 'Tis said, *Ephes.* 4. that Christ ascending, gave some to be *Apostles*, and *some Prophets*, and *some Evangelists*, and *some Pastors and Doctors*, *according to his will distributing to every man a several gift*, 1 Cor. 12. St. *Peter* was an *Apostle*, but not an *Evangelist*; St. *Mark* an *Evangelist*, not an *Apostle*; St. *Matthew* both these, yet no *Prophet*; St. *Augustine* a *Doctor*, but no Martyr; St. *Laurence* a *Martyr*, but not a *Doctor*. But behold (saith one) the beloved *Disciple* was * all these: In his *Epistles* an *Apostle*, in his *Apocalyps* a *Prophet*, in his *Gospel*, an *Evangelist*, in his *Faith* and *Sufferings* a *Confessor*, in his preaching a Doctor, St. *John the Divine*, in his chastity a *Virgin*, in his readiness and will to suffer, a *Martyr*, yea the *Proto-martyr* (saith * *Osorius*) suffering inwardly when *Christ* outwardly, (St. *Stephen* will spare him the Figure of a *Sympathy*) ('tis an high complement) that a lover suffers more in his beloved object, then in his own person suffering, yet St. *John* both did, and suffered much in his own person also, as will appear anon: *The same is he that testified and wrote these things*, John 21.24. and is for his piercing sight into high mysteries, well Emblem'd by the *Towring Eagle*, *Jovis ales* right, his quill writing the Divinity of Christ, against *Ebion* and *Cerinthus*, those early † Hereticks, and *Grandfathers* of *Arrianisme*, as that is of *Socinianisme* and later errors: with which *Cerinthus*,

Ephes. 4. 11.

1 Cor. 12. 11.

* *Portan & Petrus de Palude.*

Sanctus Johannes Apostolus & Evangelista, Deo & hominibus dilectus. Bell. de Sancto Johanne l. de Script. Eccl.

Doctor & Martyr. Hier. in catal. Script. Eccl.

* *Osorius in locum.*

† *De quibus vide* Euseb. Hist. Eccl. l. 3. c. 21. & 22.

He

He and his *Companions* would not tarry in the Bath, nor under the ſame Roof, leſt it ſhould fall upon them! ſo dangerous is ill ſociety, and heretical company! beginning his Goſpel before *Moſes*, or the beginning of the world, and ending his *Revelation* beyond all Hiſtorians, beyond *Time* it ſelf, or the end of the World. He penn'd the *Goſpel*, the *Revelation*, and his General *Epiſtles*; of the two * laſt whereof, as likewiſe of the † *Apocalypſe*, ſome little doubt hath been among the *Ancient* (*Greeks* eſpecially) and ſome few *modern Cenſors*: but the gravity and *Piety* both of the *ſtyle* and *matter*, ſoon vindicated their *Repute*, into the *Canon* of the *Church*. But for the * *Goſpel* of St. *John*, it never underwent any the leaſt *dubitation*; but that it was writ with the *Quill* of an *Angels* wing, by a Divine *Inſpiration*. 'Tis true, he wrote the laſt of all the four *Evangeliſts*, and ſtudying brevity (as the *holy Penmen* uſe) He purpoſely † pretermits the *moſt Things* which the *other* mention; St. *John* there, for the moſt part, writing of thoſe things which our *Saviour* ſaid or did, before the *Incarceration of Saint John Baptiſt*; from whence all the reſt, upon the matter, ' auſpicate their *Goſpel*; Recording that St. *Johns impriſonment*, and purſuing Things done afterwards; while This *Evangeliſt* (beſides his Flight to *Chriſts Divinity*) Regiſters

Bis duodena ſenum ſedes, paterâ, Citharisque
Torque coronarum fulgens inſignibus, agnum
Cade cruentatum laudat, qui evolvere librum;
Et ſeptem potuit Signacula pandere ſolus.
Prudent. in Enchirid.

* *Vide Bellarminum. l. de Scrip. Eccl. de Sancto Johanne.*

† Euſeb. Eccl. Hiſt. l. 1. c. 20.

* *Nulla fuit unquam dubitatio.* Idem. Ibid.

† As *Bellarmine* notes out of *Euſebius*. Eccl. Hiſt. l. 3. c. 18.

* Matt. 4. Mark 1. Luk. 3.

our *Lords* Transactions, while the other was (in *Ænon* by *Salem* saith *Eusebius*) *baptizing* in the *wilderness of Judæa*, and c. 2. v. 11. *This beginning of Miracles did Jesus*, &c. and these considerations will help *Unscruple* many seeming *differences*, and contribute much to the *Harmony* of all the four *Evangelists*. St. *John* chiefly lived at *Ephesus*, where he wrote his *Gospel*, at the desire of the Asian Bishops by himself there constituted, in the 69. year of * Christ, whence the neighbour Churches of the lesser *Asia* were (by that division made by the *Apostolical Synod*, *Acts* 15.) allotted to his *Visitation*; for his diligence wherein, and testimony of the truth, he was by the *Pro-Consul* of *Asia* transported to *Rome*, to suffer about the 90. year of Christ, where being miraculously preserved in a *Caldron of scalding oyl*, as the *three Children in the fiery Furnace*, he is banished by *Domitian* into *Patmos*, a disconsolate Isle of the *Ægean Sea*, where the defect of earths accommodations, was advantageously supplied with heavenly *Revelations*; and afterwards *Domitian* being dead, He is recall'd by *Cocceius Nerva* home to *Ephesus*. Though some write that he suffered before *Trajan*, yet the most and best write that he lived to the Times of *Trajan*, who began *Anno* 160. and dyed there of an Apoplexy, *sc.* at *Ephesus*, of his Age 102. Haply determining the forementioned *Ambiguity* of our *Saviours* words, according to the *Disciples* apprehension of them, *Tarrying till his Master came*; not

Loco citato.
John 1. 28.
John 2. 11.

* *Euseb. Eccl. Hist. l. 3 c. 18. Anno 68. post passionem. Bell. De Scrip. Eccl. de sancto Johanne. Niceph*

Alsted. Chron. Euseb. Ec. Hist. l. 3.

Cocceius Nerva. Anno Christi 101. Euseb. Hist. Eccl. l. 3. c. 17. & 25. Johannes Doctor & Martyr in Epheso dormivit, Anno Dom. 102. Hier. in Catal. Script. Eccl.

not by any violent, but a naturall diſſolution, thereby alſo ſatisfying St. *Bernards* ſcruple (or rather He thence ſatisfying others) touching our *Saviours* words to the two Brothers, *Matth.* 20. *You ſhall drink indeed of my Cup* (the Cup of *Martyrdome*, *Mat.* 27.) How was that fulfilled (* ſaith he) when as St. *John* never *ſuffered* in that kinde? but dyed a natural death? (as † Hiſtory acquaints us) and he anſwers, there are *Martyres opere, & voluntate, Actu & Affectu*: that there are *Martyrs* in work, and in *Will*; in *Action*, and *Affection*; *Martyrs* in *Execution* and in *Reſolution*: St. *James* was one of the firſt ſort, *Acts* 12. St. *John* one of the * latter, as I ſhewed before: in the former reſpect St. *Paul* was but once a *Martyr*, 1 *Tim.* 4. 6. in the latter he was *oft*, nay every day a *Martyr*, 1 Cor. 4. 11. *as every good* Chriſtian ought to be in reſpect of † Diſpoſition and Propenſity; for *Purpoſe* and *Reſolution*; for readineſs and *preparation*: for *vigilance* and *expectation*: and this doth *Chriſt* himſelf expect of all his: *Luke* 16: *If a man will follow me* (ſaith he) *He muſt hate his own Soul*, (ψυχὴν *pro vita*) meaning his own Life (for ſo did *He*) hate his own Life, that is, be as willing to Leave it (in *Competition* with *Chriſt*) as if out of Love with it, and weary of it. And now as *Ariſtotle* ſaid, if *Timotheus* had not been, we had not had ſo much ſweet muſick, but if *Phrynis* (which was his Maſter) had not been, we had not had *Timotheus*: ſo here,

Matth. 20. 23.

* *Cum corpore i Paſſione non ſit Dominum ſecutus.* Bern. de Temp. ſerm. 23

† Euſeb. Eccl. Hiſt. l. 3. c. 24.

* *Non per Martyrium vitam finivit et Martyr tamen exiit; ſed mente non carne, ſpiritu non corpore.* Bern. ut ſupra.

† Τῇ προθυμίᾳ. Chryſoſt. in Pſal. 95. τῇ προθυμίᾳ. Idem. Pſal. 3. Epiſt. τῇ προσδοκίᾳ. Idem. τῇ παρασκευῇ. Idem. ibid.

Metaphyſ. l. 1. c. 1.

if St. *John* had not been, we had wanted much of the *Evangelical Harmony*; but if our great Master *Jesus* had not been gracious to his Church, it should not have had such a St. *John* to ornament it; and therefore in this holy Saint, as in all others, we honour and praise, through the Servant, but his and our Lord and Master.

POEM 5. { On St. / *John*. }

DEign Bird of *Paradise* to lend a *Quill*
To my faint *Muse*, that she may thence distill
This *Saint's renown*, and bear her on thy *wings*,
While *she* this Friend of the great *Bride-Groom* sings.
Celestial Herald, Thou dost draw the *line*
Of *Christ's Descent*, from *Pedigree* divine;
And with *Jove's* towring *Eagle*, from above
To drooping *Man*, describ'st the *God* of Love,
Of Love to all; but above all the rest
To *Thee*, who leanedst on the sacred *Breast*
Of our *dear Lord*, He honouring thy *Youth*,
By such *Indulgence* from the *God* of *Truth*;
Who still did tender *Innocence* approve,
Embracing *Children*, with the *Arms* of *Love*;
Thou cam'st to *Christ* in the accepted time,
Off'ring thy self, an *Off'ring* in its Prime:
And thence, his *Bosome* so inamoured
A voluntary *Pillow* for thy *Head*,

No

No wonder then Thou *ſoar'ſt* above the *Skies*,
While from that *Breaſt*, thou ſuckedſt *Myſteries!*
So early *Graces*, ſuch green *Pieties*
Are *Stars* below, an Earthen-*Deities*;
Nor need Young *Saints* that old ill *Proverb* fear;
While They *good Angels* in Mens ſhapes, appear:
Children whoſe Age with *Holineſs* begins,
In *Earthly forms* are Heavenly *Cherubins*.
Men in their *Gardens*, and their pleaſant Bowers
Delight to have their Early *Fruits*, and *Flowers*:
So *God*, in his *Plantations*, Pleaſure takes,
Where forward *Spring*, a fruitful *Autumn* makes.
The flowers of *Grace* at all times, *Sweets* diſpence,
Yet Vertues *Prim-Roſes* moſt take his *Senſe*;
As do his *Taſte*, the *Grapes* of tender *Vines*,
While they preſent *Him* the more luſty *Wines*.
Who *Youngeſt* came to *Chriſt*, did longeſt ſtay
With *Him*, nor can the *boiling Caldron* ſlay
Whom He but hints *ſhould tarry till he came*,
Or *Nature* ſummon'd in her *Maſters* name.
But although *Torture* ſpare Him, yet *Exile*
Drives Him to a remote and *Deſert Iſle*.
What may the beſt expect? yet ſees he more
There, than in all his *Latitude* before;
Into that *Angle* of the *Earth* being hur'ld,
He ſees an ample *Proſpect* of the *World*,
Of *Heav'n* and *Earth*, and *Seas*, *Hell* not conceal'd,
All future *Times* and *Actions* there *Reveal'd*:
The four and twenty Elders and their Seats,
Their Palms, and *Harps*, and of their *Crowns* he treats,
How all adore the *Lamb*, his Pen *Reveals*,
And who alone, could ope the *Book*, *and Seals*.
Then worthily, of all the *Saints thy Birth*
We *Celebrate* with *Chriſt's* throughout the *Earth*.

His *Early* and late *fruit*, the rest we *sing*
Their *Deaths* as waiters on Him *Suffering!*
As Thou *Christ's* Honour, so thine make we known,
Loving Thee Twice, for *His* sake, and *thine own*;
For *Leading* us the way unto the *Breast*
Of our *dear Lord*, where's found the onely *Rest*.
Bright *Love* lend us thy *wings* that we may flye
To *Christ*, and ever in his *Bosome* lye;
And if our tardy *zeal* shall make no haste,
Lord Draw us, and *accept* us at the last:
And while w'are Banish'd to this *Isle* of Clay,
Do *Thou* to us, thy saving *Truths* display.

PRAYER. 5. { On St. John. }

O *Indulgent Jesu, who so sweetly inviteſt all Ages and Degrees of Men, and condeſcenſively accepteſt all that come unto thee; eſpecially all thoſe that (like good Servants, or Obedient Children) with good Chriſtian manners haſten to thee, and come quickly when thou calleſt; vouchſafe us Grace to make our ſpeedy Addreſſes to thee, and laying aſide the manifold unneceſſaries of this World, to mend our Pace unto that onely Neceſſary; and with this thy young Diſciple, to devote our ſelves, as Early as is poſſible, unto thy Service: knowing that ſuch holy Speed doth more Endear thy favour, and afford St.* John *Prerogatives above the reſt; while on our part, Delay is dangerous in holy matters, a Taskmaſter far worſe*

worſe than Pharaoh; *multiplying our Tale of Brick and hardſhips, and ſubſtracting the materials of our Time and Opportunities! O therefore draw us by the magnetick vertue of thy Grace and Love, that we may ſtraight run after Thee, by running the wayes of thy Commandments! and ſeeing Thou ſeemeſt to be delighted moſt with Early fruits of Holineſs, let us never think to offer Thee what is rotten at the core! Let us not ſport away the Candle of our Lives in the vain ſervices of Sin and Satan, and to attend thine Altar with the Snuff, when our Light of Life burns dim in the Socket of old age! Let us not preſume upon Reception at all hours, into thy Vineyard; leſt with thoſe untimely knockers at the Bride-Chamber door, we ſtand without an hearing, and be repulſed without admiſſion! Remembring that ſad tardy ſuit of* Eſau, *who came ſhort of the Bleſſing which he ſought with Tears! Thou therefore that commandeſt, give what Thou commandeſt; that we may remember Thee our Creator in the dayes of our Youth; that we may leave our ſins before they leave off us, or the dayes come wherein we ſhall ſay, we have no pleaſure in them! before the keepers of the Houſe do tremble, or the ſtrong men bow themſelves! before the Grinders ceaſe, or they grow dark that look out of the windows! Before Man goeth to his long home, and the mourners walk about the ſtreets! And if the Firſt-fruits of our lives be but thus dedicated to Thee, all the latter ſhall be thereby conſecrated; that henceforth we be no longer Truants in the School of Vertue, but like St.* John *here at the Fountain, improving the advantages of Know-*

ledge and Instruction; first being Cisterns to receive these Holy Waters, and afterwards to become Conduit-pipes for conveighing them to others; first as Disciples sucking at thy Breast the sincere milk of thy word; and then as Apostles stronger Men, Trumpeting thy Name and Glory in our several vocations.

To which end O Lord, help us to comprehend the Mysteries of thy Divinity, and comfort us with the unparallel'd Love of thy Humanity; that both may so transport us into Gratitude and Obedience; as that nothing may seem too much for us to do, or suffer for thy sake and service; but that we may chearfully resigne our selves (with Saint John *here) unto thy free Disposal, whether it be by Life or Death, Torture or Banishment! Considering that without Thee, the best of Homes is dismal Exile! and thy Presence, maketh a very* Patmos, *Paradise: and if it shall please thee, that we tarry till thou comest; till thine Angel strike us on the side, and knocks off the Fetters of our Souls; give us grace to have our Lives in Patience, although Death in our desires, all the dayes of our appointed time to wait till our change come; so that however, if we are not Martyrs in Act and Execution, yet, like this thy Servant, we may be such for readiness and resignation, and so through the debt of thy Promise, though not of our Merit; we may like Him, be accepted as beloved Disciples; injoying the happy consequents of that Love, Instruction, Protection, Direction, Consolation: and at length have the Honour and happiness to Lean upon thy Bosome, to repose an Holy confidence on thy Grace and Goodness; as to Temporals,*

rals, thy Providence being ſufficient for us; as to Spirituals, thy Grace being ſufficient for us, (it being indeed all our ſufficiency;) and for Eternals, thy Glory being infinitely ſufficient, unto everlaſting Ages. Amen.

{ The Collect. }

Merciful Lord, we beſeech thee to caſt thy bright beams of light upon thy Church, that it being lightned by the Doctrine of thy bleſſed Apoſtle and Evangeliſt John, *may attain to thy everlaſting gifts, through Jeſus Chriſt our Lord.* Amen.

The Epiſtle 1 John 1. from v. 1. to the end.

The Goſpel John 21. from v. 19. to the end

Our Father which art in Heaven, &c.

The Grace of our Lord Jeſus Chriſt, &c.

UPON

Psalms for D. M. 28. M. 1 Lesson *Jer.* 31. to *vers.* 18. 2 *Matth.* 25

UPON *The Festivall of* Innocents *Day.*

E. 1 Lesson. *Wisd.* 1. 2 Lesson. 1 *Cor.* 9.

DISQUISITION 6.

WHy the Feast of *Christs Nativity* is attended with These *Saints* above the rest, St. *Stephen*, St. *John*, and these blessed *Innocents*, is handsomely conjectured by some, to shew his coming into the world for all sorts of men, of what degree or age soever, and by These severally represented; or haply, that these here applied rather then other, as having more fulfilled that of *Christ*, *Matth.* 16. by *taking up the Cross and following him.* Among the works of St. *Cyprian*, there is a Treatise *de duplici Martyrio*, of a two-fold *Martyrdom*, one by Death, the other by a witness-bearing Life: others make a treble *Martyrdom*, There being three kindes of *Martyrdom* in *Christs* Cause (as St. *Bernard* notes) the first both in will and act, as that of St. *Stephen*. 2. In Will, but not in Act, as that of St. *John*. The 3. in Act, but not in Will, as this of the *Innocents*. And forasmuch as St. *Stephens Martyrdom* comes neerest unto *Christs*, his Festival

Johan. Ramin. Ser. 2. de beat. Innocen.

Mat. 16 26.

Voluntatis & operis.
Voluntatis sed non operis.
Operis sed non Voluntatis.
Ser. de Innocent.

Herod ſlayeth the Children *Math: 2.*



P. 106.

Then Herod when he ſawe that he was mocked of the wiſe men, was exceeding wroth, and ſent forth, and ſlew all the children that were in Bethlehem, and in the Coaſts thereof, from two yeares old, and under, etc. Math: 2. 16.



Feſtival is next unto him: and in the ſecond place, St. *Johns*, and in the third, theſe ſuffering *Innocents*, all three making *Chriſt*, as *Cant.* 5. white and ruddy, the chiefeſt of ten thouſand. And it was impoſſible to Chriſten the Day with a Name of a more vaſt *Reputation*, then *Innocency*: which dares not ſignifie any thing here below, but either the ſtate of the *firſt Man*, or that of *Children*: and ſure, he muſt have little of *man* in him, nothing at all of *God*, the more of the *Devil*, that could ſo break into the Circle of ſuch *harmleſs ſimplicity*, and ſelf-ſhielding *Innocence*. Yet this doth barbarous *Herod*! but which of them? (he deſerves to be known, that he may, both in perſon and example, be abhorred!) Then, not to wrong the reſt (as moſt do by their not diſtinguiſhing) know there were three *Herods*, and all nearly ally'd, not onely in *Name*, but in *Blood* alſo! 1. *Herodes Antipas* that beheaded St. *John Baptiſt*, *Matth.* 14. the brother of *Archelaus*, and Son of *Herod the great*. 2. *Herodes Agrippa*, the Son of *Ariſtobulus*, and Nephew of *Herod* the great, that killed St. *James*, and impriſoned St. *Peter*, *Acts* 12. 2, 3. and thirdly, this *Herodes Aſcalonita* (as born at *Aſcalon*) ſurnamed the great, Sonne of *Antipater* an *Idumaan*, of an obſcure Family and Education (ſaith * *Euſebius*) and This *was that Fox which worried the tender Lambs*, an Act reflecting upon *Chriſts* humanity, *Matth.* 2. as being a Childe and forced to flee; and upon *Herods* inhumanity, in murthering thoſe, that

Cant. 5. 10.

Candidus in Johanne, Rubicandus in Stephano, electus ex millibus, in Innocentibus. Ludolph. de vit. Chriſti. p. 1. c. 13.

Matth. 14.

Alſted. in Chron. pontif. Judæorum.

* Eccl. Hiſt. l. 1. c. 7. B.

Matth. 2. 16.

that neither could, nor would have injur'd him! We muſt glance on the firſt, for *Chriſt* was mainly aimed at; I, onely that King of Iſrael; but he is warned away by an *Angel*, ver. 13. *Gods mercy and his Angels miniſtry, vigilantly attend his Children in afflictions*, *Pſal.* 34. & 103. Yet *flight is* lawful in the times of danger; lawful by the *Dictates* both of *Reaſon* and *Religion*; very *Nature* teaching all things a ſelf-preſervation, *Reaſon* proportioning *Prudential Actions* towards it, and *our bleſſed Saviour* allowing us a Warrant for it: *Matth.* 10. *when they perſecute you in this City, flie ye into anther*: and ſo in this Caſe did himſelf, *Mat.* 2. a double Warrant, both of his *Precept* and *Example*: and *He* that biddeth us *flye* when we are *perſecuted*, hath neither excepted *Angel*, nor *Man*: *flight* is lawful from *both Swords*, whether of *War* or *Peſtilence*; for both equally are *Gods*! He unſheaths the Sword of *War*, and we flye, why not alſo from the ſword of *Peſtilence*? when both (I ſay) equally are his. The *Leproſie*, you know, although no mortal Sickneſs, yet by *Gods* own *Law* required a *Separation*: then how much more, this *mortal* one an opportune avoidance? and who knows whether *God* have not appointed him *a Zoar of* ſafety? But you will ſay, it is *Gods viſitation*! true, what evil is not? whither ſhall we flie but our *Deſtiny* will follow us? our *moneths* are *numbred*, and *God* will not alter them, *our bounds are ſet* which *we cannot paſs*! what of all this?

Pſal. 34 7. 103. 13.

Mat. 10. 23. c. 2. 13.

Flight lawful in War or Peſtilence.

Levit. 13.

this? becauſe *Death* will overtake us, ſhall we ſtay, or run to meet it? becauſe *Gods Decree* is juſt, ſhall we be deſperate? why do we then fear ſo every *Diſaſter* and *Diſeaſe*, if *Death* be neither capable of *Prevention* or *Delay*? our *End* is ſet indeed, but not without our *means*; ſo that in caſe of *danger*, freely may the *means* of *Flight* be uſed, while the fool-hardy *Conſcience* that wilfully oppoſeth *Convenience* of Flight, may ſtay and meet with an untimely *Grave!* Ask *Solomon* elſe, *Prov.* 14. *A wiſe man foreſeeth the Plague and departs from it* (whether *ſpiritual*, or *literal* Plague) but *Fools run on and are careleſs.* I, there are ſome over-Confident *Zealots* in the world, that as though they had *Achilles Armour* on, or had been *Charm'd* beyond Seas, think themſelves ἔξω βέλους, that is, *ſhot-free* to all outward *Judgements*; I, to this Canon of the Lord of Hoſts himſelf, the Peſtilence; that ſhould a Plague come, and (like the *Deluge*) unpeople the *world* again unto one Family, they doubt not but to ſucceed *Noah* in his ſingle ſafety. They will tell you of their *Guard* of *Angels*, and ſhew you *Gods Seal* in their Forehead, for their *Deliverance*; what care they for *Common* Dangers? literally relying on that *Pſal.* 91. *Thou ſhalt not fear the Arrow that flies by Day, nor the Peſtilence that walks in darkneſs:* which ſure 'tis ſafer taking in a *ſpiritual ſenſe*; leſt alſo they ſhould relie on *Mark* 16. where 'tis promiſed, *they ſhall tread on ſerpents, and if they drink any deadly thing it* Prov. 14. 16. Pſal. 91. 10. Mark 16.

ſhall

shall not hurt them: These had their *miraculous* fulfillings in their *seasons*, but now rash *presumption* whither wilt thou? Does the
1 John 1. 8. *destroying Angel* visit sin, and have *these* none for which to *fear him*? or were any as *Righteous* as they can pretend themselves; Yet I must tell them from good *Authority*, that herein (as in other dangers) *Piety is no absolute Priviledge from outward Judgements!*
Job 2. 7. an upright *Job* may be smitten with these Biles (for *Satan* would inflict the worst,) a very *Davids loins may be filled with this sore*
Psal. 38. *Disease*, *Psal.* 38. (who knowes the contrary?) and the godliest *Ezechiah* may be *plagued*, *Isaiah* 18. (as generally *Expositers* agree upon it) but beyond all doubt or Cavil so dyed *Ezekiels wife*, chap. 24. *I will take*
Ezek. 24. 16. *away the Delight of thine eyes with a stroke*,

In percussione, from the Root, נגף (i.) *plagâ affecit*, such a stroke whence the word *Plague* is denominated, and the same used for the *Botch of Egypt*, *Isa.* 19. 22.

במגפה *I, the dearest servants of God may be liable to this Infection, and their Flight justifiable from such Contagion*, as *David* (being a wise man, and a good man too) 1 *Chron.*
1 Chro. 21. 30 21. *durst not go up to the House of God in* Gibeon, *because the Angel of the Lord that smote the people with the Plague, stood between*
Bish. *Andrews.* *him and it*, that is, (as a great *Gamaliel* of our own expounds it) because he was to pass thorough infected places thither. *Corporal Flight* is lawful, yet *spiritual Flight* from *sin*
Citò, longè, & pro tardè, nunquam. the *better Safeguard*, *to know the plague of our own heart*, and shun it (1 *Kings* 8. 38.) that's the onely Flight, that needs not doubt of Safety.

Safety. Flight is lawful though into an *Egypt*, where *Christ* at once fulfilleth Prophesies and giveth an earnest to the *Gentiles*; Take the Babe and his Mother: not styl'd the Wife of *Joseph*, to speak her more the *Virgin*; and the Childe named first, to hint the greatest care for him, as most designed at, and the greatest duty to him, as most worthy; not as Son onely, but Saviour to his Mother. Fly into Egypt, *Christs* entertainment was so hard at his coming into this world, as shews *his Kingdom* was not of it. He flyeth (saith one) because if Christ had permitted himself to be slain so young, the whole cause of our *salvation* had suffered in it, his work not being as yet done, nor his *hour come*, *John* 17. *for which he came into the world.* But why into *Egypt*? touched before, and thither as the neatest opportunity, out of *Herods* Jurisdiction: and to shew his Spiritual Kingdome should be translated from the *Jews* to the *Gentiles*. O the riches of divine mercy! that even those places and persons that were *malorum officinæ*, formerly the shops of villany, should now become *Custodes Filii unigeniti*, ensafers of Gods onely begotten Son, instead of *Persecutores populi primogeniti* oppofers and destroyers of his first-born people. But Christ is to be sought by *Faith*, and not by *Cruelty*, and therefore *Herod* found him not, for all his project with the Wise men, who were indeed too wise for him, returning another way, *God taking the wily in their own craftiness*, *Job* 5. and Honesty being ever

Exod. 4. 22.

Quia totam causam salutis nostræ occiderat. Beuxamis in locum.

John 17. 4.

Arctius Muscu-lus, Maldonat. in locum.

Non crudelitate sed credulitate quærendus est Christus.

Job 5. 13.

ever the best Policy, the Mocker was mocked; he mocked the *Wise men* by pretending *Servire*, when he intended *Savire*, to adore, when he meant to devour; to worry, not to worship that innocent Lamb, as appeared by his subtilty turned into fury, *Matth.* 2. 16. as commonly such usurping Tyrants, when they fail of their *Michiavillian* Rhetorick, betake them to the Carters Logick, as here did *Herod*, who was troubled much at the first newes of him, *ver.* 3. But when he saw that he was mocked by, &c. *ver.* 16. is all on a flame with wrath and frenzy, fearing *Christs lineal descent from the seed of David* might restore *Judah* her own *native Successour*, as the *Christian* * Poet sweetly chants out *Herods* passion. And this *designe* of destroying *Christ*, He driveth upon a double *account*; first to *vindicate* to himself and his *Posterity*, an high opinion which some flattering *Pharisees* raised of Him amongst the *Jewes*, that He was the foretold *Messiah*, and had a *Celestial* Title to the *Kingdome* of *Judaa* (as * *Josephus* largely tells the story) and these were called the Sect of the *Herodians* (saith † *Epiphanius*) and frequently mentioned in * *Scripture*. Secondly, He designed the

* *Successor instat, pellimur.*
Satelles i, ferrum rape,
Perfunde cunas sanguine.
Mas omnis infans occidat,
Scrutare Nutricum sinus,
Interque matrna ubera
Ensem cruentet pusio.
Prudent. Hymn. Epiph.

Impius innumeris Infantum cædibus hostis
Perfurit Herodes, dum Christum quærit in illis;
Fumant Lacteolæ parvorum sanguine Cunæ!
Vulneribusq; madent calidis pia pectora matrum.
Prudent. in Enchirid.

* Antiq. l. 14 c. 17 & l. 15. c. 1.
† *Hæres.* 20. *contra Herodianos.*
* Matth 22. 16. Mark 3. 6. 6. 12. 13.

the death of *Chriſt*, the more to ingratiate himſelf with *Caſar*, by this Diligence in Cutting off all Heads of *Defection* from the *Roman Empire*, and all pretended occaſions of *Sedition*; and to render this the more Remarkable, the wretch ſeems ſo impartial, as that his own *Infant-Son* * is ſlain among the reſt, whom (*Philo* ſaith) he had by a Wife of the line of *David*: which † *Auguſtus* hearing with ſome delight, ſmil'd out that expreſſion, which afterward became a *Proverb*: It was better being *Herods Pig*, then his *Childe*, his *Hog* ſafer then his *Heir*, as you ſhall hear more anon: Thus, like another *Hercules furens*, he layes about him, and would not ſuffer the King of Heaven and Earth, and of all the world, to reign in *Jewry*, if he could hinder it; and to this end, ſends out Thoſe, that live by others dying, to maſſacre all the *Bethlemitiſh* ſucklings! (as* *Prudentius* excellently.) And truly, *Maſſacres* are a *Diabolical* an execrable Practice, in no *ſenſe* whatſoever *lawful*! far differing from that *ſeverity* of War, called Putting all to Sword! which in ſome *Caſes*, hath been Commanded, even by *God* himſelf, 1 *Sam.* 15. now go and ſmite *Amaleck*, and *utterly deſtroy all that they have, and ſpare them not, but ſlay both Man and Woman, Infant and Suckling, Oxe and Sheep, Camel and Aſs!* an harſh *Commiſſion* (I confeſs) but with reflect on on the merit, *Remember what Amaleck did to Thee in*

* *Vide notas Chriſtopherſo in Euſeb. l. 1. c. 8*

† *Melius eſt (inquit) Herodis porcum eſſe quam filium: quia ſc Judæi porcos non macent.* Macrob. Saturn. l. 2. c. 4.

Heb. 1. 8.

* *Locum minutis artubus,*
Vix Interemptor invenit,
Quo plaga deſcendat patens,
Jugulóque major pugio eſt.
Loco citat.

1 Sam. 15. 3.

the way as thou passedst, &c. for the *extirpation* of a *brimful sinful Nation*! and perhaps it hath been too much *Translated*, by the great Sword-men (of the *Greek* and *Latine Histories*) *Draco*, *Alexander*, *Hannibal*, *Scipio*, and enough others since, (for terror they say, and to prevent the like elsewhere) but it oft put a *Fallacy* on themselves, rendring them the more *odious*, causing stronger *opposition*, and sometimes their *Expulsion*! yet this being a *military* custome, doth both forewarn and arm men in such *Exigents*, for *resistance* or *submission*: but *Massacres* of another Nature, are a base and desperate *perfidiousness* of the Actors toward some, permitted by themselves to dwell among them, without *Provocation*, *shedding the blood of War in Peace* (as the *Scripture* phrase is) a barbarous *surprize* of unawared sufferers, affording them neither *opportunity* of *defence*, or *preparation* (as far as in them lies, like *Devils*, murthering *Souls* and *Bodies* both at once!) such were those of the *Cicilian Vespers*, who live in the *Infamy* of being the *Inventors* of cruelty! such the Inhumanities of the *Spaniards* in the *West-Indies*, that even rendered *Christianity* abominable, and caused the *Name* of *God* to be *blasphemed*! such also were those *Parisian Vespers*, *Anno* 72. (to name no more of them) when they made the *streets* of *Paris* run with Humane blood! and that of the *reformed party*, that were *peaceful in the Land*, and some of them *eminent* in the *service* of their *Wars*, as *Chatillion* and others. This is commonly the

Massacres execrable and unlawful.

1 Kings 2. 5.

Invidiâ Siculi non invenere Tyranni Tormentum majus! Rom. 2, 4.

the *practice* of an *unchriſtian* and *heretical Religion*! *Maſſacres*, the *Deſigne* of cowardly and baſer *Spirits*; true *valour*, like the *Lion*, more ſatisfied with the *Proſtration*, than *Deſtruction* of a ſuppoſed *Adverſary*; and true *Chriſtianity* ever more endeavouring the *Converſion*, than *Subverſion* of Diſſenting *Brethren*: I ſay, *cowardice* and *Irreligion*, are ever *Cruel* and *bloud-thirſty*! And a man of this metal, here, was *Herod*, who finding perſons fitted for their errand, they ranſack all poor Mothers Beds, and Nurſes Boſomes, making their Cradles ſwim with blood of Innocents! while their ſmall joynts could ſcarce be handled by the cruel *Murtherers*! and theſe throats too little for Their Poniards! there is an high *aggravation* in the number of them (at leaſt) if rightly recorded (by the Greek tradition in the Rubrick for the Day, and by the Æthiopick miſſals) that is, no leſs then 14000. whereof his own Son made up the ſad account, (as *Baronius* tells us out of *Philo*) which cauſed *Auguſtus Cæſar* to fix that due Proverb on him, Better be *Herods* Swine than his Son; for the Jewes killed not their Swine, as he did his Son: and *Brocardus* in his Deſcription of the Holy Land, points us to the very place where they were ſlain; *Adricomius*, and others, to the Chappel where they were buried.

Ὧν ὁ Αἰθιοπικὸς χιλιάδες ιδ.

I could wiſh he had ſaid onely where *ſome* of them were *buried*, there being ſo many *thouſands* of them *ſlain*, and at ſo large a *Diſtance*; (nor is it clear that they

could be all collected) it is hardly probable that that age which was so *cruel* to *kill*, would be so *charitable* as to bury them *solemnly* together; and therefore some others *modestly* affirm, that they be buried in the way between *Bethleem* and *Bethany*, for the *space* of about eight miles *distance*, and some of their *Sepulchers* there, *visible* unto this *day*: and yet after all this, perhaps it is most likely, that their own sad *Friends* and *Parents*, were indulged leave to *bury* them, near their own *Relations*; which is but an *ordinary Favour* for the most *inexorable Tyrants* to afford, after their *executions*; but whosoever gave them *Sepulture*, *Prudentius* hath added a most *ingenious Epitaph*.

Salvete flores Martyrum,
Quos lucis ipso in limine,
Christi Insecutor sustulit,
Ceu turbo nascentes Rosas!
Vos prima Christi victima,
Grex immolatorum tener,
Aram ante cujus simplices
Palmâ & Coronâ luditis.
Epitaph. Hymn. Innocent.

I, These were (as St. *Austin* sweetly) *Primitiæ Martyrum*) as it were) the Prim-roses of *Martyrdome*, early *witnesses* to the *Lamb*: *Non loquendo sed moriendo*: Not by speaking, but by dying; (as our Church out of that holy Father) yet was there a voice heard in *Ramah*, a cry not onely of lamentation here below, of poor rob'd, dispoiled Mothers! but too *in excelsis*; above (that is) even in the ears of God, a knocking at the Gates of Heaven, *Jam.* 5. and that as for vengeance on their persecutor (which fell heavy afterward) soon afterward *(statim post insidias)* very little time being interposed, after his offending *Christ*, and so many of *his little ones*; He was smitten

Jer. 13. 5.

As רמה signifieth High.

Jam 5 4.

ſmitten ὑπ' αὐτοῦ τοῦ θεοῦ, from *Heaven*, with ſuch a *ſignal vengeance*, as will need a *Credulity* beyond all the *Poets Tragadies* (ſaith * *Euſebius*) for as his *Blood-guiltineſs* was a complicated ſin (made up of *Pride*, *Anger*, *Envy* and *Revenge*) ſo was his *Puniſhment* a complexive *Judgement*! made up of *Tortures* both of *Soul* and *Body*! *He's* ſcorched with an unknown *Feaver*! and eſpecially in his *Bowels*, which had no *compaſſion*! a furious *Itch* invadeth his *Skin*! as ſtrange *Ulcers* did his *Entrails*! together with the *Putrefaction* of his *Genitals*! and a *vermiculation* in his *muſcles*! *Convulſions* ſeize on his *whole Body*, and *Diſtractions* on his *Minde*! beyond the relief of *Baths* and *Medicines*, of all *Phyſicians*, and Aſſiſtants in the world! as *Joſephus* tells you more exactly: I ſhall onely adde his laſt cruel *ſtratagem* (for that *Fury* never left Him) no not in the midſt of all theſe *Torments*! for having formerly cauſed his *Wife and two Children*, with moſt of his near Relations to be deſtroyed! beſides his other *Son*, juſt before his own *expiration*, and having exerciſed ſo much Savageneſs every where throughout the *Nation*, that he thought the *Jews* would triumph at his *Death*, and make an *Holy day* of his *Funeral*! as ſick as He was, *He* bethinks him of this *Wile*: cauſeth all the *Nobles* and chief perſons of the Land to be impriſoned, and ſhut up in the *Hypodrom*: privately inſtigating his *Siſter* † *Solome*, and her Husband *Alexa*, juſt at the moment of his *expiration*, to make the *Souldiers* put them all to *Death*!

* Eccl. Hiſt. l. 1. c. 8.

πῦρ γὰρ μαλακὸν ἰῶ, πυρετὸς χλιαρὸς, &c. ποικίλοις πάθεσιν διαμερίζετο Joſepho. l. Antiq. 17. c. 7.

† Δύναμαι λιπωθῆσαι δὲ ἐπιθεῖσαι δὲ λαμπρὸν ἐπιτάφιον σχεῖν, ἀν' ὑμῶν ἐδεήθησαν τῆς ἐμαῖς ἐξολοθρεῖς ὑπουργῆσαι &c. Loco citato.

Death! that ſo in *ſpight* of their *Teeth*, he might have the *Tribute* of their *Eyes*, and his *Obſequies* performed with generai *Lamentation*: but *Solome* and her *Husband*, if they were any of his *Executors*, would be none of his *Executioners*, what ever they ſaid to *Him*, herein they *honeſtly* deceived Him. For when he was once ſhut up, They were all ſet *free* again, to the general *Joy* and *Triumph*, the whole *Land* was ſet at Liberty; thus was the *voice heard in Ramah*, and that not onely as to *vengeance*, but alſo as *a ſong of Praiſe*, *Pſal.* 8. *Matth.* 21. Chriſt ſurely got great praiſe, by the *Angelick Anthem* at *his Birth*, *Glory to God on high*, and great praiſe by St. *Stephen* his *Protomartyr*, and by St. *John* that ſame *beloved Diſciple*, (as foreſhewed) but you ſee, *his praiſe is made perfect by the mouthes of theſe Babes and Innocents*, who here came to the Haven without knowing tempeſts, injoying the comforts of another life, before they knew the ſins and miſeries of this; (as one wittily) Bleſſed Babes that have your heads Crown'd with happineſs, e're covered with Hairs: *Herods* cruelty in reſpect of you, was turned by God into a felicity, tranſlating you, from your earthly Mothers armes, in a valley of tears! to your heavenly Fathers boſome, in his Kingdome of Glory. It hath been a cuſtome, and yet is elſe where, to whip up the Children on this morning, that the ſtory might ſtick the cloſer; but this is to act it over again in kinde, by a moderate proportion! *Lewis* 11. of *France*, was

Vide Euſeb. l.1.c.8.

Pſal.8.2. Mat.21.16.

Qui priùs in capitibus Coronas quam capillos acceperitis. Giron. in Feſt.

ſo

ſo ſerious a Remembrancer of this Martyrdome, Phil. de Com.
that he would not be interrupted in it by any affairs of State, how important ſoever. While all then ſeem to condemn the literal cruelty of *Herod*, I wiſh they may not imitate him in the Figure, ſnatching Children from the arms of their Mother-*Church*, and from her breaſts of holy Baptiſme; and ſo, as much as in them lieth, killing them ſpiritually! not regarding Chriſts words, *Mat.* 19. 14. *Suffer little Children to come unto me, and forbid them not; for of ſuch is the Kingdom of heaven*; or his Apoſtles, 1 *Cor.* 14. Inſtead then of injuring them, become like unto them, for humility, for innocence, for obedience, for dependance; who ſo humbleth himſelf as a little Childe, the ſame ſhall be great in the Kingdome of heaven. Mat. 19. 14. & John 3. 5. 1 Cor. 14. 20. Matth. 18. 4.

POEM 6. { On the *Innocents.* }

Herod here mad as *Hercules* with Rage,
To *murther* the worlds *Saviour* doth Engage
His men of *Armes!* who once ſo graſps a *Crown*,
Dreads every one comes near, will pull him *down!*
See, ſee (quoth he) a *Succeſſor's* at hand
That will *deprive* me of my juſt *Command*,
Souldiers betake ye to your *Conquering* Arms
And free *me*, quickly, from theſe *growing* Harms!
Let all the young *Males* of *Judæa* feel
The ſudden *Force* of your impartial *ſteel!*

Snatch them from *Nurſe*, or tender *Mothers* Breaſt;
And with your *Arms* rock Them to Endleſs *Reſt*!
And ſuch as from Them will not *Calmly* part,
Let *Babes* and *Mothers* joyntly Share the ſmart!
Till *Parents* ſlighted *Tears*, and *Childrens* blood,
Make a *Spring-Tide*, and a ne'r Ebbing *Flood*!
Fie *Souldiers*, Fie; you Loſe, not gain *Renown*,
By knocking *Infants* and their *Mothers* down!
But you are *Slaves* of *Fortune*, and muſt do,
Whats'ere your *bloody Maſters* put you to!
Engage with *men*, and thereby purchaſe *Fame*,
This ſpeaks your *Metal* baſe, your *Valour* lame.
Herod Enrag'd, his nocent Hands doth ſtain
With blood of *Innocents*! among the *ſlain*
Hoping to number *Chriſt*; makes *Cradles* ſwim
In blood, and Tears, nor can both ſoften him!
Multiply'd *Perſecution*! that Deſtroyes
Millions of Lives, involved in theſe *Boyes*!
Whoſe ſmall unſetled *Limbs* ſcarce yielded place
For the Deſtroyers *weapons*, or a Space
To Entertain theſe *Butchers* hungry *Swords*!
Their *Wounds* being *Mouthes* accuſing, without *words*!
Theſe *Infants*, by the *Tyrants* raging mood,
Were but to *Chriſt Baptized* in their *blood*!
And though their *Tongues* too young to Speak his *Fame*,
Yet *Dy'd* They *firſt-fruit-martyrs* for his *Name*:
Whoſe Early *Graces*, Men for *ſhame* improve,
Their *Harmleſneſs*, *Humility*, and *Love*;
That howſoe're our *Guides* ſhall uſe diſpoſe,
We may be *Patient*, *meek*, *ſubmiſs* as *Thoſe*;
And then, though *Crop'd*, like *Flowers* before their *Prime*,
'Tis but *Tranſplanting* to a better *Clime*.
Hail ſweeteſt *Flowers* of Early *Martyrdom*,
Whoſe bright *Ariſing*, was your *Setting* Sun!

Whom

Whom *Herods* frantick *Jealouſie* Deſtroy'd
As pregnant *Roſe-buds* by fierce *ſtorms* annoy'd!
You were the *firſt-born Chriſtian* Sacrifice,
Whoſe *Flock* of *Lambs*, for your kinde *Shepherd* dyes!
Upon whoſe *Altar* as you *bleeding* lay,
You ſeem'd but as with *Palms* and *Crowns* to Play:
The *Fox* worries the *Lambs*, and 'tis the *Sin*
With which the *World* will *End*, as't did *begin*!
This day, a double *Propheſie's* fulfill'd
In theſe Sweet *Infants*, ſo untimely kill'd!
Here's *Ramah's Cry*, and *Davids* Song of *Praiſe*,
Which God did from theſe *Babes* and *Sucklings* raiſe:
Hark how they *Shriek* below, to ſee their *Joyes*
Extinguiſh'd, in the *Murther* of their *Boyes*!
Hark how they *Sing* above, with trebled *Hymns*
To ſee their *Quire* ſo fill'd, with *Cherubins*.

PRAYER 6. { On the *Innocents.* }

O *Immortal Jeſu, who for our ſakes, deſcendedſt to very hard Entertainment in this World (not onely at the inſtant of thy Birth, but ever afterward) being no ſooner born almoſt but perſecuted*! Herod *ſeeking thy life to deſtroy it*! *making Thee to Flye before thou waſt able to go*! *and baniſhing Thee to ſeek a refuge in an Enemies Countrey*! *give us Grace (we beſeech Thee) to value thy Love, and to imitate thy Prudence; who fleddeſt from thy perſecutors,*

not

not out of Fear of them, or death it self; but out of desire to preserve thy self unto that great work, for which Thou wast ordained; for the doing and suffering of thy Fathers will, both as to our Salvation and Example. Lord make such the Effects of all our Care and vigilance; that our self-preservations may end in holy obedience to our heavenly Father, and all our deliverances be inservient, not to secular or sinful, but to spiritual and Celestial ends: Protect us from the Hand of Tyrants and blood-thirsty (O Thou Preserver of men) vouchsafing us assistance, as well as example of avoiding them; Direct us in our innocent Evasions, bless us with trusty friends and honest Coadjutors; and in such cases do thou provide us a Retiring Egypt, and a Zoar *of safety: Hide us in the Clifts of the Rock, from the spiritual Tyranny of Sin and Satan, and in respect of both, under the shadow of thy wings, Let be our refuge, until the Tyranny be over-past: And if it shall please Thee, for proof of our Graces to give us up to Tryals, and for hastening of our Joyes to give us up to sorrows, by yielding us up into such Hands (as we see, this day, the whitest Innocence is no shelter, or Security!) O Lord of hosts, shield us with Patience and submission to thy will; more looking at thy hand in it, than Theirs that strike us; that like Thee our good Shepherd, and these tender Lambs of thine, we may be as dumb before the Shearers; glorifying Thee more by actions than expressions, by Sufferings then by Sayings! And since thou art pleased in thy Gospel, to set us all to School to Children, and having been one thy self,*

ſelf, hadſt ſo great kindneſs for them, as to invite them to Thee. Suffer little Children to come unto me; laying thy hands upon them and bleſſing them: to rebuke thoſe that kept them from Thee, forbid them not, for to ſuch belongs the Kingdome of Heaven: O Lord make us ſuch in all good acceptations, though it cannot be for Innocence, yet at leaſt for penitence and aptneſs unto mourning! that however a ſinful Nicodemus *cannot Re-enter his Mothers womb, yet bathed in our own tears and thy blood, like* Naaman *waſht in* Jordan, *our Fleſh may come again as a little Childe (our Leproſie of Sin being Cured) and ſo we may be born again, becoming Chriſts little ones: Children (though not for Levity, Peeviſhneſs and want of underſtanding, yet) for Humility in our Converſation, for Docibility to thy Inſtruction; Children for Chearfulneſs in their Condition, towards one another for Affection: Children for obedience to thine Ordinances, for Prayer in our wants, crying and calling after Thee in our Afflictions; for Reverence and good manners in thy Preſence, for Gratitude to thy Pounty; and for all kinde of Dependance on thee, upon Thy Providence for Temporals, on thy Grace for Spirituals, and upon thy Mercy for Eternals: that ſo at length, finding us what thou commandeſt us to be, as little Children, thou mayeſt Embrace us likewiſe in thy Arms of Mercy, and Invite us home unto thy Fathers Houſe, in everlaſting Habitations, Come ye Children, Come ye bleſſed of my Father, Receive the Kingdom prepared for you, and ſuch as you, from the beginning of the world;*

that

that ſo with good Children, having here Sung Hoſannahs *to the Son of* David, *we may hereafter ſing Hallelujahs to the God of Glory.* Amen. Amen.

The COLLECT.

Almighty God, whoſe praiſe this day the young Innocents, thy witneſſes have confeſſed and ſhewed forth, not in ſpeaking, but in dying, mortifie and kill all vices in us, that in our converſation our life may expreſs thy faith, which with our tongues we do confeſs, through Jeſus Chriſt our Lord.

The Epiſtle Rev. 14. ver. 1. to the end.

The Goſpel Mat. 2. ver. 13. to 19.

Our Father which art in heaven, &c.

The Grace of our Lord Jeſus Chriſt, &c.

UPON

The Circumcision. *Luc. 2.*



21 And when eyght dayes were accomplished for the circumcising of the childe: his name was called Iesus which was soe named of the Angell before hee was conceiued in the wombe P. 325.

M. *Pſal.* for D.M.1. E. *Pſal.* for D.M.

UPON *The Feaſt of the Circumciſion of Chriſt.*

M. Leſſ. 1 *Gen.* 17. 2 *Rom.* 2. E. Leſſ. 1 *Deut.* 10. from v. 12. 2 *Coloſſ.* 2.

DISQUISITION 7.

ALmighty *God* (out of a mercifull condeſcenſion to our Nature) both before and after the fall of man; before, under, and after the Law, ſtill manifeſted his will by *two things* eſpecially, *viz.* an *underſtanding Minde*, and a *perceiving Senſe*: as in *Paradiſe* at firſt, *Adam* had his word, and that witneſſed by a double ſign, *the Tree of Life, and That of Knowledge*, *Gen.* 2. After his lapſe, he had a promiſe, *Gen.* 3. and thereunto *Sacrifices* added, as outward *ſignes*: ſo after the Flood, a promiſe of no more Deluge, and the * *Rain-bowe for a ſigne*, *Gen.* 9. A Bowe without an Arrow, or if with any, one ſhot againſt himſelf in his Sonne; for it ſtands bent alwayes towards *Heaven*: the promiſe of deliverance from *Egypt*, is ſealed with the *Paſchal Lamb*, *Exod.* 12. and that to *Abraham* of multiplying and magnifying his ſeed, ſignalized by inſtituting *this Circumciſion*, *Gen.* 17. Laſtly, *God* giving his *Son*, and by him everlaſting *life*, to beliegers,

Gen. 2. c. 3. 15. c. 9. 13.

* *Arcus erat prius ut effectum Naturæ, non ut ſignum Miſericordiæ. Arcus ſine ſagittâ.*

Exod. 12. Gen. 17. John 13. 16.

vers, confirms all with *two Sacraments*, as seals of his grace, *viz. Baptisme*, and the *Lords Supper*. Thus the *Father* of mercies hath in all *ages* provided for mans weakness, that He might *taste and see how gracious the Lord is*, *Psal.* 34. and therefore those that pretend to be so *spiritual*, as not to endure significant Ceremonies, and outward Rites in the Church, run a violent course, quite contrary to the goodness of *God*, and the meekness of his *holy Spirit*, who doth instruct the conceiving *Minde* by the perceiving *Sense*, and by visible words, as *Augustine* calls the *Sacraments*; one of which, was this of *Circumcision* to the *Jews*, and that may well appear in a red Letter, as being their bloody *Sacrament*; who therefore, when they *Circumcised* a Childe, called him *Sponsum sanguinis*, applying those words of *Zippora* unto him, *Exod.* 4. *Thou art a bloody Husband*; because that day, they hold the childe is married to the *Covenant*. *Circumcision* was used by many other *Nations* (though not as a *Sacrament*) by the *Æthiopians*, *Ægyptians* and others, besides the *Turkish Nations* to this day.

Psal. 34. 19.

Apud Martyr. in Rom. 4.

חתן דמים *Sponsus Sanguinum.*

Exod. 4. 25.

Herodot. l. 2. & Diodor. Sicul. l. 2. c. 1.

There was in this of the old, (as in the *Sacraments* of the *New Testament*) two constitutive parts, *Signum & Signaculum*, both the Signe, and the Seale of a sacred Covenant: not onely bare badges, as the defective *Anabaptists*; nor immediate justifiers, *ex opere operato*, as some others in the excess; * They do not confer what

* *Ista non tribuunt, quod per ista tribuitur;* Hook. l. 5. Sect. 60.

what is conferred by them. It is called a *Signe* by *God* in its first *Institution*, *Gen.* 17. and a *Seal* by the Apostle, *Rom.* 4. 11. Yea it is called so by a Doctor of the *Jewes*, more ancient then their *Talmud*. This *Circumcision* here was a triple signe. 1. Memorative of the promise to *Abraham*, touching his seed, his inheritance, and the *Messiah* to come of him. 2. Distinctive, of the Jewes from all other people, and of the Sex, Males onely undergoing it (Females yet being within the Covenant, *Reductivè*, as sprung from *Circumcised* Fathers, and married to such Husbands.) 3. Prefigurative, of *Baptisme*, and the *spiritual Circumcision* of the heart. Again, as *Circumcision* was thus a various *Signe*, so was it a *Seal* also; a double one, on *Gods* part, as the *Patent of Kings*, for Confirmation: on *Abrahams* part, as his *Obedience and Faith's* Attestation. Some note a three-fold *Circumcision*, *viz.* Carnal under the *Law*, Spiritual under *Grace*, Celestial in the Kingdome of *Glory*. The first is *Nascentium*, good in its due time, of children, the eighth day, *Gen.* 17. The second, *Renascentium*, at all times better, of such as are *born again*, and that of *the heart in the spirit*, Rom. 2. effected by the *sword of the spirit*, (sharper then all the *flinty knives* of *Circumcision*) Κριτὴς ἁτομος, Heb. 4. 12. *the word of God* sharper then *any two edged sword*, that *circumciseth*, not onely the fore-skin, but all the Faculties of the soul, the parts and senses of the body; the eyes, *Job* 31. turneth away those least

Zohar Gen. 7.

Ardens in locum.

Gen. 17.

Rom. 2. 29.

Josh. 5. 2.

Job 31. 1.

Psal. 119 37. least they behold vanity, *Psal.* 119. The ears and lips, that they hear or speak no guile. *Ephes.* 4. *Circumcising* the hands, against all Ephes. 4. 25, 28. c. 5. 4. Theft and idleness, *Ephes.* 4. 28. the *Head* Psal. 14, 6, 19. 13. from *imagining* mischief, and the *feet from blood-shed*, Psal. 14. *Circumcising* the *intellect* from *Ignorance, curiosity and error*, Act. 26. 25. the Will from perverseness and all *presumptuous wickedness*, Psal. 19. the affections from Coloss. 3. 2, 3. *irregularity* and *disorder*, Coloss. 3. even the very *Thoughts* and *Imaginations*, Isa. 1. 16. in a word, *Circumcising* the *whole man*, cutting off all superfluous cares of the world, and lusts of the flesh; even to the *Metamorphosis* of Ephes. 4. 22. the old, transformed into the *new man*, *Ephes* 4. whence flowes the third kinde of Circumcision by consequence, *Resurgentium*: in the world to come, when all superfluity of sinne, deformity, and corruption shall be cut off utterly, so that we may appear before the *Throne of God*, without any spot in our soul, Apoc. 14. 5. or corruption in our body, *Apoc.* 14. 1 *Cor.* 1 Cor. 15. 53. 15. But in this Circumcision of *Christ*, which was carnal onely (as needing none of the *Quando? ubi? Quomodo? Quare?* other) four circumstances are remarkable, the Time, the Place, the Manner, the Reason; Gen. 17. the time was the eighth day, *Gen.* 17. (and Luke 2. 21. Christ then undergoes it, *Luke* 2. *coming not to destroy the Law, but to fulfil it*, you see, in every circumstance) Some say, then, because that tender age could more easily bear the griefs, but this is too dubious, and too general: and some say, because under the *Pedagogy* of *Moses*, there was a kinde of *Legal* uncleanness,

ness, in which the *Creatures* were thought to be, remaining in their *blood*, for *the first seven dayes*, *Levit.* 22. whence the *eight day* was so precisely observed by the *Jews*, that if it fell on the *Sabbath*, They did perform it; whence their Proverb was, that *Circumcision driveth away the Sabbath*; or that the *Sabbath* giveth place to *Circumcision*, which accordeth with the words of our *Saviour*; *John* 7. *Ye on the Sabbath day Circumcise a man.* The *Jews* superstitiously conceiting, that each perfection depended on the *sanctification of one Sabbath* at least; and think that *God* did therefore injoyn the *eighth day*, that one *Sabbath* might first pass over each *Male*, before this *Sacrament* administred; but 'tis probable that *God* would not suffer them to prevent the *eighth day*, to shew that in matters of Religion, He neither was, nor is *absolutely* tyed *to Sacraments*; for then had not the *Love* been greater in permitting *Circumcision* on the *eighth day*, then the *Severity* in *forbidding* it till then, since many might *Dye* without it: yet longer then eight dayes *God* thought it not *convenient* to deferre it for the *Comfort* of the *Parents*, by a seasonable *Initiation* of their *Children*. Others say the eight day, because that was the time of our Lords Resurrection: so *Lombard* in *Rom.* 4. seven dayes, figuratively signifying the time of this present world, and the eighth day the *Resurrection*, wherein *mortality* shall be cut off with *Immortality*, 1 Cor. 15. The manner how Circumcision was administred,

Levit. 12. 3. & 12. 2, 3.

Circumcisio pellit Sabbatum.

John 7. 22.

Chrys. & Mar. in Rom. 4.

1 Cor. 15. 53.

* Paul Fag. Deut. 10.

ſtred, I finde thus * Recorded. Some of the *Relations* that were preſent held a *veſſel* full of *duſt*, into which they did caſt the *foreskin* being cut off by the *Prieſt*, with a ſharpened *Flint*, or ſmall *knife* for that purpoſe. For their *Ceremony* of Setting in the *Room* a void *Chair* for † *Elias* (as their expected *Oedipus* of all their *doubts*; we know that *Elias* will come, and He will tell us all things; I paſs it over as a novel *Fancy* of the late *Jews*, unknown in our *Saviours* time, to whom the *Samaritan* Woman truly applieth that Proverb, *John* 4. the *Meſſiah who is called Chriſt, will tell us all things*: at this *Sacrament* of *Circumciſion* the *Witneſs* held the *Childe* in his *Armes* (ſo ancient is the Cuſtome of *God-fathers*) and was * called, *Dominus fœderis*, the *Maſter* of the *Covenant*: and indeed the cuſtome of *Baptiſmal* undertakers, or *witneſſes* in the *Chriſtian Sacrament*, was, I know not which to ſay, a greater *Piety*, or *Charity*; but certainly very much of them *both* were in it; nor mean I for the *Munera Natalitia*, the gifts then Commonly beſtow'd, (which yet are early Engagements of their Duty) but for the *pious* Care of conſcientious *Godfathers* (in caſe of the *Death*, Abſence, Irreligion, or neglect of *Parents*) to *Seaſon* the *new-Veſſel* well, to help *God* to the firſt *Poſſeſſion* of it, by *vertuous Education*, and *Inſtruction* of the *Infant*. Again, theſe times were the *Nominalia* (as † *Tertullian* calls them) among the *Jewes*, at *Circumciſion* they impoſed *Names* upon the *Childten*, *Luke* 1. and that

† *Veniet* Elias *& enodabit omnia.*

John 4.25.

Fœderis Dominus.

* בעל ברית *Sponſores & Suſceptores Promiſſores.*

† *De Idol.* c. 16.

Luke 1.59.

that was done by the *Parents* or by the witnesses with *their* Consent, as is likewise requisite in its *Successour Baptisme*: nor let it therein scruple any, who should conferre the Names; whether the *Authority* of the *Father*, because *Abraham* Named *Ishmael*, and *Zachary* Named his Son *John*, *Luke* 1. or Luke 1.63. whether the *Affection* of the *Mother* should not carry it, as 'twas *Gen.* 30. and *Isaiah* 7. *and she shall call his name* †*Emanuel* (as some have troubled themselves to flatter either *Sex*) but 'tis happiest where the *Mans Prerogative*, and the *Womans* Desire, close in a loving *Prudence*, Consenting in the *Nomination*: and that not in *heathenish* and *fantastick* Names (too frequent in these latter times) some, rather affected *sentences* than *Names*, but serious and significant *Names*, there being in good *Names* wrap'd up good *Admonitions*, if not sometimes *presage* of † *Goodness*: as was said of *Probus*, that he was right owner of his Name: But to return to *Circumcision*, for the *ubi?* where, where, as to the *place!* and where as to the *part?* as to the *place*, 'twas left at liberty, so it were *publick* as to the *Company and Prayers*: so for *Baptism* and other *Ordinances*, though they may be *private*, in the case of *Sickness*, *Schism*, or *Persecution*; Yet happier are they, when strengthned with a joynt *Devotion*, with the *united Prayers* of the *publick Con-*

Gen. 30. Isa. 9 14.

† עִמָּנוּאֵל (i.) *Deus Nobiscum, Iesus* (i.) *Salvator*, Mat. 1.21.

O Nomen prædulce mihi, Lux, & Decus, & Spes,
Præsidiumque meum, requies O certa laborum.
Blandus in ore Sapor, fragrans Odor, irriguus Fons;
Castus amor, pulchra & species, sincera Voluptas.
Prudent. Apotheos. adverss. Judæos.

* *Probus vir Nominis.* † *Bonum Nomen bonum Omen.*

Not like that Pope, called *Sergius*, who was indeed *os Porci* (i.) Swines face, &c. *Plat. in vit. Pontif.*

gregation. For the other *Vbi*: *Circumcision* was placed in the *generative* part. 1. Because the Propagation of *Original* Sin is thence traduced, *Per actum generationis.* 2. As a *sign* of the promise, both to Parent and Posterity, *Gen.* 17. 3. For the diminution of carnal concupiscence. Lastly, the Reason involveth the cause, the end, and the Pœnalty of Omission: all making up the Account why Christ undergoes this Circumcision, you have it, *Luke* 2. 21. more particular reasons to shew he was the seed of *Abraham*, Heb. 2. to demonstrate that he had true flesh, against *Manichæus*; not his Body Coessential with the Deity, as *Apollinaris*; or fetched from heaven, as *Valentinus*: but as *Rom.* 1. 2. *Circumcised* he was, that He, who was the truth and substance, might at once fulfill and take away the *Type of Circumcision*: and all this out of obedience for us, *Isa.* 9. *nobis puer natus, vobis*, saith the *Angel*, expounding the prophesie, *Luke* 2. 11. unto you men: I, for us *born*, for us *Circumcised*, Gal. 4. *made of a woman, and under the Law*, hereby giving publick testimony, that he would fulfill the *Law*, (as the *circumcised is bound*, Gal. 5. 2.) and that he would do all the rest for us, to make up our unwilling Failures, so we give but all diligence, 1 *Pet.* 1. for else St. *Bernard* asks, *Quid facitis circumcidentes puerum?* He having no Sin but ours: and we in a manner no obedience but his; This *Circumcision* was the prologue of his *Passion*, and first rise of *Ezechiels* waters, c. 47. flowing *above the knees*,

Aug. in Johan. tract. 30.

Martyr in Rom. 4.

Ad diminutionem carnalis concupiscentiæ.

Aquin. part 3. Quest. 7. Art 3.

Heb. 2. 16.

Epiph. Hæres. 30.

Isa. 9. 6.

Gal. 4 4.

1 Pet. 1 5, 10.

Ezek. 47.

knees, till after, it came to *Davids* Deluge, *Pſal.* 99. all the way *vir Dolorum*, a man of ſorrows? to keep us from, or at leaſt to *ſanctifie*, our bloody ſufferings; as is intimated hence, by his conſolatory and ſaving Name of Jeſus, now impoſed, *Mat.* 1. for which all *hearts* and *knees* are obliged unto *Signal gratitude*, Phil. 2. whoſe merciſull indulgence extends here to our Bodies, as well as Souls, tenderly changing this *ſharp*, into an *eaſie Sacrament*; and inſtead of thoſe knives of flint and ſtone (prefiguring this *Corner Stone*) commanded, *Joſh.* 5. ſaying now but, as *Eliſha*, 2 *Kings* 5. to each leprous Soul, *waſh and be clean*, and how much eaſier of Performance, ſo much the more dangerous the Omiſſion; whoſe *Penalty* runneth in this form, *Gen.* 17. *That Soul ſhall be cut off from his people*: from whence ariſeth a double *Quære*, what the phraſe of *cutting off* imports? and who ought thus to be puniſhed? for the firſt, ſome underſtand the ſentence of *Excommunication*, or caſting out of the *Synagogue*: which though I oppoſe not, yet I incline rather to thoſe, who underſtand hereby a *Bodily Death*, in which ſenſe the ſame *phraſe* is taken, *Exod.* 31. in the caſe of violating the *Sabbath*, that *ſoul ſhall be cut off from among his people*; and it is remarkable, that when *Moſes* his *Childe* was *uncircumciſed*, the *Lord* met him with great indignation, and as the *Text* ſaith, *ſought to kill him*, Exod. 4. which as it intimateth the *Puniſhment* of this fault, to be a *bodily death*; So it anſwereth the ſecond

Pſal. 99. 1.

Matth. 1. 21.

Phil. 2. 8, 9.

Joſh. 5. 2.

2 Kings 5.

Gen. 17. 14.

The danger of Omiſſion of ſacred Duties.

Exod. 31. 14.

Chap. 4. 24.

Quærie, and clearly *evinceth*, that not the *Childe* till it cometh to years of Discretion, but the *Parents* and *Friends* are liable to it; *They were cut off from the people of God*, for the *contempt* of *Circumcision*, and not for the *want* of it: therefore the *Jews* who bury their *Infants* (dying e're the eight day) before the door of their *Synagogues* and not with the rest, mistake that place, *Gen.* 17. and so do others, who think all *Infants unbaptized* to be *secluded* from the *Kingdom of God*. He who despiseth his *circumcision*, shall dye the *death* of the *uncircumcised*, *Ezek.* 28. so the wilfull Neglectors, and Contemners of Baptism run into the danger: It was a good Decree of the *Council* of * *Brakara*, which *ordained* that those who *Despised their Baptism*, and *Dyed*; and those who *hanged Themselves* should be *buried* together! as *both* guilty of *Soul-Murther* (and if *this* were still *in force*, such *Burial* places need to be much inlarged. And upon this *Necessity*, there were some who *Baptized* them after they were dead, and put the *Sacramental Bread* in their *Mouth* as their Viaticum: *men were baptized over the Dead* (saith the *Apostle*) their friends should rather have it by *Proxy*, than altogether go without an *Ordinance so necessary*: and therefore if the neglect of that Circumcision were so severely punished, how much more the contempt of this more easie *Seal*, of the *new Covenant Baptism*? whereof such Children are altogether as capable, as of that of old, being indeed still but one,

Gen. 17. 14.

Ezek 28. 10.

* *Concilium secund. Canon.* 34, 35.

1 Cor. 15. 29.

John 3. 3.

one, and the same renewed *Sacrament*. Lastly, as *Circumcision* among other things was to the *Jews*, a signe of *mortification* of the old Man; so should *This Day* to us be *of putting on the New-man*, and *being renewed in the Spirit of our minde's*. Being *New-years Day*; intimates a *new Life* unto us, and our *Sins* expiring with the *old* year.

Much *superstition* there was among the *Gentiles*, in the Observation of the *Calends* of *January*; but two passages there were not to be disliked by *good Christians*: the First, that they did *strive* every man to shew his *Skill* that day, in some *Eminent Act* of his profession. The second, was a neighbourly *Commerse* of *Presents* that Customable vicissitude of giving and receiving of *New-years gifts*: and why we may not *wish* one another a *good year* (at the beginning of it) as well as a *good morrow*, or a *good night*; I know not: and why we may not then, testifie our mutual *Affections*, one toward another, by some *presents*, as it was usual at *Feasts*, *Esther* 9. I see no reason; onely, Let us *Baptize* the Practice; by this *Christian Addition*, that we now forget not to tender *God* a *Present*, and such an one as may be acceptable to *Him*, such an one as he calls for, by the wise man, *Prov.* 23. Son give me thy Heart. Or by his *Apostle*, *Rom.* 12. *that you present your Bodies a living sacrifice* (the Casket here involving the Jewel) your

Janus ait, Tempora commissi nascentia rebus agendis Totus ab Auspicio ne foret Annus iners. Quisq; suas Artes ob idem delibat agendo, &c. Ovid. Fasto. 1.

Strenarum Commercium. Suetonius.

Esther 9. 22.

Prov. 23. 26.

Rom. 12. 1.

Body *a living ſacrifice, holy and acceptable unto God: which is your reaſonable Service*; you ſee, the Preſent that is *holy*, is acceptable to *God*, and the moſt *reaſonable ſervice*: and that not onely in reſpect of *Him*, but of our *ſelves*; for by this ſurrender of the *Heart* to *God*, it ſhall be again returned to us, with *infinite advantages* (as the *Cloth* is from the *Fuller*, as the *Ship* is from the *Indies*) cleanſed and garniſhed with *Grace* and *Mercies*: *God* will not be behinde hand with us, *having given us his Son*,
Rom. 8. 32. (ſaith the Apoſtle) *how ſhall he not with him, give us all things?* eſpecially if we but crave them of him in the words, and *Spirit* of the
Pſal. 51. 19. *Royal Prophet*, Pſal. 51. *Create in me a clean Heart O God, and renew a right Spirit within me!* and ſo to make each of us *a new Creature*, is infinitely the beſt of *New-years Gifts*.

POEM 7. { Upon the Circumciſion. }

WHat mean you *Sirs*, with ſharpned *Flints* or *Knives*,
To *wound* this Princely *Babe*? ſuch *tender* Lives
Methinks, were fitter for the ſugred *charmes*
Of *Nurſes Breaſts*, and *Mothers* lulling *Arms*:
If it be *Circumciſion* that you mean,
The ſinful are concern'd, and not the *Clean*:
No, *Innocence* it ſelf here, underwent,
The *Tortures* of a bloudy *Sacrament*!

Yet

Yet *He* vouchsafes to us a gentler *Mean*,
But *Wash* like *Naaman*, and so be clean:
Who turn'd the *Ægyptian waters into blood*,
Here turn'd our *Gore* into a Christal *Flood*:
Deserving the more *gratulant* Respect,
And more severe *Chastisement* for neglect!
Christ came not then for to destroy the Law,
But to fulfill it, now all plainly saw:
These early *drops* of his effused *Blood*
The *Tragick-Prologue*, may be understood
Of his last *Passion*! where pure *Innocence*
Victim became, for *Disobedience*!
Thus teaching us *Laws* sacred to fulfill,
Spar'd not his *blood*; both first and last to *spill*!
Whose *healing Name* declared on *this Day*,
Doth saving *Health* unto our *Souls* conveigh,
For which, no less in *Thankfulness* we owe,
Then that our grateful knees to *Jesus* bow;
That still we with a *circumcised Ear*,
His sacred Hests and *Institutions* hear;
And that our *Eyes* may *Covenanted* be,
To *Read* his *Word*, and *turn* from *vanity*.
That from all *looseness* and inferiour layes,
Our *Lips* be *Circumcised* to his Praise;
And that *accepted* may be every part,
Vouchsafe O *God* a *circumcised Heart*;
Since 'tis a Day of *Gifts*, *He'l* not deny
That Boon, (at least, *exchanged* courtesie)
Give but your *Souls* to *Him*, and *He'l* impart
New *Spirits* for old, a *sound* for *broken* Heart.
There needs no *Present* else, no further *shifts*,
These being to both, the happiest *New-years Gifts*.

PRAYER

PRAYER 7. { Upon the Circumcision. }

O Merciful Jesu! who wast pleased for our sakes, not onely to be made of a Woman, but also, This Day, to be made under the Law, by Circumcision, to Redeem us that were under the Law: thereby engaging thy self to an exact fulfilling of it; so (paying our debts, taking off the Malediction, and making up all our unwilling failures, by thine absolute performance) give us answerable Gratitude and affection, such a measure of Diligence and Imitation; that we may return such Obedience to Thee and thy Lawes (in the proportions of our Nature) as Thou didst yield unto thy heavenly Father: and that not onely in the gentle parts of thy service, wherein thy Yoak is easie, and thy Burthen light; eschewing Evil, and doing Good (yet O Lord help us to do these) but also in the severer parts of it; as Austerities of Life, and bearing of Afflictions for thy sake, though sharp, as thou here underwentest for us in Circumcision: to this end we beseech Thee, Circumcise our Hearts to meditate the favours of this great compassion; to consider how Early thou beganneſt thy Sufferings, to expiate our sinful protractions and delayes! let the Remembrance of thine Eight day, spur on our slack Obedience and Repentance: And as thou now receivedst that same holy Name of Jesus *(designed in Heaven by the witnesses of Angels) so manifest thy self, This Day, to our poor Souls a Saviour; and because there is none other*

Name

Name under Heaven, given unto Men, by which they may receive Health, and Salvation, but thine owely dear Jeſu; be thou henceforth unto each of us a Jeſus: giving us alwayes thankefull Eyes, obedient Knees, and reverential Hearts, unto thy ſweet and ſaving Name: O Thou true Vine, who waſt (as this day) Pruned with the ſharp knife of Circumciſion, (and afterward trodſt the Wine-preſs alone!) glad our Hearts with that ſame wine of Angels, and let theſe precious drops (the earneſt of thy Paſſion) which Thou now bleedeſt, Bathe our ſinful Births, and purge out the Pollution of our Natalitials; no impurity could be in the Immaculate Lamb; in Thee the Lamb without blemiſh; the Lamb of God, who thus beganneſt to take away the Sins of the world, by bleeding for them! no ſuperfluity there to be pared off; the blemiſhes were in our skins, yet the bloody knife in Thine! the ulcerated ſores were in our Bodies, and yet the Lance in thy Fleſh! the malignant Feaver in our veins, yet the Phlebotomy in thine! Lord thou ſmarteſt, not with thine own, but with our wounds! or rather Thou hadſt the ſmart, and we the eaſe, Thou the Grief, and we the Cure! O wonderful Cure, more wonderful Affection! challenging a univerſal gratulation from all Ages and degrees of Men, even from the mouthes of Babes and Sucklings, as thou haſt ordained, ſo likewiſe merited Praiſe; in that Thy very Infancy paid the firſt fruits of thy blood for their Redemption; and by a merciful Indulgence to them, haſt turned that ſharper Sacrament of Circumciſion into Baptiſme, the more eaſie Laver of

Rege-

Regeneration, so mercifully turning our blood into water, and our water into wine of comfort.

In thine Infancy (O Christ) Thou bleddest for us! in thy Minority, Thou arguedst for us; in thy Youth, Thou Obeyedst for us; and in thy perfect Age, Thou dyedst for us! Now therefore we importune Thee, give us a reflexive spirit (O give us this, or all the rest are lost) give us returning Hearts (or our Commerce with Heaven is at an end) to render back again some Ecchoes of thy Musick; to dedicate unto Thee the Buds of our Childehood, or the Blossoms of our Youth, or at least the Fruits of our maturer Age: as Thou betimes didst set upon the work of our Redemption, appearing in thy saving Name and Nature; so vouchsafe us the grace, early to give up our Names to Thee, and to bear thy Yoak, even from our Youth. Let thy literal, excite us to the spiritual Circumcision; and that not of our Hearts onely, but also (Lord) of our Hands and our Heads; Circumcise our Ears, and all our other Senses, our whole inward and outward Man, that no superfluity of Maliciousness, or Pollution abide in us, but that (with thy assistance) we may keep our selves unspotted of the world.

And as Thou art now pleased to begin the Renovation of the languisht Earth, and to command the Sun to cheer the drooping Face thereof; so let thy spiritual compassion, this Day, begin to shine upon our darkned Souls, and daily to renew thy decayed Image in us: as now the Year (like the Serpent its Emblem) beginneth to cast off its old skin; so deign us Grace, to cast off the old Man, with his corrupt affections, and to be renewed in

the

the Spirit of our mindes; that henceforth becoming new Creatures, and walking to our Death, in newness of Life; we may at last sit down (with Abraham, Isaac *and* Jacob) *welcome Guests in the new Jerusalem, and drink of that new Wine with Thee in thy heavenly Kingdom for evermore.* Amen. Amen.

{ The Collect. }

Almighty God, which madest thy blessed Son to be circumcised, and obedient to the Law for Man: grant us

The Epistle Rom. 4. from v. 8. to 15. *the true Circumcision of the Spirit,* The Gospel Luke 2. from v. 15. to 22. *that our hearts and all our members being mortified from all worldly and carnal lusts, may in all things obey thy blessed will, through the same thy Son* Jesus Christ *our Lord.*

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

Psalms for D. M. 6. M. 1 Lesson *Isa.* 40. 2 *Luke* 3. to *vers.* 30.

UPON THE *Feast of* Epiphany, *or appearing of the Star.*

B. 1 Lesson. *Isa.* 49. 2 Lesson; *John* 2. to *ver.* 12.

DISQUISITION 8.

SEasonably doth the *Church* celebrate the honour of *Christ's Epiphany*, next unto his *Circumcision*, that his *Glory* might be manifested in the *Flesh*, as well as his *Humility*. And the very *Name* speaks the *Antiquity* of this *Festival*; and its early *rise* in the Greek *Church*; and 'tis fairly Englished by the day of Apparition, or *manifestation* of *Christ* from above; that ignorance (where it is the Mother of Devotion) might no more call it the *Tiffany*, as in the Legend, or as one that bidding it *Holy* day, said he knew not well whether it were a *He* or a *She Saint*. It reflecteth on three speciall manifestations of our *Saviour* (and therefore called ἐπιφανία ἐπιφανιῶν, *i. e.* The manifestation of manifestations.) The first, θεοφανία, being that of the blessed *Trinity*; all the Three *Persons*, as witnesses, sensibly appearing on it, *Matth.* 3. the *Father in the Voice*, the *Son* in the *Flesh*,

Aug. S. 30. de Temp.

Causab. exercit. 2. N. 35.

Matth. 3. 16.

The Offering of the 3 Kings Mat: 2.



10 When they saw the starre they rejoyced etc. P. 142.
11 And when they were come to the house they saw the young
Child with Mary his mother and fell downe and worshi-
ped him, and when they had opened their treasures they pre-
sented vnto him gifts, Gold, Frankincense, and Mirrhe.
12 And being warned of God in a dreame that they should not returne
to Herod, they departed into their owne country another way.

Fleſh, and the *Holy Ghoſt* in the *Dove* manifeſting *Chriſts* glory at his *Baptiſme*. The ſecond Θεοφανία, For that on the ſame day twelve month after his *Baptiſme* (which *Baptiſme* was on the ſame day 29. years after his Birth) his *Glory* appeared at the Marriage in *Cana*, by *turning Water in Wine*, *John* 2. But the moſt pertinent in this Ἐπιφανία. This *appearing of the Star to the Wiſe men*, and their holy Pilgrimage to *Chriſt*; it was no leſs the *Admiration* then *Obſervation* of St. * *Chryſoſtome*, what a *plenty* of new *Miracles* waited on our *Saviours* Birth; what a conflux was there then of Rarities, and *ſublime* accidents? ſuch as excelled not only mans *Underſtanding* but his *wonder*? the *Holy Ghoſt* overſhadoweth *Fleſh*, a *Virgin* brings forth, *Angels* proclaim Him, *Shepherds* have *Viſions*, *Stars* demonſtrates *Him*, *Heathens* adore Him! *Heaven* and *Earth* contend (as it were) in *Joy* and *Duty*, at the *Incarnation* of the *God* of both of them! and yet among them all, St. † *Bernard* above the reſt, *magnifieth* the latter, the *Sages* adoration; Behold (ſaith He) here is a new *Light* from *Heaven*, and a new *Church* on *Earth*! firſt a Star that was not more a conduct to the *Wiſe men*, than a fit *Emblem* of Him that was *the light of the world*, and the true *Star of Jacob*: and ſecondly *Gentiles*, that not more in their own, than in the perſon of the whole converted *Church*, come and *adore* Him; I, in them all *Nations* kneel before Him, acknowledging that ἤλθομεν προσκυνῆσαι, &c. *We are come to worſhip him*, *Mat.*

D. *Boys* in Feſt.

John 2. 11.

* Ποῖα γὰρ τότε θαύματα περὶ τῆς τοῦ Χριστοῦ γενέσεως Συμβαίνει; Χρυσοστ. ὁμιλ. ὑπὲρ μεθ.

† *Ecce novum ſignum de Cœlo, nova Eccleſia de Terris*: in Serm. Epiph.

Matth. 2. 10.

* *Itinerarium sacrum, in quo Itineranies, Iter, & Negotium, considerandâ.*

Matth. 2. wherein are most remarkable, the * *Travailers*, their *Journey*, and their *Business*: In the first, their *Condition* and *Countrey*: In the second, their *Guide* and *Diligence*: In the third, their *Bounty* and *Devotion*. (I must rather *touch*, then handle each of them.) First, their condition speaketh them at once, *wise* and *great* men: the Name then of *Magus* (in that Age when *Philosophers* did reign) being in greater account then that of *Magnus* (saith *Ludolphus* and others:) *Magi* hints their wisdom, and † speaks them such among their own, as the *Philosophers* among the *Greeks*, *Scribes* among the *Jews*, *Chaldeans* among the *Babylonians*, *Gymnosophists* among the *Indians*, &c. of the wisest of their Countrey: Learned men, men dedicated to *Contemplation*, and searchers of the depths of *Nature*, and such as were *transcendent* in the *Arts*; yet may the word, *Magus*, well be deem'd of the number of those that are called, by *Criticks*, words of a middle signification, once of *Dignity*, now of *Ignominy*! So this word *Magus* (some having abused their *Science*) is now stigmatized with black and *Diabolical* (as we see in that *Simon*) from *Sorcery* denominated, *Magus*: whereas at first, when these *Sages* lived and travailed, it imported nothing but depth of *Learning* and *Eminence* of *wisdom*, and therefore the *Evangelist* here styles them *Magi* (* *honoris causâ*) to *grace* them with a Name of *honour*; so that we shall not need to *startle* at the word, as if they were *Exorcists*, and Secretaries of *Hell*! (as *Origen* and

† Strabo. l. 6. Geograph.

Quibus è meliore luto. Finxit Præcordia Titan.

Λόγοι μηδὲς τῆς λέξεως. φάρμακον τύχης Μάγος Eustathius in locum.

* Maldonat in locum.

and others) not from any *magick* Art, in that ſenſe, but from the *magnitude* of their *Art*, were they denominated, *Magi*, *wiſe men*; and *Plato* tells us, that *magick*, then in its beſt ſenſe, preſcribed the due obſervance, and the divine *Worſhip* of the *Gods*: for according to *Varinus*, They were not onely *Philoſophers*, but *Prieſts* alſo; and *Theſe* hath *God* ſingled out, to the *Honour* of the *manifeſtation* of his *Son*: *Humane Learning*, you ſee, well improved, Diſpoſeth men into a *Capacity* of diviner knowledge; as was ſeen in *Moſes*, *Daniel*, and St. *Paul*; to him that hath ſhall be given: and Gods goodneſs like the Sea, delights to run in its old Channel, and to fill thoſe caverns of the earth, which it ſelf hath formerly made and watered, and it is but a brutiſh-humour, to think humane Learning either, *ſuperfluous*, or *Antichriſtian*: which (I ſay) well improved, rendreth men more Capable of *Diviner* knowledge; yet it is That onely which can *denominate* any truly *wiſe*, while all the *knowledge* and *wiſdom* of the world, without it, is but *Fooliſhneſs*, nay *Enmity with God*! had theſe *Aſtronomers* (for ſuch their *Apparition* ſpeaks them) been acquainted with all the *ſtars* of *Heaven*, and not with this of *Chriſt*; They had had but *light* enough to lead them unto *utter darkneſs*; ſo let a man have never ſo much of this *worlds Serpent* in him (that *Matchaivel* himſelf might be his *Diſciple* for advantageous contrivements) and have not withal ſomewhat of the *holy Dove* to temper it; if his *wiſdom*, I ſay,

Magi quaſi ſapientia magni. Ludolph.

Μαγία ἐστὶ τῶν θείων ἐπιστήμη. In Alcibiad.

be not seasoned from the *onely wise*; why, he is rather a Companion for St. *Luke's Fool*, then for these *Wise men* in St. *Matthew*: I, *Piety* is the onely *wisdom*, *the fear of the Lord is the beginning of it*, and his *Glory* the End: Whosoever then Emulates the *Title* of these *Wise men*, and would enjoy it without *usurpation*, must bear them Company in seeking *Christ*, for * He is the onely *Fountain* of all true *wisdom*, the *wisdom of his Father*; and those that seek him (in his *Word* and *Ordinances*, and in the *Endeavours* of good life) are indeed the onely *wise men*, that is, *men wise unto Salvation*. And so much of that part of their *Condition*, that they were *wise men*; it will be good manners now, to take some notice of their *Greatness*, for their external *State* and *Condition*; Some, you know, have *Traditioned* them to be *Kings*; but this, saith one, is not altogether so *certain*, nay *Calvin* and *Beza* deride it, as a fond and fictitious *Imagination* (though perhaps not so improbable as they conceived it) yet with *Maldonats* modester and second thoughts, we may rather think them to have been *Noble Persons*, and such as for their *Learning* and *wealth*, might deserve the *Name* of *Princes*, especially considering the *Custome* of those *Times*, usually to choose their *Kings* and *Governours*, out of the most *wise* and *Learned* Sort of men: which perhaps gave occasion to that *Platonick* Proverb. *He is a King that's a Philosopher* (as well for *Political* as *Moral Dominion*) for *Governing* of *People*,

* *Ille Vere sapientiæ, ille sapientia Patris.*

At hoc minus Certum est. Mald. in secundum Matthæi.

Malumus credere fuisse Nobiles, & si Regum aut Regulorum nomen mereantur.

as

as well as of * *Paſſions*; and 'tis further argued they were *Grandees*, from their going ſo undauntedly to *Herod*, whom meaner perſonages durſt not have ſaluted with ſuch newes, as of a *new King* born (the *Crown* and the *Bed*, being the two Things, that can indure no *Rival*) and indeed moſt of the *Propheſies* run of * *Kings*; and, 'tis the general *Conſent* of *Antiquity*, that They were *Great ones*, whence Forreiners commonly call this of *Epiphany*, the *Feſtival* of *Kings*, and the Star *Royal*: And as there were *Shepherds* before for the *Imitation* of meaner people; So here ('tis like enough) were men of *place* and *Quality*, for the Conduct and *Example* of nobler Perſonages: Here then are *faſhions* for *great Ones* to follow; *Patterns* of *goodneſs* for the beſt to *imitate*; for without *Vertue* and *Religion*, what is *Nobility* and *Gentry*, but a Thing made up of a *Herald*, a *Lawyer*, and a *Taylor*? what, but like a *Diamond* ſet in Lead! or the Horn of an *Unicorn*, in a degenerated Head? but how ſweetly they accord together (*Apples of Gold in Pictures of Silver*) *well Tuned Cymbals*, that yield a charming *Harmony* both to Heaven and Earth, thoſe *Kings* in the *Revelation*, *Caſt down their Crowns before the Throne of Chriſt*, and ſo (you ſee) here did theſe *Eaſtern-Princes*, None too great to ſtoop to *Him*, by whom *Kings reign*; to proſtrate both *Themſelves* and ſubſtance at his *Acceptation*: that they were great, not to minde the *Friers* onely, or *Jeſuites*, who, ſomewhat

* *Rex idem qui Philoſophus.*

Pſal. 62. 29. & 72. 10.

* *Dies Regum ſtella Magnatum.*

Quam bene conveniunt & in una ſede morantur, Nobilitas & virtus!

Maldonat in locum.

modester, say they were *Reguli* not Princes, but petite Lords of some small places, like those *Kings* of *Sodom*, *Gen.* 14. &c. and so sufficient *initiatorily* to make good that of the Psalmist, *Kings shall bring gifts:* and if *Shepherds* were too homely *fellows* for you to sort with, these *Magi* are Companions for the *Noblest*, they were Company for *Cyrus*, and *Darius*, and the greatest *Monarchs of Persia:* which leads us to a *glance* on their *Countrey*; as many *striving* for *Them*, as e're for *Homers* Birth; *Herodotus* will not allow the word *Magus*, to be a Name so much of *Art* or *Quality*, as of *Countrey*, and makes them to be one of those five nations that once inhabited *Media*, † *Epiphanius* calls them the Successors of *Balaam*; and inhabitants of a Region of *Arabia* called *Magodia*; * *Pellicanus* he knows not his own minde, but wavereth, whether from *Persia* or *Arabia*, He cannot tell, both lying toward the *East*, others from that of the *Psalmist*, *Psal.* 72. will have them to come from *Sheba* and *Saba*, those borders of *Æthiopia* (though they lye *Southward*) and then those of *Tarshish* and *of the Isles*, may as well come in and challenge them; all which do rather intimate the *future* Propagation of the *Gospel*, and *universal* subjection to the Name of *Christ*, then any peculiar *native* place of these pious *Easterlings:* but not to afflict you with the *Jars* of Expositors, the stream runinng into *Persia* for their *Countrey*, that they were *wise men of Persia*; that lying *Eastward*, not onely in respect of *Jerusalem*, but

Pſal. 62. 29. & 72. 10.

† *Epitome Fidei Catholicæ.*

* In locum.

Sapientes Persarum.

Ἐκ τῆ Ἀνατολῆ Mat. 2. 1, 2, 9.

but in regard of the whole *habitable* earth: the *Name*, the *Gifts*, and the *Cuſtome* of Preſents, all argue their Countrey to be *Perſia* (ſaith *Maldonat*) the name *Magi*, was onely famous among the *Perſians*, it is no *Latine*, *Greek*, or *Hebrew* language, but a *Perſian* term for thoſe that were eminent in *Learning*. Secondly, the *magnificence* of their *gifts*, notifieth their *Countrey* to be *Perſia*, whoſe *Munificence* through all *Hiſtories*, excells for Pomp and Splendour: And thirdly, It was the *Perſian Cuſtome* to accoaſt itinerant, or new-born *Princes*, with *Gifts* and *Preſents*; all which exactly ſeem to Map out their *Countrey* to be *Perſia*, though I will not poſitively (with ſome) point out the very *Town*: ſc. *Suſa* the *Metropolis* of that Countrey, from whence (ſome ſay) they came. But for their particular names coyned in *Hebrew*, *Greek* and *Latine*, as alſo for their exact number, punctual Age, and ſeveral Tranſlations, and changing of their *Scene*, it is ſooner painted on a wall, then proved by the word; and therefore I paſs them all, as too uncertain and ridiculous, wondring that men ſhould be ſo eaſily fooled, with an abuſed ſtory of the *wiſe* Men. Their Countrey in general was *Eaſtern*, and ſo Heathens, the firſt fruits of the Gentiles, ſaith *Chryſologus* ſweetly;) from the Eaſt they came to *Him* that was the Eaſt, *whoſe name is the Eaſt*, *Zech.* 6. *Rev.* 2. and hence the Ancient Chriſtians uſed that poſture toward the Eaſt in Prayer, Burial, &c. as the *Moors* towards the South,

Nomen Perſicum, munera Perſica, Perſica. Lex Mald. in locum & Cajetan.

Conſtat ex pictura, ſed non ex ſcriptura. Auſtin. medi. tat. in Feſto.

Ab Oriente ad Orientem. S. 156. Zech. 6. 12. Rev. 2. 8.

Inde dies naſcitur; inde fidei initium.

and Others toward the Weſt. Thus whence the light ariſeth, the day-ſpring of grace appeared. I, what ever their *Countrey* was, I am ſure the *Religion* of their *Countrey* was no better then *Heatheniſme*: yet how forward are theſe *Aliens* and ſtrangers to the houſe of *Iſrael*, to adore the new-born *King* of *Iſrael*? how ready are they to ſeek our *Saviour*? and to ſeek him that they might *worſhip him*? Him whom all the reſt of the *world* neglected? inſomuch that St. * *Bernard* magnifieth their *Faith*, as *Chriſt* did the *Centurions*; *that there was not ſo great Faith found, no not in Iſrael!* No, *He came to his own, and they received him not*; but many here come from the *Eaſt* (fulfilling a part of his *Propheſie* beforehand) and ſit down with *Abraham*, *Iſaac*, and *Jacob*, in the *Kingdom of Heaven*, by *Grace* and *Belief*, while the *Children* of the *Kingdome* are *excluded*: the *Gentiles* here embrace the *Covenant*, which the Jews, in an affected *ignorance*, reject, though they ſee all the *Shadowes* ſubſtanced, and all the *Propheſies* accompliſhed in *him*; ſo that if *Chriſt* be a *ſtumbling* block to the *Jews* or others, a *Rock* of offence; all the fault is their own, not following the *light* which is afforded them. He came firſt to the *Jew* (ſaith the *Apoſtle*) and after to the *Gentile*, indeed to be a *light* unto the *Gentiles*; but (could they have ſeen it) to have been the *glory of his people Iſrael*. The *Star* was *viſible* to all; but underſtood, and obeyed in its *Meſſage*, by none but the *wiſe men*: none can juſtly complain, that *God* is deficient in the

* *In Feſto.*

Matth. 8. 11.

the *Aſſiſtances* of his *Service*, but men onely are *neglective* in their *portion* of the *work*: He calling all perſons by one *Star* or other; either by the *light* of *Nature*, or *Revelation* of the *Goſpel*, or *Illumination* of the *Spirit*, or by the *Inſtruction* of *ſpiritual Fathers*; if we ſhut not our own Eyes, but endeavour to follow it, as the *wiſe men*. Theſe *Gentiles* here ſee their *light* and follow it, till it lead them within the *Pale* of the *Church*, nay within the *Door* of it: *Acts* 14. *for now hath God opened a door of Faith unto the Gentiles alſo*, at which door we likewiſe enter, we with them, and they with us; They the *firſt fruits*, we the ſecond; I, in Them, here was the whole *Chriſtian Church* preſented, and as it were, firſt *eſpouſed* to her Head and *Saviour Jeſus Chriſt*: what a ſhame was it to the *Scribes* and *Phariſees*, and great *Doctors* of the *Jews*, that theſe *Sages* ſhould come ſo far to worſhip Him, whom *They* had among them, and regarded not? theſe *Heathens* are upon their way full of *expectation*, full of deſire, while of ſo many thouſand *Jews*, none (ſave a few ſilly *Shepherds*) once ſtir a foot, to ſee that *King* of theirs, which *Angels* proclaimed, *Heaven* illuſtrated, and *ſtrangers* came to worſhip! how juſtly are thoſe *made darkneſs*, that when *this light came into the world, comprehended it not, but loved darkneſs*! our *Saviour* himſelf told the *Phariſees*, *Matth.* 12. that the *Queen of the South ſhould riſe up in Judgement againſt their neglect of Him*! O take we heed then, that theſe *Kings of the Eaſt*, riſe not up in

Acts 14.27.

Matth. 12.42.

Condemnation of our *slackneſs*, and backwardneſs *to ſeek* our *Saviour*. They were fain to come from far (many hundred miles in *Winter* time, through *dangerous* wayes) while we like the *Shepherds*, need but go over the Fields to *Bethlehem* (nay but over the way to *Church*) the place where the *Babe* lieth, and will not! and this leads us from the *Perſons* to their *Journey*, the ſecond conſiderable, which though long enough to them, we ſhall ſoon paſs over: and therein, firſt obſerve their *Guide*; they had an heavenly conduct, a *Star* (ſo the Scripture calls it:) what need we ſtrain to think it an † *Angel* with ſome, becauſe they are called Stars, *Job* 38.7. *Rev.*1. 20. or the * *Holy Ghoſt* with others? here in the form of a *Star*, as ſometimes of a *Dove*, *Matth.* 3. I am content to think it, with † *Nyſſen* and *Aquinas*, a * new *Star* created for this purpoſe, portending ſome ſtrange news unto the world, and differing from other Stars, in glory, in motion, in ſituation: for place, in the Air; for motion, not circular, but like *Iſraels* pillar of fire: and for brightneſs, (during its deſign) ſhining both night and day; as the wiſe Poet ſweetly chanteth out the wonder of it.

† Euthym. Theoph. in locum.
* *Author de admirab. Scripturæ.*
† *Orat. de Nativ. in loc. cit.*
* *Nova ſtella huic fini creata, Deſtinata.*

Quicunque Chriſtum quæritis,
Oculos in altum *tollite,*
Illic *licebit viſere*
Signum perennis gloriæ.
Hæc Stella, *quæ* Solis *Rotam*
Vincit Decore, *ac* Lumine,
Veniſſe Terris nunciat.
Cum Carne terreſtri, Deum.

God ever encouraging *pious* inclinations, He that led *Iſrael* by the *light of fire*, into the Land of *Promiſe*; here led the *Wiſe men* by the light of a Star unto the *promiſed ſeed*; the *wiſe men* by a Star, ſee the admirable

Diſpen-

Diſpenſations of the all-wiſe *God*, that proportioneth the means of *Grace* to the *Capacities* and imployments of the *Receivers*; He invites theſe *Philoſophers*, and leads theſe *Aſtronomers*, by a miraculous *Star*, to a new and more *glorious* light: making their innocent *Curioſity* inſtrumental to ends higher than their whole *Art* could produce, or promiſe by its own Activity: even till their cuſtome was changed into *Grace*, and their *Learning* heightned with *Inſpiration*, *Gods* uſual manner to bring us to him, firſt by wayes agreeable to us, and then by wayes agreeable to *himſelf*, the goodneſs of his *Grace*, increaſing its own *Influence*.

The very eyes of *Nature* might here well *obſerve* ſome *ſtrange* event portended to the *world*; but that this *Star* deſigned now the *birth of Chriſt*, and that that *Chriſt* was the *Meſſiah* of the world, it needed yet an other and a *better light*, indeed any might look up and ſee, *ſtellam*, the *Star*; but whence ſhould they know the *Ejus* of it? that it was *his Star*? we have ſeen his Star, &c. * *Interpretors* ſeem at a ſtand here! and call it a difficult queſtion, a *Riddle*, too obſcure for an *Oedipus*; whence had ye this *Intelligence* O ye Heathens? could the *Stars*, which are (but as it were) the eyes of *Heaven* to look down upon the *world*, become the *Tongues* of Heaven to tell what's done within it? whence is your *Information*? why † He (who when he is good none *better*, and when bad none *worſe*) was of opinion, that the Father of *Lyes* reveal'd

Fides lumen Animarum.

* Cajetan, Mald. Bern.

Unde vobis hoc ô Alienigina? Ber. in Feſto.

† Τοῦτο ἀπὸ τῶν Δαιμόνιων ἀπεκαλύπτον. Origen.

veal'd this *Truth* unto them, thought them *Sorcerers*; and that as those Shepherds, which commonly sate looking toward *Heaven*, heard of it from thence by *Angels*; so These commercing with *infernal Spirits*, were thence informed of it by the *Devil*! but this carrieth neither *charity* along with it, nor *probability*: not *charity* either to them or their *Interpreters*, who acknowledge them *Learnedly*, but, not evilly *wise*; nor *probability*, for *Satan* then shou'd cast out *Satan*: no, rather accept the *verdict* of some others, who say, that when the ten *Tribes* were led away into *Captivity* by *Salmanasser*, into *Assyria*, *Media*, and *Persia*; no question but they took with them the *Holy Books*, the Volumes of the *Law and Prophets*, whereby many of those people and *Philosophers* of the *East*, came to have a taste and *knowledge* of the worship of *God*: and too the *Prophet Daniel* (brought up in all the Arts of the *Chaldæans*) his writings and *Prophesies* were not onely published among the *Babylonians*, but had in great account among their *Eastern Magi*, while others affirm their *Starre* took light from * *Baalams* propheſie, Num. 24. *there shall arise a Star of Jacob*: but after all, the safest *Truth* is, that it was *Revealed* to them from *Heaven*; without whose *Illumination*, what a palpable darkness are we in? without a guide from *Heaven* there's no getting thither, no finding the way to *Christ*, without his *Star* do lead us. For so were These led more by an * Inward, than an Outward light:

* *Constantissima veterum Opinio est ex Balaam accepisse.* Mald. in loc.

* *Dedit intellectum qui præstitit signum.* Leo Serm. 1. Epiph. *Qui duxit idem & instruxit.* Ludolph. de vita Christi.

not

not as *Albertus* thought, onely by their skill in *Aſtrology*; but as *Leo*, Truth illuminateth the Wiſe men, while infidelity blinded the fooliſh Jews, whoſe great Doctours were like the High-way ſtatues, directing others while themſelves ſtand ſtill: or like the ſpoiles of Bevers, Sheep, and Silk-worms, cloathing others, while themſelves are naked unto Death! a Star is their conduct, as holding beſt proportion to its object Chriſt, the *light of the world*, and the *bright morning-ſtar*; to the Prophecies, *Numb.* 27. the *Star of Jacob*; and to *themſelves*, as being *Aſtrologers*, and *Stars* the *capitals* of the book of Nature: and this in particular, as St. *Auguſtine* calls it, the eloquent tongue of Heaven; and I may adde, that declares the *Glory* of God, his light unto the *Gentiles*. Nor was their *Guide* more eminent then their *Diligence* imitable, for no ſooner it appeared, but they followed and attended it, not two years after the *birth of Chriſt* (as ſome argue from *Herods* inquiry and cruelty) but even the ſame day the *Star* firſt appeared, being the very day whereon *Chriſt* was born (ſaith *Cajetan*) they ſet forth on their *holy Pilgrimage*: and he collects as much from the *Ecce*, ver. 1. *Behold wiſe men from the Eaſt*: that we might know they preſently began their Journey. *Spiritual Diligence* is the way to *Chriſt*, wiſe men ſet forth timely, and they were *fooliſh Virgins* that came tardy! Yet, had they *ſet out* betimes, and *loitered* afterward, they had come within the *Proverb*

Veritas illuminat Magos, infidelitas occæcat Magiſtros. S. 3. in Feſto.

Num. 27. 14.

Magnifica lingua cœli, enarrans gloriam Dei. S. 3. in Feſto. Pſal. 39. 1.

Euſebius Epiphanius. Matth. 2. 1. *Ut intelligas ſtatim veniſſe.* Cajetan.

(early

(early up and never the nearer) but the *length* of their way, *shortness* of their time, and *difficulties* of their *passage*, sufficiently manifest their *expedition*, for according to * *Geographers*, they went about 520 *miles* in the space of *twelve* winter dayes, and on this thirteenth they *worshipped*; little less then fifty miles a *day*, with their *loaded Camels*; not sticking at the *season*, nor the *distance*, or the *difficulties* and *dangers* of it, as thorow craggy theevish desarts, of both *Arabia's* (especially the stony) and the black Tents of *Kedar*, those Hills of the Robbers, so infamous to this day! *Faith takes no notice of Discouragements*, but persevereth as they did, till it come to Christ. For the *Termes* of their *Progress*, one of them you had before, the *Place* from whence; in *general* from the *East*, and more particularly from that * *Academy* and *Metropolis* of *Persia*, wherein did They not (without *Command*) do, what *Abraham* at *Gods* command, *Gen.* 12. that is, *Come out of their Countrey* (for a time) *leave their Kindred and their Fathers house to seek a Saviour*? worthy *Sons* of that *Father* of the *faithful*; and what shall we now think too *dear* to leave for Him? *Countrey*, *Friends*, *Possessions*, or whatsoever else shall stand in *competition* with attending *Christ*? for *his Sheep know that voice*, *Luke* 14. *Whosoever will not leave all to follow me*, *cannot be my Disciple.*

* *Strabo* and others.

* *Susa.*

Terminus à quo.

Luke 14.24.

The *Terminus ad quem*, whither they went, was indefinite and uncertain, till the station of the *Star* designed it *Bethlem*, though by the way

way they turned into *Jeruſalem*; purpoſely (ſay ſome) to enquire for the *new King*; and where but in the *Emperial* City? and therefore St. * *Bernard* thinks the *Star* then withdrew it ſelf, that thoſe who hunted after *humane Councels*, but juſtly loſt their *celeſtial conduct*, *Providence* ſo diſpoſing of it, to make the very *Gentiles* become *Preachers* to the *Jews*, and Them more *inexcuſable* for their *Infidelity*; their inquiry being of more *affirmation* to the *Jews*, then of *dubitation* in themſelves, *Where is he that is born King of the Jews?* They enquire one thing, and teſtifie three: Firſt, They affirm a *King* born: (asking onely of the *place*) Secondly, they avouch the *means* of their knowledge, *We have ſeen his Star.* Thirdly, They acknowledge the cauſe of their *enquiry*, that they might *worſhip him*: or laſtly, *God* withdrew the *Star*, to ſhew both them and us, that *He is Lord* of all his *Creatures*, a moſt free *Agent* to diſpence (as he pleaſeth) or ſubſtract his *Graces*: no ſooner have they left the City, but they enjoy again that *harbinger* of Light; at which happy *Re-appearance*, what Joy they then conceived? They onely can tell, who after a ſad night of *Temptation*, have but ever ſeen the *Light of Gods countenance* ſhine forth afreſh upon their *Souls*: nor diſappeared it any more, till it had lighted them to *Bethlem*, where ſurely, when the *Sages* ſaw the *Star* ſtand ſtill, they looked about to ſee what † *Palace* might be near, fit for the *Birth* of ſo great a *Prince*? but finding their *Guide* ſetled,

Ludolph. de vit. Chriſti.

* *Hoc divino factum concilio.*

Ut Qui humanum quærebant Auxilium, divinum amitterent Ducem.

† *Num Domus Cedrina, lectus Eburneus?* Bern. in Feſto.

setled, they enter the *poor Cottage*, and good *God*, what a *King* do they finde there! wrapt in *Rags!* Cradled in a *Manger!* attended with *Beasts!* what a sight was this, after all the *glorious promises* of that Star? after the Predictions of the *Prophets*? after all the *magnificence* of their expectation? *Enough if it were possible, to discourage, even the very Elect!* but passing the scandal of all these, They enter and *Adore* Him: as those that could not have been *wise men*, had they not known, that greatest *Glories* have risen from *mean beginnings*; all these obscurities bred *wonder* in them, and not *contempt*: They see a *Royalty* more then humane, knowing that *Heavenly Stars* use not to attend *Earthly Princes*; and, if their aim had not been higher, what was a *Jewish* King to *Persian* strangers? and therefore, maugre all Impediments and *Discouragements* whatsoever, (as *wise men* ought in sacred businesse) they came, and that to *worship Him*: which was their *Business*, and our last considerable προσκυνῆσαι, *to worship him.* I, this was the Occasion, and End of all the rest; and without this, all their Seeing, Coming, Finding, had been to *no purpose!* the *Scribes* could tell well enough where *Christ* was; but were never the nearer, for they *worshipped Him* not; but These (like the great *Treasurer of Queen Candace*, Acts 8.) came to no other End then to *Adore* Him: I, this is that which *Heaven* and *Earth*, the *Stars* and *Prophets*, serve but to *conduct* them, and *instruct* us to, *viz.* All ends in

Terminus ad Quem.

Scriptura & mundus ad hoc sunt, ut colatur qui creavit, & Adoretur, qui inspiravit, tanti est Adorare.

in *Adoration*: the *Scriptures* and the *World*, are but to this End; that He who *Created* the one, and *inſpired* the other, might but be *worſhipped*; ſo high a Duty is the *worſhip* of the *moſt High*: and eſpecially this practical *Devotion*, and that Devotion here exemplarily evidenced in three things, *Matth.* 2. firſt, in *proſtration* of the body: They fell down before him; a word of moſt emphatical *humiliation*: even fawning and creeping, like Spaniels to their maſter, Pardon the Metaphor, for thence 'tis taken. How immodeſt then are thoſe that grudge Him Hat, or Knee, in ſacred Ordinances, even in the neareſt Approaches can be made to him on Earth, the bleſſed Sacrament! Secondly, in *Adoration* of the *Soul* προσκύνησαν, believing, confeſſing, *worſhipping him*, ver. 3. (How theſe firſt fruits condemn the latter!) and thirdly both theſe heightned, and confirmed by an *Oblation* of their preſents, προσήνεγκαν, ver. 11. Faith juſtifieth the Soul, but Works juſtifie our Faith; as though their piety and bounty had been emulous of His they worſhipped; who indeed giveth every good and perfect gift, corporal, ſpiritual, temporal; all which they return and eccho, in ſome meaſure, by their former actions: theſe three involving all the *ſubjects*, whereby a Man may *worſhip God*, ſc. the *Soul*, with which He hath *inſpired* us; the *Body* which he hath *ordained* us; and the *worldly Goods* He hath beſtowed upon us: and if any of theſe be wanting, the *Offering* is imperfect and unacceptable; where the

Matth. 2. 11. Πεσόντες προσεκύνησαν. *Se more canum proſternebant.*

James 1. 17.

the *Reverence* of the Body is wanting, there wants the *Salt* of the *Sacrifice*; where the *Charity* of worldly goods is lacking, there wants the *Fat* of the *Offering*: and where the *Zeal* of the *Soul* is missing, there wants the *fire* of the *Sacrifice*; but where they are all three (as here) *united*, they make a compleat *Holocaust*, *a Reasonable service*, *a living sacrifice*, *holy and acceptable unto God.*

Here therefore, first they fell at his Feet (saith *Cajetan*) and not onely *bowed the knee*, but (after the *Eastern* manner) fell on their † *Face* before Him: what *Reverence* is due unto his *Name* and *Ordinances*, by *which alone we can be saved?* the inward *worship* alone is not enough for Him, (whatever some pretend) and one had need have abundance of *Charity* to believe any such *fire* within, when we see no *smoak* of it without: and grant it, yet such, put *God* to his *Thirds*, and give Him but *one* of Three! since he hath framed these *Bodies* of ours, and every *Member* of them; Let Him and his *service* have the honour of *Head*, and *Knee*, and every *Member* else.

† *Non tantum genu flexerunt, sed in faciem ceciderunt.*

Secondly, They did *Adore*, which speaks the *Obedience* of the *Soul*, and *Homage* of the *Heart* (so *Maldonat*) their external *Actions*, were real witnesses of their inward *Affections*: They *worshipped*, not (as *Calvin* thought) *urbanâ Adoratione*, onely with a Complemental *salutation*, but with all their *Heart* and *Soul*: beware we of an *outside* of *Religion* (*God is not to be mocked*) who present onely *bodily worship*, lay but *Nut-shells* on the *Altar*!

Exteriores actus demonstrant interiores affectus, in Matth. 2.

let

let our *Hearts* draw as *near God* as our *Lips*, or else both are *far* from Him, He from both! and you know, *Hypocrisie* worse then *Nulleth* his own *Ordinances*, Isa. 1. Isa. i. 14.

Thirdly, They worshipped with *Oblations*, having first given *Themselves* an *Offering*, for *God* is said first *to accept the person of Abel, then the Gift*; and where the *Persons* are not Figures, all the *Gifts* are but Cyphers; but then our *Gift* is *pleasant*, when it cometh to express the truth of the first *Sacrifice*: as here, they offer the *Principal* of earthly *Treasures*, teaching us, like *David* * and *Arauna*, to think nothing too good for his *service*, who is nothing but *goodness*: Let *Rhemigius* and *Maldonat* dispute whether the *three worshippers* presented each a *several* gift, or each several man all the *three* gifts, *Gold*, *Frankincense*, and *Myrrhe*, all which were not onely enriching Treasures, but *significant* † *Emblemes*, on both parts, I look on them as mysterious on *Christs*: *Gold*, as to a *King*; *Frankincense*, as to an *High-Priest*; and *Myrrhe*, as to embalm *Mortality*: as the *Christian* Poet sings; On * *Mans* part, the *Gold* of *Faith*, the *Incense* of *Prayer*, and the *Myrrhe* of *mortified* Affections, which the poorest man may offer. To close up all, the Church this Day bespeaks Thee, Reader, in her Masters language, *Go, and do thou likewise*: seek *Christ* by the guidance of the *Star*, that is, by the light of his Word:

* 2 Sam. 24. *An tres singula? an singula tria?*

† *Non parum Mysterii in Muneribus.* Ludolph.

* *Offeramus aurum charitatis, Thus orationis, & Myrrham mortificationis.* Lud. de vit. Christi.

Hic preciosa Magi *sub* Virginis *ubere* Christo,
Dona ferunt Puero, Myrrhæque Thuris, et Auri
Mirantur Genetrix *tot casti ventres honores*,
Scque Deum *genuisse*, Hominem, Regemque (*supremum*;
Prudent. Enchirid.

offer the *three gifts*: thine *Alms*, *Prayer*, and *Fasting*; which respect *God*, thy *Neighbour*, and thy *Self*: and then return to thy Country, walking home another way, even by newness of life; and thou shalt surely finde thy Saviour: I say, Do thou likewise honour him with thy Soul, Body, and Substance, and then thou art truly one of the number mentioned, this *Venimus* shall be turned into a *Venite*: Who so come now to worship Him, shall be one day called by Him they worship; Come (ye Comers) ye blessed of my Father, Receive the Kingdom prepared for you, &c.

POEM 8. { On the *Epiphany*. }

YOu *few* that *Wisdom* above *Treasure*, Prize,
And Ambiate the *Title* of the *wise*,
Come hither, here are *Patterns* that Surmount,
Whose *Travels* will *Conduct* you to the *Fount*;
While *Heaven* it self a guiding *Lamp* doth show
To all that on such *holy Errands* go:
You that of *Christ* unfeigned *Seekers* are,
With *wondring Eyes*, behold a new-born *Star*;
Wherein your *Faith* may soon discern a *Sign*
Of no less then *Celestial Glory*, shine;
Whose *Luster* doth the *Sun* it self excel,
Nor yields the *Firmament* a Parallel;
Illustrating the *Sin*-benighted Earth
With blest Approach *of God*, in *humane Birth*!
This *Star* once up, *These* follow't with all speed
Desire can make, or *wing'd Affection* breed;

Nor

Nor *length* of way, nor *hardſhip* of the *Seaſon*,
Nor *Dangers* of the paſs, Can frame a *Reaſon*
To Hinder their *Devotions*; Hills, and Rocks,
And theeviſh *Deſarts*, *They* indure, the *ſhocks*
Of all the *Elements*, nor e're deſiſt
Until They happily Arrive at *Chriſt*:
No envious *Circumſtance* ſhould us detain
From *Him*, where we may ſtill a *welcom* gain;
Faith ſtartles not at leſs, or greater *harms*,
But *Perſeverance* Lodgeth in his *Arms*:
And now being Entred, trebly They *adore*
The *Royal Babe*, with *Body*, *Soul*, and *Store*;
The Body *proſtrate*, on an humble face!
Where *Chriſt* is, O! what *Rev'rance* ſuits the *Place*?
Nor did an *Outſide* ſerve Them, but within
With *flames* of *Love* and *Zeal*, They *worſhip* Him;
And *happy* 'tis, where outward *Poſtures* ſhow
The *holy fires*, that in the *Boſom* glow:
Their *Choiceſt Treaſures* purpoſely they brought;
Scorning to ſerve their *God*, with *Things of nought*;
Bluſh then *Cheap Chriſtians*, and your *Cuſtom* hate,
Who Serve the *Higheſt*, at the *loweſt* Rate!
Their *Preſents* are both *Rich*, and *myſtical*,
Fitting *Themſelves* and *Countrey*, yet withal
Suiting their *Object*; *Gold* as to a *King*,
As to a *Prieſt*, their *Incenſe* Offering;
Embalming Myrrh as to a *Mortal* given,
That ſpeaks *Him* our *Preſervative* for Heaven.
As to *Themſelves*, the Largeſs of their *Gold*
Did well the *pureneſs* of their *faith*, unfold;
The *Frankincenſe*, ſo good againſt ill *Rhumes*,
Smells like their *Prayers*, which are as *Heaven's Perfumes*;
Laſtly, the *Myrrh* which humbly They Diſpence,
Figures their *Mortifying Penitence*!

And now methinks, our Common *Master* Cries,
Write by these Coppies, *Go, and Do likewise.*
These as the *Earnest* of the *Gentiles* Come,
I, They were the *first-fruits* of *Christendom*;
To all the *world* these *Sages* lead the way,
Which *wise-men* follow, without all Delay;
The *Kings* of *Tarshish* here their *Presents* bring,
And *Sheba's Princes* add their Offering,
Nor stayes *Saba's* Potentate behind,
To *Christian Adoration* all inclin'd:
All *Nations* therefore of the *World* rejoyce
With grateful *Triumphs*, both of *heart*, and *voice*;
Let *Roman*, *Grecian*, *Persian*, *Indian*, *Jew*,
And those *Eclips'd* with *Affricks* sable hiew;
Let *Thracian*, *Scythian*, and *American* shore,
This new-born *Monarch* of the world Adore;
Let both the *Poles* to this *Puissant Lord*
The *Tributes* of their *Loyalty* afford;
Both High and Low, Rich, Poor, the Weak and Strong,
Let all make up one *universal* Throng;
The Living *Mortal*, and the *dead in Sin*,
No *Soul* can Dye that here Comes *timely in.*
Oh *Star of Jacob! Royal Root of Jess!*
Thou Day-spring from on high! so visit us
That we, like the *Wise-men*, may *Thee Adore*
With *Bodies*, *Goods*, and *Souls*, for Evermore.

PRAYER 8. { On the Epiphany. }

O *Illuminating Jesu, who didst vindicate the mean Circumstances of thy Birth, with many noble and illustrious Miracles; and those*

not

not onely visible on Earth, but from Heaven also: So that thine humble Cratch and Stable, were dignified with the Obumbrations of the Holy Ghost, and the Virginity of thy blessed Mother! that Course Society of Shepherds and Bruits, Elevated with that of Angels and Wisemen! the dark vault of the Womb, and Manger; afterward Recompensed with the glories of Heaven in a Refulgent Star! in which thy Goodness did shine to the whole world, but especially to the Wise-men, who apprehended and followed it, followed and persevered, till they enjoyed thy Presence, and found acceptance of their Service and Oblations; O Thou that art the light of the World, and here a light unto the Gentiles, cause the Day-star of thy Grace to arise in our Hearts, to illuminate our understandings with Knowledge and Comprehension of Thee; our wills with submission and Obedience to Thee, our Affections with desire of Thee, and Endeavour toward Thee; that we may not be of those, that, when light is come into the world, Comprehended it not, much less of Those who loved Darkness rather then light; but that we may be Companions for these Eastern Sages; these pious Travailers; ready to Leave dearest Accommodations, to stick at no difficulties or dangers, at no Cost or Travail that Leads unto thy presence; and as Thou wast pleased to lead these Astromers by a Star (as St. Peter *by a draught of fishes,* Zachary *the Priest by a Vision, of the Temple, &c.) so let thy goodness still condescend to the Condition of thy Servants, O Take Advantage of our Natures, Customes, and Employ-*

ments; that like wise men we may the readier follow that light which shines unto us, in our several Capacities; whether it be that open Light of thy Word and Ordinances, or the more secret light of thy good Spirit; O give us grace to follow both, to walk as Children of the Light here, that we may have that inheritance of the Saints in light hereafter.

Mean time, O Christ, who doest enlighten Every man that comes into the world, unless such as, like Bats or Moles, hate and shun the light; and yet withall art pleased sometime to withdraw thy Beams (as Thou didst this Star from the Wise-men, when they turn'd into Jerusalem) *when we betake our selves to humane Refuges, and worldly Confidence; justly dost eclipse our Light, and hide thy Rais in Clouds of Absence and Suspension! O Leave us not to the darkness of our own Sin and Sorrow! benighted with Irreligion and discomfort! but as to these Wisemen desiring, seeking, Praying for it, Thou didst Return the Star to their exceeding Comfort: so lift Thou up the Light of thy Countenance upon us, and we shall be whole, and shall feel the unspeakable Joy of thy Presence; whereunto being approached, Let us first Tender the sincere Oblations of our selves (that our persons being accepted, our gifts be not Rejected) create in us such Excellencies as may be fit to be presented to thy Majesty, and then Crown ours, or rather thy own Acceptation: give us enlarged Hearts and Hands, the Christian Sympathy of giving and forgiving; both the Expences and the Affections of Charity, tendred to Thee or Thine:*

Thine: to Thee the Gold of a pure Faith, the Incenſe of our Prayers, and the Myrrhe of Penitence: to thy Service and Servants, the Relief of our wealth, the Odours of our Councels and Aſſiſtance: and having done all this out of unfeigned Adoration; Let us, like the Wiſe men too, Return back another way; when Thou haſt called us by thy marvellous Light unto the Knowledge of thy Truth, and Redeemed us from our vain Converſation; O let us never return unto folly, but take another way to our true Home in Heaven (following thy word, that Light unto our Feet and Lanthorn to our Paths) until we come to that Eternal viſion, where we ſhall ſee Thee, not in an Earthly Stable, but an Heavenly Palace; not receiving Gifts from men, but beſtowing Crowns, and Palms, and Robes upon thy Servants: and inſtead of accepting from men, preſenting to the Father of Lights a golden Cenſor full of Incenſe, and ſweet Odours, which are the Prayers of the Saints: among which (we beſeech Thee) to accept and Preſent Theſe of ours to thy Eternal Father, O Compaſſionate Jeſu! to whom with the Spirit of Illumination, three perſons, one Co-aternal God, be all Honour and Glory, Praiſe and Adoration, henceforth for evermore, Amen. Amen.

The Collect.

O God, which by the leading of a Star didſt manifeſt thine onely begotten Son to the Gentiles, mercifully grant that we which know Thee now by Faith, may after this life have the fruition of thy glorious Godhead, through Chriſt our Lord. Amen.

The Epiſtle Ephes. 3. from ver. 1. to 13.

The Goſpel Mat. 2. ver. 1. to 13.

Our Father which art in heaven, &c.

The Grace of our Lord Jeſus Chriſt, &c.

UPON

A sorrowfull Spirit is a sacrifice to God Ps. 51.



And ỹ Lord looked upon Peter, and Peter remembred ỹ word of ỹ Lord how he sayd unto him, before ỹ cocke crow thou shalt deny me thrice & Peter went out & wept bitterly.

And she stood at his feete behind weeping, and began to wash his feete with teares, & did wipe ỹ with ỹ hairs of her head, and kissed his feete and anoynted them with ointment.

M. *Pſal.* pœnitent. 6, 32, 38. E. 51, 102, 130, 143.

UPON THE *Solemn Faſt commonly called Aſh-Wedneſday.*

M. Leſſ. 1 *Iſa.* 58. 2 *Luke* 5. E. Leſſ. 1 *Joh* 3. 2 1 *Cor.* 7.

DISQUISITION 9.

THis Day is (as it were, the *Chriſtian Tropick*, or term of Reflection, turning the ſenſual Career and jocularity of the Year into a *Chriſtian Sorrow* and *Humiliation*: For He that worſhips God onely with Feaſts, is ſomewhat ſuſpicious of making his Belly his God. *This Day* was called by ſome of the ancients, *Caput Jejunii*, the *Head of Lent*, and a time of extraordinary *Humiliation*! the *Church* beginning her *Lent* this day, with which, and the three following, they did uſe to ſupply the *Sundayes* (whereon the *cuſtome* was not to Faſt, they being rather *Feſtivals* commemorating *Chriſts* joyfull *Reſurrection*) ſo that deducting out of *Lent*, the ſix Sundayes, there will remain but ſix and thirty *Faſting* dayes, to which theſe four of this *week* added, make the juſt number of *Forty*. This Day is unto *Lent*, as a fair *Portal* to a goodly *Building*: and is of very grave *antiquity*, carrying in its very † name *Emblems* of Mortification, *Aſhes*;

Dies iſte quaſi Tropicus eſt Chriſtianus.

Qui Deum per eſcas colit, prope eſt, ut Deum venirem habeat. Tertullian.

† *Dies cinerum.*

Ashes; and first putting on us the necessary weeds of sorrow, *sackcloth*: a strong and needfull reflection on that *Gen.* 3. *Dust thou art, and to dust thou shalt return*: checking our extravagancies, and bringing us into *Job's* good company, chap. 42. that we being more sinfull, might be as penitent, and *abhorre our selves in dust and ashes*! as the *Eastern* manner was, to sprinkle those upon the head, in case of deep affliction, *Job* 2. and to cloath with Sackcloth, as you see the usual rites described, *Isa.* 58. 5. &c. whence good *Christians* borrowed, and as on this day, better used those ensignes of *Humiliation*. *Mortification* is one half of *Christianity*, it is a *dying* to the world, it is a *denying* of the *will*, and its naturall desires: an *Abstinence* from *sensual delights*, and complacencies of nature, that the *Flesh* being subdued to the *Spirit*, both may unite in the Service of *God*, and the Offices of *holy Religion*: it is exercised in actions of *Severity*, and self-denial, it renounceth *vanity*, in what shape soever, nor loosens it the Rains to all *Lawful* things; Lest it be *tempted* to some Things *unlawful* (as He that walketh as near the Pits brink as he can, will at some time or other fall in) this practice of *Mortification*, kills the *Lusts* of the flesh, by *substracting* of its *Fuel* and *Incentives*, and by using to contradict the *Sensitive Appetites*, inureth them the more easily to obey the *Rational Faculties*: and in a word, is nothing else but a *strict Guard* against all *sinne*, and a wise *improvement* of those *means* and *remedies*, which

Gen. 3. 19:

Job 42. 6.

Isa. 58. 5, 6, &c

Τὴν ὀπτηθαι ρίσιν τῦ φρονήματος σαρκὸς πρὸς τὸν τῆς φυσικείας σκοτὸν ἐμπίπτειν μύην Ἀποχὴν τῶν ἡδέων. S. Basil.

XUM

which *Grace* and *Nature* have made apt for those *Productions*: Toward which habituall Temperance, frequent Abstinence, and constant Devotion do the most contribute; * 'And 'therefore let us *subtract* from the *Fewel* 'of our *sins*, and every 'day steale somewhat 'from the *pleasures* of 'this *world*, enter the way 'of *Penitence*, and let it not seem grievous to 'thee, to omit those things *Prudently*, which 'have pleased *vainly*; the flower of our *Youth* '(perhaps) we have *sacrificed* to the world! Let 'us offer (at least) the Dregs of our *Age* to 'the *most High*, and with the short *remnant* 'of this miserable *Life*, let us purchase that '*life everlasting*. And indeed this *Duty* well performed, is the great distinction of *Christianity*, from all *Religions* and *Institutions* in the world: and the best *preparative* and disposition unto *Prayer*. It consists of many *internal* and *external* Offices (which this *volume* affords not *space* for to dilate on.) And because our *wills* are our greatest *dangers*, as being oft *contradictory* to *Gods* commands: we must endeavour to *mortifie*, that is, to deny our *wills* and strongest desires, in all the *Instances* of Sin (whatsoever) both as to *Justice*, and *Temperance* of all kindes; *not my will, but thy will*

Rogas ad Jucunditatem? cogis ad mortem. Ambros. in lib. de Eliab. c. 13.

Naturæ parum Apetitui nihil satis. Senec.

* *Subtrahe & furare aliquid singulis diebus de hujus mundi voluptatibus, ingredere Pœnitentiæ viam, nec tibi videatur austerum si ea prudenter omittas, quæ inaniter placuerunt; florem nostræ Juventutis immolavimus mundo, saltem fecem senectutis immolemus Altissimo, & Residuo brevis ac miseræ vitæ nostræ Regnum emamus æternum.* Petr. Blesensis, in caput 42. Job.

will be done: while our *Appetites* are full and high, there's no *safety*, we are apter to be
2 Sam. 11. *surprised* then *David*: but *honest Joseph* sup-
Gen. 39. pressing all loose *Inclinations*, no *circumstances* could *make* a breach upon his *virtue*. *Mortification* tells us, we should be all dead men, that is, neither move nor answer, to the *Chal-*
Rom. 6. 7. *lenge* of *Temptations*; for so a *Spirit* mortified, is without *Indignation* at *Injuries*, not *impatient* in *Troubles*, *indifferent* to all *Accidents*: and that not out of a *Stoical Apathy*, or *inapprehensiveness*, but out of a *Christian Magnanimity*, which is far above all natural *Antipathy*: for we must *mortifie* not our *vices* onely, but our *Passions* also; there being a *Tempest* in the Soul of every *passionate* person, but when these are *killed*, then *grace lives*, *then*
2 Cor. 7. 4. *our life is hid with Christ in God*, and then with St. *Paul* we shall be ready to *rejoyce* in *tribulations*, (so far from *fear* of them) not that the *Sensitive* can, but the *Spiritual* part of man shall rejoyce; looking through the *Clouds* of outward *sorrow*, at the great *felicities*, that
Rom. 5. 3. are the consequents of such a *sanctified Affliction*, the *glory in bearing the marks of the Lord Jesus*, that is, in a proportionable conformity to the *Passion* of *Christ*.

Corpus animæ officina.

This *duty* hath also some *designes* upon the *Body* (that being the *forge* or *shop* of the *Soul*) where all her *transient Acts* are framed, which
Nonnihil te Asellæ, faciam ut non recalcitres
(like those *Elements*, Fire and Water) is a good *Servant*, but a bad *Master*! which made one call it his * *Ass*, and say He would
† Rom 6 4. keep it from *Kicking*: and St. † *Paul* himself

was

was at this *Diſcipline* (how much more need we?) to keep his *Body under, and bring it into ſubjection; leſt he ſhould become a Caſt-away*: for bodily *pleaſures* draw us, as *Loadſtones* do *Iron*; that is, not for *Love*, but for a *Prey* and *nutriment*; it feeds upon that *mettal*, as Theſe upon the life of the *Spirit*, which is leſſened as thoſe grow *high* and *ſtronger*! our *Luſts* are as *wilde* and as cruel *beaſts*, unleſs they feel the *Fetters* of reſtraint, they will grow *inſolent* and *dangerous*: and therefore here *ſubſtractions* are rather needfull then *Impoſitions*; and bating of the *Fewel*, within, a more hopefull *Remedy* then *Auſterities* without: Yet *Church ſtories* afford ſtrange *Inſtances* of that kinde, what hardſhips that Royal St. † *Lewis* put upon Himſelf, the like *Zenobius*, *Paulinus*, *and others*, ſo that Sack-cloth became intituled the *Garment* of the *Church*; they laid aſide the *ſecular Silk*, and put on the *mourning Garment* of *Humiliation*; to ſay nothing of ſome Elder *Chriſtians*, that uſed toward themſelves ſuch *harſh* and *uncharitable offices*, as excell'd the *cruelty* of many of their *perſecutors*! 'And yet (as a *great* '* *Gamaliel* of our own obſerveth) all theſe 'corporal *Auſterities* and *ſelf-Afflictions*, are 'no where preciſely commanded, no *inſtru-* 'ments of *union* with *Chriſt*, nor any *immediate* 'parts of Divine *worſhip*: and of no uſe in *ſpi-* 'ritual *Temptations* (as of *Pride*, *Envy*, *Blaſphe-* 'my, all degrees of *malice*) theſe † externals ſo 'little co-operate to their *Cure*, that ſome-'times they become their *Occaſions*; and that 'they

1 Cor. 9. 27.

† *Depoſuerunt Saculi Biſſum & ſumpſerunt Eccleſiæ veſtimentum.* Rurcius Fp. 20. Euſeb l. c. Hiſt c. 22. Clem. Alexand.

* *D. J. T. Gr. Excmpl.*

† The *Flagellantes*, an ignorant Faction, like *Baals* Prieſts, which *Nigrinus* ſcoffs in *Lucian*, l. 1. *uſque recurrit.*

'they are in uſe onely for *carnal* and *natural*
'*Temptations*, while both are incumbent and
'no longer, ſuch corporal *Mortifications* are
'moſt reaſonable (though *none* for *themſelves*
'*valuable*) whoſe effect is *permanent*, and
'which takes away moſt *Fuel* from the fire;

Coloſ. 3 5. *Mortifie therefore your earthly Members*, (and he inſtanceth in *Carnal* crimes) *Fornication, uncleanneſs, inordinate affection*, &c. which may be ſomething abated by *Corporal Mortification* (and diſtinguiſhing them from *Spiritual vices*) He addes, *But now therefore put off all Theſe, Anger, Wrath, Malice, Blaſphemy, filthy communication and lying*: where he ſeems to diſtinguiſh the *Remedy*, by the diſ-

Νεκρώσατε τὰ μέλη τὰ ἐπὶ τῆς γῆς, ἀπόθεσθε τὰ πάντα ferent *Nature* of the *crimes*, ſc. *corporal Mortification* to the former ſort, and *Spiritual* more proportionable to the latter; and perhaps no leſs is *intimated* by the ſeveral words, *Mortifie*, referring to *carnal* ſins, and Put off, meaning *Spiritual Offences*.

Principiis obſta, ſero medicina paratur, cum mala per longas invaluere moras. Ovid. In this *duty*, it is *prudence*, not to neglect the leaſt evils of *Concupiſcence*, becauſe dangerous in their *growth*, and eaſily extirpated in their *weakneſs*; while *Twigs* they are eaſily pull'd up. But our *greateſt care* muſt be in mortifying our *predominant* Sins and *Paſſions* (and each one knows beſt the *Dalilah* of his own boſome) here our *main force* and diligence muſt be againſt our *greateſt Enemy*:

Pſal. 18. 23. and this was *Davids* practice, *I have kept me from mine iniquity*, every one hath ſome Sin

Heb. 12. 1. or other of *peculiar propriety* (as the *Apoſtle* hints) that *doth moſt eaſily beſet Him*! and

beſor

beſot Him! take heed of that eſpecially! Thoſe that have no *Conflicts* (may be feared) will have no *victory*, but are *totally* ſubdued! ſuch have the *Peace* of *Tributaries*; for in the ſenſe of *Religion*, we are all *warriors* or *ſlaves*; either we are *dead* in *Treſpaſſes*, or *ſtand* upon our *Guard* continually, againſt our *Luſts* and *Paſſions*. And as ſome are at an ill *League*, ſo other ſome *multiply* their troubles, by too nice and impertinent *Scruples*; thinking every *Temptation* a degree of *Immortification*, which it is not, unleſs *yielded* unto; here we are in a *State* of Imperfection, and can never be free from ſuch *Solicitations*, but it is onely our *conſent* that rendreth them *criminal!* *Frequens Pugna rara victoria.*

Laſtly, help all theſe acts of *Mortification* by fervent *Prayer*, that's the *muſick* of *Gods ear*, and like the Dove, will at length return the *Olive Branch* of *Victory* and *Peace:* the ſum of all this, was *myſtically* ſignified, by the two * *Altars* in *Solomons Temple*, in the *outward Court* whereof, *Beaſts* were *ſacrificed*; in the inner *Court* an *Altar* of *Incenſe:* the former repreſenting *Mortification*, or ſlaying of our *beaſtly appetites*; the latter, the offering up our *Prayers:* which are not likely to become a • *pleaſant offertory*, unleſs our *Impurities* be removed by the firſt *Sacrifice*; without our *Spirit* be *mortified*, we neither can love to *Pray*, nor *God* love to hear us. * Exod. 30.

Now, I ſay, the *Chriſtian Church* firſt puts on her Blacks; *David*, St. *Peter*, and *Mary Magdalen*, being now fitteſt companions for our Meditations, not *Davids harp*, but *eyes!* the

the noise of his water-pipes! not St. *Peters Confidence*, but his *Penitence*! not *Magdalens Sins*, but her *tears*! then *David*, none ever wept more constantly, more continually, even till he had wept away his sight, and sighed away his voice; *My throat is dry* (saith he) *mine eyes fail!* tears were his *Food* by day, and his *Bath* by night! I have eaten ashes as it were bread, and mingled my drink with weeping: and I have watered my Couch with my Tears! then St. *Peter*, no man ever mourned more bitterly, with greater compunction of heart, πικρῶς, bitterly! then *Mary Magdalen*, none ever wept more, for the time more *abundantly*, even till she almost actuated *Jeremiahs* wish, her *eyes turned rivers*, and her *head a fountain*! her locks, by a just *penance*, of nets becoming towels for the feet of *Christ*. This day calls on thee, to follow those in penitence, whom perhaps thou hast out-gone in wickedness. We fill the world with Sin, and Sin fills us with sorrow; which that it may not be *eternal*, must be *temporal*: here must be a sorrow of *compunction*, that hereafter none of *condemnation*. (As one saith sweetly) we cannot possibly follow *Christ* in the Sent of sweeter *ointments*, then of *These examples*. This is the κατὰ Θεὸν λυπὴ. The other *worketh death*: this is *the godly sorrow*, that by *Joel* and his other *Prophets*, *God* so earnestly, so often calls for. Not that *he is an hard Master*, and delights in his servants affliction, but onely because we are so apt to be wanton with prosperity; and that

Davide, nemo constantius; Petro, nemo acerbius; Mariâ nemo abundantius flevit. Psal. 6, &c.

Quos secutus es peccantes, sequere panitentes.

Hîc Fluxus oculorum, nè post hæc stridor dentium.

In odore horum unguentorum sequamur.

2 Cor. 7. 10. &c.

that affliction brings in far more Guests unto *Christs Supper*, *Luke* 14. while all the prosperous make bold excuses; the poor, and halt, and blinde, filled his house, *Luke* 14. This way God is pleased to use, onely as it is the *furnace* to burnish his *Gold* and *Silver*, purging out the Dross, and taking away the Tin: and you may see the rare effects of it, 2 *Cor.* 7. (and may we feel them too) well ushered with an *Ecce*; *Behold* (saith the Apostle) *this self-same thing, that ye sorrowed after a godly sort: what carefulness it wrought in you? yea, what clearing of your selves? yea, what indignation? yea, what fear? yea, what vehement desire? yea, what zeal? yea, what revenge? in all things approved of God.* Such are the happy consequents of true *Contrition*; *Circumspection* without, *Renovation* within; *Approbation* above; *Consolation* in all: yet all this amounteth not to any Precedent, or encouragement for those *Antique Formalities*; and *bloody disciplines* now used by some; I will not say from what Originals, or to what Ends: not onely to the impairing of health, but sometimes to the hastening of death also, and too far approved by some. * Castitas: which if free from Delusion, whether such be not half Fellons of themselves, or false Martyrs, my *charity* forbears to † censure: while others think they have no better rise then that of *Isa.* 1. 12. Who hath required these things, &c? and no better close then that of *Solomon*, *Prov.* 19. 29. Indeed there was a laudable custome in the *Primitive Church*, of a godly

Luke 14. 23.

2 Cor 7. 11.

* *Toletus & alii, in Cas. Con. Relozei de se, aut ἑαυτοφθορίας.*

† *Vide Dr: Donne's Pseudo-martyr. Quis requisivit? Flagellum sequitur flagitium.*

* *De quâ vide Gratian. Distin. 50. c. 64.*

* *Discipline* (used about this time) against notorious offenders, of an open and severe enjoyned *Penance*: the manner and *solemnity* whereof, is their *penitential habit*, *Distance*, *Mourning*, and *Prostration*, coming no nearer then the *Church door*, untill permitted by the *Bishop*; and their *expulsion* afterward, and *excommunication*, from which they were not (nor then, without great *evidences* of *sorrow* and *Reformation*) *absolved* untill *Maundy Thursday* following; but of these you may read enough in *Gratian*, *Durandus*, and others, and I must forget what *Page* my *Book* is of, to *swell* it with every circumstance of this kinde: that their *punishment* being as *publick* as their *scandal*, it might at once both reform Themselves, and deterre Others (as in her office of Commination, our Church prayeth for its restitution, as we do now for hers) but the voluntary *Humiliations* were not of that nature and severity, but onely by lessening of † *Diet*, humbling the *Habit*, and multiplying of *Devotions*, by giving up bodies and souls, *a reasonable service acceptable unto God*, *Rom.* 12. But of what kinde soever, certainly they build on sands that lean on any such duties, as a *satisfaction*: to man, that may be, must be made; to God it cannot; but alone by him that was both *God* and *Man*: there being nothing of proportion (in the very Ἄκρα and height of our performances, *Mortifications* and *Austerities*) either *Arithmetical* or *Geometrical*; either to our numberless offences, or the *object infinite*,

† *Quanto quisque sibi plura negaverit, à diis plura feret.* Hor. Λογικὴν λατρείαν ἐνάρετον. *Vivensem Hostiam.* Rom. 12 8.

Micah

Micah 6. Will the Lord be pleased with thousands of Rams? Or ten thousands of Rivers of Oyle? &c. Yet however, these duties of *mortification* must be performed, not as the formal means (that is *Christs merits* onely) but as commanded, *Isaiah* 22. and out of *conformity* to *Christ*, 1 *Pet.* 2. 21. who though he *humbled*, yet (you know) he *tormented* not *himself*; nor did any of his *Apostles* do so. We must, bear his Cross when imposed by him, but not make our own. We may, and now must with St. *Paul* ὑποπιάζειν τὸ σῶμα, *subdue the body*, by mortification, and devouter Abstinence; thereby disarming the *strong man* of the weapons, that our *Flesh* lends against us; who is indeed most strong, by taking advantage of our weakness. Substract we but the combustible matter, and his *fiery darts* will out of themselves, and prove but as *Granado's* against a wall of Adamant. Pride and Lust are the *Devils*, not to be *cast out but by such* Mortification, *Prayer and Fasting*: of which and all other good works, I may say as St. *Paul* doth, *Heb.* 13. (not as the Rhemists, *Promeretur Deus*, but) εὐαρεστεῖται ὁ Θεὸς *With such Sacrifices God is well pleased*; as is exemplified in *Nineveh*, and even in *Ahab* himself, 1 *Kings* 21. 19.

Micah 6. 7.

Ex necessitate Præcepti, non Medii.

Isa. 22. 12.

Debemus ferre Crucem, non creare.

1 Cor. 9. 12.

Ex infirmitate nostra, fortes sans Testudines.

Ἀσχολοῦ τῷ μὴ σπλάγχνῳ ἀσχολεῖν τοὺς πολεμίους. Hoc. ap Demonic. Matth. 17. 21. Heb. 13. 6.

POEM 9. { On *Ash-Wednesday.* }

WElcome the *Day Antiquity* inrolls
Among the blest *Festivities* of *Souls*;
For though designed a *Corporeal Fast*,
Yet 'tis the *pious Spirits* choice Repast:
The *Soul* is gayest when the *sable weeds*
Of true *Remorse*, o're-spread her *blacker deeds*;
Ashes and *Tears* are the best *chear* of *Saints*,
A Gilead Balm, that Cures their worst Complaints:
Then bate your *wonted Measures*, now go less,
Clog not the *Soul* with customed *Excess*;
Away with your *Fantastick Modes* of Sin!
Racers do use to *strip*, that mean to *win*;
Your *Scarlet* doth but *Figure* out the hiew
Of *bloody stains*, and *vengeance* to them due!
Your *Silks* decipher but *a Life of Ease*,
Which doth not *God*, but *idle wantons* please!
Your *Crimson* and your *Purple*, but display
The *deeper Dye* of your *polluted* Clay!
Your *Rainbow-colours* lead us to discry
Your *Proteus-minde*, and fickle *vanity*!
But oh how those *Religion* do disgrace
Whose *spotted Sins* are written on their *Face*!
Fond Fashions, that make people scarce be known
To Others, or Themselves; will *God* such own?
Away with *these*, and cloathe *thine* humble *back*
In *mourning weeds*, and *penitential black*!
In Dust and Ashes, thus thy *Sins* lament!
This *Garb*'s the bravest *Christian Ornament*:
Pour out thy *Soul* in *Pray'rs*, thy *Sin* in *Tears*!
Thy *hearts Confession*, in *God's* pardoning-Ears;

From *bended knees*, shoot up thy *mournful Eyes*
Winged with *Sighs*, such *shafts* will Pierce the Skies!
Such *holy water* makes the *Soul* more fair,
Then all their *Disciplines*, and shifts of hair:
And who such *Penance* on Themselves but urge,
Shall need not litr'al *Ostentatious* scourge!
This roots out *Sin*, that in the *Bone* is bred,
While t'others in the *Flesh* determined:
I, these *Suppressions* more extinguish *Sin*,
Then all their *Whips* can lash out of the *skin*,
Poor *Childish satisfaction*! Oh how short
Of wrong'd *Omnipotence*, and *Justice* Court!
Your inward *Med'cine* 'tis, expels the *Pain*,
Whereas most outward *Application's* vain:
Retrench then your *Devotions* from their stray,
And with *Heart-Sorrow* vindicate the Day;
A *Joels Day*, our *Sins* so to lament!
As may the *Judgement* of the last prevent;
That in *Jobs ashes* and our *Dust* abhorr'd!
We now may finde *Acceptance* of the *Lord*:
Sackcloth doth best resemble the *dark* hiew,
Both of our *Sin* and *Sorrow* to it due!
And *Ashes* æqual *Monitors* may be
Of our *Corruption*, and *Humility*!
These *blacks* should serve to *chasten* our vain *Dress*!
And *Ashes* to *scour* off our *wantonness*!
The *Calf* of *Sin*, that's framing all the *year*,
Should thus be *Sacrific'd* to *Ashes* here.

PRAYER 9. { On Ash-Wednesday. }

O Father of Mercies, who as Thou desirest not the Death of a Sinner, so neither his Afflictions, any farther, then as necessary Instruments of his Conversion; that he might turn from his wickedness and Live: our corrupt Nature being like the Prodigal, very apt to fly out and Riot in prosperity! but in the day of Adversity docible, and ready to Consider and Return unto our Fathers house! O therefore sanctifie unto us (we beseech Thee) those involuntary Chastisements, which thou art pleased to dispence among us; frame them into Davids *Practice and Conclusion, that it may be henceforth good for us to have been afflicted; since before we went astray, but now do we keep thy word: to which end (O Lord) assist and accept also the voluntary Humiliations of thy Servants (for without that, there is nothing in them) and those more especially, which the whole Christian Church, and thy faithful People in it, This Day tender to thee; with Prayers, and Fasting, Sighs and Tears! Sackcloth and Ashes! for all the Abominations, and multiplied Transgressions, that have displeased the eyes of thy Glory! O give us Affections of Sorrow and Penitence, as real and hearty as ever were our sinful Pleasures! and then wash over all our Tears again, with the blood of that immaculate Lamb, that so we may be throughly cleansed from all filthiness of Flesh and Spirit; Let us not do this serious business to halves! but take*

care

care of the inward and outward offices of Mortification; the Spiritual part of it, both as to our Vices and our Passions; and the Corporal, as to all kindes of Intemperance and Injustice: Lord help us, (for without Thee we can do nothing) help us to mortifie our Spirits, by Actions contrary to our particular Transgressions; as our Infidelity by Acts of Hearing and Reading of thy Word; our Impenitence by a true sense and sorrow! our Pride, by Humility and lowly carriage; our Enmity by effects of Love and Charity; our Anger, by exercise of Mildeness and Moderation; our Diffidences, with Hope and Patience; our Presumptions, with Fear and Tremblings: and let the outward Court of the building, be answerable to the inward: Let corporal Mortification also change our Flags of Vanity, into Ensignes of Mourning; and substract we the fuell of Concupiscence, that those foolish fires may go out by abatements of Diet, (since little serveth Nature, and less sufficeth Grace) by quitting Opportunities (because those oft make the Theeves) and by supply of business, knowing that Idleness invites Temptation; thus let us mortifie our earthly Members; by an heavenly Conversation: And as our Sins have been habitual, so hereby make our vertues (O Lord) help our Endeavours, to multiply them into frequent Actions; those Actions to raise them into Habits; and those Habits to be advanced into Constancy, and Perseverance unto our lives end.

Mean time (O Christ) Thou who hast told us that the Kingdom of Heaven suffereth Violence; give us such measures of Grace, that we may

offer this same holy Violence to our corrupt Nature, for the purchase of that Kingdome: and give us such strong assistances, that the violent may take it by force; by Spiritual force offered to our perverse Wills, to our vain Desires and sinful Lusts; we may as it were, scale Heaven by our Prayers and Tears; and (by these little Martyrdomes) become more then Conquerors, in laying hold upon Eternal Life: and most especially we crave thine aid in the Mortification of our many Corruptions, in keeping us from our Iniquity, from the Sin that claims an interest, and is ours by peculiar appropriation; assist against this Jebusite that dwells within us, against these Sons of Zerviah, that are too strong for us; against the Sins of our Inclination, Imployment, Constitution! herein (O Lord) rebuke Satan, give us a constant guard and vigilance, resolute Conflict, and frequent Victory: and because these are commonly of that kinde, which are not cast out but by Prayer and Fasting, vouchsafe us fervency of Prayer (to sanctifie our Fasting, as That elevates our Prayer) to cry mightily unto Thee, for the suppression of them: (setting our own shoulder to the Wheel) endeavouring also by all Christian prudence, the effect of what we pray for; untill (through thy Grace) we become as Dead unto the world (doing none of the Acts of the Life thereof, either in seeking of our selves, or building Tabernacles here) but living unto God, in the works of Piety and Charity, of Holiness and Righteousness; till this state of Mortification, shall be happily advanced into one of Spiritual Vivification, and that into a state of Glorification

in

in the Region of Spirits, in the Kingdome of Heaven. Amen. Amen.

The COLLECT for the firſt day of Lent.

Almighty and everlaſting God, which hateſt nothing that thou haſt made, and doeſt forgive the ſins of them that be penitent; create and make in us new and contrite hearts, that we worthily lamenting our ſins, and acknowledging our wickedneſſes, may obtain of Thee the God of all mercy, perfect remiſſion and forgiveneſſe, through Jeſus Chriſt.

The Epiſtle Joel 2. 12. to 18.

The Goſpel Matth. 6. 16. to 22.

Our Father which art in Heaven, &c.

The Grace of our Lord Jeſus Chriſt, &c.

UPON

M. *Psalms for* D. M. E. *Psalms for* D. M.

UPON *The Solemn Fast of* LENT.

M. Lect. 1 *Gen.* 9. 2 *Mat* 16. E. Lect. 1 *Gen.* 22. 2 1 *Cor.* 13.

DISQUISITION 10.

LEnt (which is the *Saxon Appellative* of the Spring) is so ancient and solemn a *Fast*, that, like the River *Nilus*, we can scarce finde the head of it; of very eminent credit and continuance in the *Christian Church*: we read of it both in the Greek and Latine Fathers (though not without some difference of their several times:) 'tis mentioned by * *Ignatius* and *Irenaus*, two of St. *Johns* Scholars; by † *Origen*, who lived not long after them: by the famous *Councel* of *Nice*, little above 300 years after Christ, where they mention the forty dayes of *Lent* as a thing known, and long observed before their time: by *Tertullian*, the first of the Latin *Fathers* (and perhaps too highly:) so by St. *Cyprian* his Scholar; and by that renowned *Triumvirate*, and contemporary Pieties, St. *Ambrose*, St. * *Augustin*, and St. † *Hierom*, in their writings frequently; besides a whole *Cloud* of *witnesses* since, even down to our own times. Some Observators distinguish it into a three-fold Fast; the first

* Epist. ad *Philip.*

† Hom. in Lev. Cant. 5. *de quadragessima.*

* *Ut quadraginta dies ante Pasca observentur, Ecclesia consuetudo roboravit.* Epist. 119.

† *Nos unam quadragessimam toto anno, Tempore congruo jejunamus, secundum Traditionem Apostolorum.* Ad Marcellam

Hooker l. 5. Field, l. 3. Church.



12 *And imediately the Spirit driveth him into the Wildernes.*

13 *And he was there in the Wildernes 40 dayes tempted of Satan, and was with the wilde beasts, and the Angells ministred vnto him.*

first was a Fast of expectation; and such were those of the *Jews* for the *Messiah*, before the Bridegroom came: The second was a Fast of Contemplation, such as of *Moses* and *Elias*, and others, sublimating the Spirit by unclogging of the flesh: The third was a Fast of restraint, and bridling in corruptions. The two former directly concern not us (onely in the figure, as to *grace* in present, and *Christ's future* coming.) But the third, the Fast of Refrenation, we all much stand in need of, I, the best of men, the very *Apostles* themselves, as our blessed *Lord* himself told them, after the Bridegroom once was taken from them, then should they Fast; which having *him*, they needed not; who in all occasions was a bridle to their extravagancy; whose *Eye* onely, or *Word* being present, could do more in *them*, then all *Austerity* and strictest *discipline* can in others: yet after such example and Instruction, they are injoyned *Fasting*, after *Christs* departure; *Then shall they fast in those dayes*: shall *they*? how much more then, need *We*! all whose helps are too little to restrain corruptions! The first Command we read of laid on Man after his *Creation*, was this of *Abstinence*, *Gen.* 2. and you know the Law of *Justice* was given by Fasting *Moses*, *Exod.* 24. and so again restored by *Elijah*, 1 *Kings* 9. The *Jews* had all their Weekly, Monthly, Yearly *Fasts*, as well as *Festivals*, (as shewed before) and this duty was frequent among the *Prophets*, and holy *Saints of God*, witness *David*, *Daniel*,

Jejunium triplex, viz. Expectationis, Contemplationis, Refrenationis.

Gen. 2.

Exod. 24.

1 Kings 9.

Esther 4. *Daniel*, *Esther*, *Judith*, the Mothers of *Sampson* and *Samuel*, the *Ninevites*, &c. And afterward the Law of *Grace* was proclaimed by abstemious *John*, Matth. 11. he and his Disciples *Fasted*; nor were they, or the *Pharisees* themselves blamed by *Christ* for often Fasting, but for their boasting, and *hypocrisie* therein, Matth. 16. in such holy duties, He loving *chearfulness*, *sincerity* and *secrecy*. The designed eyes of men, being the Basilisks of all good actions. Moreover, our blessed *Lord* himself by his own practice, did *canonize* the Sacred use of *Fasting*, *Matth.* 4. Fasting forty dayes and forty nights at the Dedication of the new *Covenant*, as *Moses* at the old. During which *time*, we know, the *Devil* tempted our *Blessed Saviour*; and as with *subtilest Arguments*, and most *alluring Objects* (sc. with plenty for his *Hunger*, *Protection* for his *Danger*, and *Empire* for his *Poverty*) so some say, he appeared in a *Religious Habit* (supposing the better to prevail) as they *Picture* him commonly in a *Fryars Gown*, and with a *Monkish Cowl* or *Hood*; And if so, certainly He was the *first* of the *Order*; but all these *Overtures Christ* repelled as easily, as *Satan* made *Fallaciously*: giving Him enough of *scriptum est*, it is written, *Thou shalt not tempt the Lord thy God*, &c. Teaching us what *ward* to lye at, *Fasting*, *Prayer*, and the Sacred *Scriptures*, Fasting forty dayes and forty nights, &c. In pious *Imitation* whereof, not *Emulation*, hath his Spouse the Church, since derived her *Quadragesimal Solemnities*; yet not as necessarily im-

Matth. 11. 18. *Nec manducans nec bibens.*

Chap. 16. 16. *Oculi hominum Basiliſci operum.*

Chap. 4. 2.

Hieronymus in 2. Amos, super 3. scelcribus Judæ, Avarus Aurum, Gulosus ventrem, Libidinosus Baalphegor colit, &c.

imposed from that example, but voluntarily thence devoting some such time to *Christian abstinence*, looking at the moral of it, and not at the miracle, *modo possibili*, (as the *School*) not wholly abstaining *à toto*, all sustentation, yet at least *à tanto*, both of the measure, and the manner of our usuall dyet, like *Daniel* 10. *I was in heavinesse three weeks dayes* (saith he) *and eat no pleasant bread, neither tasted flesh nor wine*; The better to prepare our selves for holy duties, by subjugating the flesh, and infranchizing the Spirit, to liberal contemplation: and this is it * one intimates, when he saith, that Christ would not *yield* himself to be tempted, untill he had first arm'd himself with *Fasting*; † yet not, as if he could have otherwise incurred any danger, but thereby (saith he) to teach his *Church* and us what *guard* to stand upon; that *Fasting* and *Devotion* were the onely armour of proof against temptation; to which end (as *Ecclesiastical History* telleth us) the Western *Churches*, *Rome* and others, Fasted three whole weeks before Easter; but that the Eastern Churches, all *Greece*, *Illyrium*, and *Alexandria*, continued this solemn Fast (as we should) for full six weeks, before the *Resurrection-Festival*: and 'tis fit (saith one) so grand a Feast should have such ample Vigils, and all Churches agreed, that *Lent* should end in *Easter*, though some difference there was, when

Jansenius de Quadrages.

Dan. 10. 3.

**Christus noluit tentari, usquedum jejunasset.* Bern.

† Ὥσπερ γὰρ μετὰ τὸ βάπτισμα, καὶ πεσσαράκοντα ἡμέρας ἐπισφίγατο, οὐχ ὅτι ἐξ ἧς φοβεῖτο τὸν πειρατὴν οὐκ ἐδύνατο, ἀλλ' ὅτι πάντα τάξει καὶ Ἀκολουθίᾳ πράττειν ἐβούλετο, ἅτε καὶ Σὺ, &c. Cyril. Hierosol. Catech. 3.

Socrates l. 5. cap. 21. Per vrei septem anas ante Pascha. Qui autem in Illyria & tota Gracia sex simul Jejunant, & quadragesimam appellant.

UM

when it should begin; intimating, all our sufferings shall (at length) end in a joyful Resurrection, and that our Fast should be at this * time of the year especially, both for prudent and pious reasons; now the *Body* best can bear it, and with most advantage to the general increase; and 'tis fit sure some time should thus be set apart, at least once a year, for the Soul, for each one to take an account of himself, as well as of his *Shop*, or Estate: wherein by Fasting, Prayers and Tears, those three heavenly companions, *like Abrahams three Angels*, to make his peace with his offended God; and none so fit a season as this, wherein we *Celebrate the Passion*, Christ's suffering for Sin! (the strongest motive to repentance) to see their *hainousness* no otherwise expiable, then by the blood-shed of the Son of *God*! and now did the *Church* humble her self with *Fasting*, *Prayer*, and other holy duties, that *God* would * vouchsafe a gracious acceptation, of such as were presented by her, either in the holy *Sacraments*, or *Ordination*, both being as about this *time* more solemnly performed. This was the convenient *Tradition* of antiquity touching *Lent* and solemn *Fasting*. And as *Lent* is the *Terra firma* of Religious *Abstinence*, and the * *Ember weeks* (as it were) the four main *Continents* thereof, so are the

* *Tempore congruo*, Hieron. loco præcitato.

Gen. 19. 2.

Adesto Castis, Christe Parsimoniis,
Festumque nostrum Rex serenus aspice,
Jejuniorum dum litamus victimam:
Hinc subjugatur Luxus, & turpis gula,
Vini atque somni degener socordia,
Libido sordens, inverecundus Lepos,
Variæque pestes languidorum sensuum,
Parcam sabactæ Disciplinam sentiant.
Prudent. Hymn. Jejunant.

* Of which, see Rogation week.

the *Vigils* and *Eves* of *Feſtivals*, even as ſo many *diſperſed Iſlands*; yet not without their native *Treaſures*: and becauſe our *Memories* are ſo elapſive, that an *Annual* Monitor of *Lent*, or the *Quarterly Remembrancer* of *Ember Weeks*, is not a ſufficient *Bridle* for our *Looſeneſs!* therefore did the *Holy Church* recommend theſe monthly, and weekly *Admonitions* to her *Children* (*Wedneſdayes* and *Fridayes* anciently being taken into her *Faſts*) that ſo abundance of *Caution* might oppoſe abundance of *Temptation*; we having need of *Philips* daily *Memento*, and each Morning to be minded of our *Frailty*, nay and each Evening alſo, eſpecially at *Eves* of *Feſtivals*, wherein (for the moſt part) the *world* hath, and will ever deſerve *Blame* (as *Job* was not ignorant) that his *childrens Banquet* (though intending *Amity*) might need a *Sacrifice*: and therefore have theſe *Faſting Eves*, been ſet as *Ushers* unto *Feſtivals* (except onely thoſe which fall out in the *Chriſtmas Holidayes*, or 'twixt *Eaſter* and *Whitſunday*, whoſe ſober *Joyes* are no whit to be *Jadned*, with intervening *Faſts*) which elſe lead in all the *Feſtivals*, to Caution and prevent *diſorder* in them: and a very wholeſom *method* it is, both as to *Soul* and * *Body*. It were but a fond thing, to think we can honour *Chriſt*, or the memorial of any *Apoſtle*, *Saint*, or *Martyr*, with exceſs, whom *we know*, to have pleaſed *God*, with *Prayer* and *Faſting*; and therefore (I ſay) theſe Leſſer Faſts are added, as frequent *circumſpections*, to oppoſe all ſuch *intem-*

Job. 1. 5.

* *Valde abſurdum eſt, nimiâ Saturitate velle honorare Martyrem, Quem ſciat Deo placuiſſe Jejuniis.* Hier. Epiſt. ad Euſtochium.

intemperances and daily *incursions*; that so, often *Payment* may make our *Debts* the lighter, and such *even Reckonings* keep *God* and us *long Friends*, even everlasting Friends in Heaven. Yet neither that *Fast* of *Lent*; nor *These*, as absolutely Commanded, or accepted (of God) barely for themselves as of some speciall merit in their own nature (as some strain up the pegs too high) but *respectively*, and onely for such ends as follow, *viz.* as Fasting is a devout *Handmaid* both to *Piety* and *Charity*, *Isa.* 58. as it Sets the greater edge upon our * *Prayers*, kindles our *Zeal*, and enableth us the more to every good work; it testifieth to the world our Pensiveness for *Sin*, doth (as it were) amerce and punish us for former excesses, undermineth the strong holds of *Satan*, hardneth whom pleasure would melt; it not onely relieveth, but encourageth the poor to patience, in that hardship which they see voluntary in others, out of *Religious purposes*; and it checketh and admonisheth sensuall persons, with wholesome examples of Frugall and severer life; lastly, by these abstemious contemplations, we here (as it were) begin the life of *Angels*, fore-taste the sweetnesse of that *Heavenly Manna*; anticipate the excellency of that life, which we shall one day live in *Heaven*, where we shall hunger and thirst no more, after such outward nourishments, fed onely with

Isa. 58. 4, 6.

* *Frœnentur ergo Corporis Cupidines,*
Deterſa ut intus emicet Prudentia;
Sic excitato perſpicax Acumine,
Liberque ſtatu laniore ſpiritus
Rerum Parentem rectius precabitur.
Prudent. Hymn. Jejunant.

with *the beatifick viſion of the Lamb, and the Fountain of living water:* yet for all this *Antiquity*, and *inſtrumental Piety of Faſting*, ſome are cloy'd with it, ſtomackfull at very Abſtinence, and even uncivilly diſgorge themſelves againſt it; both in their practice, and invectives! So that the *Church* complains with *David*, *Jejunavit anima*, *my ſoul faſted*, *and it was turned to my reproach*! Theſe Faſt-breaking Hereticks are as old as *Epiphanius* his time, who writes againſt *Ærius* upon this account (I might have ſaid as *Epicurus*) γάστερες ἄνδρες, *Slow-Bellies* (ſaith the Apoſtle) He meaneth not at their meat; but to all good inclinations belly-*Gods*, that thought the beſt Feaſt-maker the perfecteſt *Saint* (and eſpecially if on an Aſh-Wedneſday, or a Good-Friday) and yet ſo meer Spirit (for ſooth) that all our corporal aſſiſtance to Devotion, pleaſeth not: *Epiphanius* beſtoweth on them his 73 *Hereſie*, and they deſerve it (you ſhall meet their Objections anſwered elſewhere) I will not here ſpoil the *Harmony* of our *Speculation*, with their *diſcord*. Paſſing then the Adverſaries, look we unto our own practice, leſt ſome as juſtly complain of us, as honeſt *Lindanus* doth of the other perſwaſion, Our Faſts abound with luſty wine (ſaith he) and with variety of choiceſt fiſh; we outvie the luxury of fleſhly delicates! Or if not ſo, yet are there other abuſes of this Faſting; ſome making it their *Gain*, ſome their *Phyſick*, ſome their *Art*; and (I hope) ſome their *Vertue*; according to that old * Verſe, the

Pſal. 69. 10.

Tit. 1. 12.

Epiphan. 73. hær. Hæreſ. adverſus Ærium.

Jejunia noſtra vini copia natant, & piſcium varietate carnium delicias ſuperant Panoplia. lib. 5. c. 11.

* *Abſtinet æger, egens, cupidus, Fallax, gula virtus.*

ſick man faſt's, but 'tis for want of appetite; the poor man faſt's, but 'tis for want of nouriſhment; the covetous man faſt's, and 'tis for want too, for * want of the gift *to eat of his labours*; the *Poet* laughed to ſee an Aſs loaden with Gold, feeding on Thiſtles; but a good man may mourn to ſee this folly among the Sons of men: The Hypocrite faſteth too, *twice a week*, (if you will believe him) but that faſt is, a pampered body in a *Phariſees* dreſs (a ſhort hair perhaps, and a ſowre look) but a meer Phantaſm, an appearing unto men to faſt. The fifth is the *Gluttons* Faſt, whoſe ſtomach doth but *Arietare*, that is, play the fighting Ram, goes a little backward (as part of a meal, or ſo) to return with the ſtronger *Appetite*. The laſt and beſt, is the *Faſt of Vertue* and *Religion*; which beſides habitual temperance, is the body's parſimonious fare, for *ſpiritual advantage*; and this goes ſtill accompanied with prayer in Scripture; *Nehemiah Faſted and Prayed before the Lord:* ſo *Anna*, ſo the *Diſciples*; I, theſe two together caſt out the worſt Devil that is: This is that acceptable *Faſt*, by which God wooes his people ſo: *Joel* 2. 12. *Turn unto me with Faſting, weeping*, &c. to which they ſhould anſwer with *David*, *We have humbled our ſelves with Faſting*, *Pſal.* 96. and then as (St. *Auſtin* ſaith) they would compleat each other: Faſting corroboreth prayer, while prayer bettereth and ſanctifieth our Faſting. *Diſeaſes for the moſt part both of Soul and Body, owing their Original to fulneſs and redun-*

* *Avaro tam deſunt quæ habet, quam quæ non habet.*

Neh. 14. Acts 13. 3. Mat. 17. 21.

Jejunium orationem corroborat; Oratio Jejunium ſanctificat.

Νόσοι πολλάκις ἐκ τῦ πλήρωμα. *Hippocrates* his Aphoriſm is true on both ſides.

redundant humours. And indeed, where Satan tempteth one Faſting, he tempts a thouſand full, *Prov.* 30. *Leſt I be full and deny thee, and ſay, Who is the Lord?* and therefore to be compelled to drink, is as great an evil as to be compelled to thirſt, there was a Law againſt This among very Heathens, *Heſter* 1. And many are the Eulogies of ſuch a Faſt; it is the *Auguſt*, that is, the harveſt of the Soul, the Tythe of our time, an unbloody Martyrdom: ſuch a Faſt ſaith *Cyril*, is a greater *Sacrifice* then that of *Abraham*; for that was to be done upon anothers body (ſaith he) but this upon our own.

Prov. 30. 9. Τὸ πρὸς βιὰν πίνειν, ἰσοκρατὲς τῷ πρὸς βίᾳ. Heſter 1. 8.

Faſting is one of the beſt *Shields to quench the fiery Darts of the Devil*, The foundation of many other vertues; an Oar, a Spur, a wing to goodneſs; as *Chryſologus* notes of the Prodigal; his *Fame pereo* brings him to his *ibo ad Patrem*; his hunger makes him reſolve of penitence and diligence: *I will ariſe and go to my Father*, &c. yet *Faſting* is not a *vertue* in it ſelf, nor to be *reſted on* as a Duty without ſuperſtition, unleſs in order to the *End* thereof, and ſo it may be an *Inſtrument* and Help to *Vertue* and *Religion*; it is Operative principally to the *mortifying* of *carnal Appetites*, while on the Contrary) *Feaſts* and Repletion miniſter fuel to thoſe *Luſts*, and Inclinations, *Jer.* 5. *When I fed them to the full* (ſaith *God*) *then they aſſembled by Troops in Harlots houſes, without* * *Ceres* and *Bacchus* fuel, *Venus* ſits a cold; and *Cupid lets fall his Arrows*: Theſe Aſſiſtances of *Abſtinence*, ſeem to have a *treble Aſpect* (according to three ſpeciall *Objects* of

Jejunium eſt Scutum contra adverſarium, & Fundamentum virtutum.

Jer. 5. 7. * Ἐν τῇ γαστρὶ τῶν καλῶν ἐ'χως ὐκ ἐσὶ, πινωσῶν ἡ κύπρις πικρά. Achæus apud Athenæum.

fasting, and the three main *Circumstances* of Time) either it looks *backward* in order to *Repentance*; or beholds the *Present* in reference to *Prayer*; or Respects the *Future* for mortifying of *Lusts*: and in all these, Receives its value from the *holy Ends*, and good *performance* of it: *Fasting* that looks back, becomes an Instrument of *Penitence*, a punitive and *afflictive* Action, a part of that same *holy Revenge*, which the Apostle accounts one of the effects of *godly sorrow*. 2 Cor. 7. a Testimony of *contrition*, a *judging of our selves that we be not judged of the Lord*! and this must be severe and sharp, to express an Indignation to the Sin; must indeed be proportioned to the *Sorrow*, as *that* should be to the *Sin* of the *Repentant*, as that Fast of the *Ninevites*, of *Ezra*, *Daniel*, &c. this *Fast* is to be renued often, and like our *Repentance* it must be *habitual* and Lasting: Secondly, *fasting* as it is *inservient to Prayer*, need be no *protracted Abstinence*, but an Ordinary Act thereof, *short* and *sharp*, as the missing of a Meal (the Differring or Lesning of it) that *Prayer* may be the more *Elevated*, proceeding from an *unloaded breast*, a more *pure* and *defecated spirit*, and an *undistempered Brain*; *Prayers* are the wings of the *soul*, and *fastings* are the *wings* of *Prayer*: One calls *Fasting* the * Nourishment of *Prayer*, and another the Aliment of the *Soul* it self, if it be qualified as *Isa.* 58. negatively as *ver.* 4, &c. and affirmatively, as *ver.* 6. &c. Thirdly, *Fasting*, as it looks on *Mortification*, must be in long and

2 Cor. 7. 11. *Pœnitentia de ipso quoq; habitu ac victu mandatur, &c.*

Joel 2. 15. Ezra 1. 21. Dan. 10 12. Psal. 35. 13.

* *Jejunium animæ nostræ Alimentum ieues ei pennas producens.* Bern. serm. in Vigil. S. Andreæ.

and lasting *Austerities*, increasing by *degrees*, and not *violent* in any: 'tis not an *Act*, but a *state* of Fasting, that must Effect this *business*, and Cast out this *Devil* of *Concupiscence*; a perpetual *Temperance*, an habitual *substraction* of nutriment from the *Body*; and this must be with respect had to *Sex*, *Age*, *Season*, *Constitution*; (*Children*, *Pregnant Women*, Aged and *sick persons* not obliged) and for others St. † *Hieroms* advice is very *rational*, not allowing violent and tedious *Fasts*, and then Returns to wonted *Plenty* (those extreme Changes, doing more harm to the Body, then *Good* to the Minde) but gradual *abatements* of Diet, and answerable increases of *Religious Duties*; Meals little and necessary, at no time *Extravagancies*, this would be found to be a *Fast* best Availing to suppress our pungent *Lusts*, and fond Desires: as was *visible* in a story of a *Religious Virgin*, whom an importunate *Lover* soliciting to *Re-Affection*; she told Him that she had put on an holy *Resolution*, of *fasting* forty dayes with *bread* and *water*; and till that were performed, *she* could give no further account of her *Affections*; onely in the mean time, desiring Him to *Evidence* his Love, by joyning in the *Abstinence*: which He undertaking, to Express his *heartiness*, proceeded unto *half* the time, by which He was grown so *weak* and *feeble*, that he thought more of *Death* then *Love*: and so was *ingeniously* couzened into a *Remedy* of his *Intemperance*.

† *Parcus Cibus & venter semper Esuriens triduana Jejunia, superant.* St. Hier. Ep. ad Demetriad.

Jejunia nos contra Peccata faciunt fortiores, concupiscentias vincunt, tentationes expellunt, &c. Leo. Serm. 4. de Jejun.

The beſt companions of our Faſts, are the Retirements of *Religion*, and the enlargements of *Charity*, giving to others what we deny to our ſelves, making all our *Actions* purſue the ſame *Deſign*, that we reſtrain our *thoughts* from *Cares*, and all our *ſenſes* from looſe *Objects*, as well as our *Pallates* from *Dainties*, or elſe we make that become a *Sin*, which is not in it ſelf a *Vertue*, but may be a *Foundation* of it, by the *End* and *manner* of performance. The † great and perfect Chriſtian *Faſt*, is not onely to *abſtain* from Meats and Drinks, for that the *Devils* do, yet cannot it be called a *Faſt*, becauſe it is Meat and Drink to them *to do evil*! but alſo from the *Vanities* of the *world*, and all the *vices* of our *ſinful nature*: If the *Belly* only have *ſinned* (ſaith * *Bernard*) let that *Faſt* alone, (go about to ſtarve the Belly again) but if the other Parts (as which hath not?) have offended, let them all *faſt* for company; I, all our *Senſes*, for being the *Cinque-Ports* of Sin! Let the *Eye* faſt from all *uncovenanted Gazes*; look not on *fair Duſt*; but on the *real Stars*; ſhut thoſe *Caſements* unto *Vanity*, and open them toward *Heaven*, for which they were ſo *Elevated*: Let not our *Eyes* be fixed upon *Dunghills*, while *the eyes of all things elſe wait on the Lord* (ſaith *David*) *even as the eyes of a Maiden, on the hands of her Miſtreſſe*; Let the Eye *faſt*, and deſire none to the *Beatifying Viſion*. Let the *Ear* alſo *faſt*, ſhut its doors againſt all looſer and *Prophane Diſcourſes*; opening to the dictates of the *wiſe Charmer*; Let

† *Perfectum & magnum Jejunium eſt non tantum à cibis ſed ab omnibus iniquitatibus, & illicitis ſæculi voluptatibus abſtinere.* Aug.

* *Si ſola Gula peccavit, ſola Jejunet & ſufficit, ſi vero peccaverunt cætera membra Jejunent omnia.* Bern. de Jejun.

Pſal. 113.

Let not *Satan* or his *Fiſhers* of Men, Angle thy *Soul* out of thy *raviſht Ear*; but whenſoever *vertue* ſpeaks, *He that hath Ears to hear, let him hear.*

The *Tongue* too above all need *Faſt*, that little buſie *Film* it is, fills the *World* with *Jarrs*! and therefore need keep *Faſt* with *David*, *That we offend not with our tongue*! a double *Portcullis* Nature hath made, and all too little to keep in that *unruly Member*! and better it is by *Silence* to expreſs ſome *Wiſdome*, then by much *Talk*, much *Folly*! Yet when *Gods* cauſe requires, let the *Tongue be the Pen of a ready writer*, refrain not without *Grief*; but better were it the *Tongue ſhould cleave to the roof of that mouth, that ſpends it ſelfe in putrid Language, cuſtomary Oathes, Lyes, Blaſphemies, and Imprecations*; ſince of *Every idle word that men ſhall ſpeak, they ſhall give an account at the day of Judgement.* Let the *Tongue* therefore *Faſt*, and *Pray* too (with *David*) *Set a watch (O Lord) before my mouth, and keep thou the door of my Lips.* Let the *Hand* alſo *Faſt* from *Idleneſs*, and all *Evil* works; from *Achan*'s Theft, from *Ahab*'s Oppreſſion, from *Haman*'s Projects, from *Nabal*'s Gryping, and from *Baltſhazer*'s Sacriledge: each of which is *inſcribed* with a *Touch me not*, and it is one of the *Qualificati-ons* of a *Saint*, that he be *a man of clean hands*, *Pſal.* 24. The *Foot* alſo muſt over-take the reſt in *Abſtinence*, and Faſt from all *guilty Paths*, from *bloody ſwiftneſſe*, and the waves of *Rapine*: from the black ſteps of ill

a Pſal. 39. 1.

Matth. 12. 36.

Pſal. 141. 3.

Noli me tangere.

Pſal. 24. 4.

Prov. 7. 27. ill *Society*, whose *Paths tend to the Grave, and lead down to the Chambers of Death!* And last of all, the *Heart* must *Fast* (or all the rest do nothing) an heartless *Sacrifice* was never offered, I am sure, never accepted; that (I say) must go along with all, nay before all the rest in *holy Duties*, the *Understanding* must Fast from *Error* and *Scrupulosity*; the *Will* from *Precipitate Elections*, and the *Memory* (that mouth of the *Soul*) from eating so much *Trash*, and from storing up so many gross *Crudities*, and trivial matters: I, such a *universal Abstinence of Soul and Body, will give up both a living Sacrifice, holy and acceptable unto God*, Rom. 12. Such a *Penitential Lent*, shall finde a *joyful Easter*, so pious a *Life*, a *Blessed Resurrection*. But lest while I Treat of Abstinence, I glut your Patience, I here injoyn my Quill forbearance.

Quod cor non facit non fit.

Os Animæ Memoriæ.

Rom. 12. 1.

Poem 10. { On Lent. }

Lent signifies the *Spring*, a Spring of *Grace*,
Where *Pray'r* and *Fasting* keep their *ancient* Place;
Which sometime in a treble *Aspect* stood,
To *God*, our *Selves*, and to the *Common-Good*;
Gods honour here below *expresly* stands
In due *Observance* of *Divine Commands*;
Those call for *Fasting*, with *Contrition* joyn'd;
For which the *Church This Season* hath design'd;

That

That all in *Penitent Dejection*, now
Their *Souls* and *Bodies* at his *Footſtool* bow!
Uncage the *Bird of Paradice*, that ſhe
On wings of *Abſtinence*, may *homeward* flee;
The *Epicure* but thickens the *Mud-walls*
Of that *Fleſh-Priſon*, which his *Soul* enthralls!
Wine is a mocker, and deludes the *Brain*,
For *Wit* and *Health*, engendring *ſtolid Pain*!
Then, who doth not fond *Appetite* withſtand,
But *Arms* his *Foe*, and lies at his *Command*!
While *Pray'r* and *Faſting* are the *wings* of *Souls*,
Whereby they *mount* above the Starry *Poles*;
Not as though *Theſe* could *ſatisfaction* make,
Or our unprofitable *Service* take
So far with *God*, as the leaſt grain to *merit*,
(By whoſe ſole *Promiſe* we all good inherit;)
But to declare, that who *Commands* doth prize
Obedience here, above all *Sacrifice*.
And as *Lent* upward, ſo it downward looks,
This *ſolemn Faſt* ſends *Chriſtians* to their *Books*,
That *They*, as well as *Tradeſmen*, once a year
At leaſt, might *Caſt Accounts*, and *Reckonings* clear;
And if they thrive in *Grace*, bids them *improve*
Still more and more, in *Gratitude* and *Love*:
But if They finde *Decay*, and *Debts* increaſe!
Warns them *Compound* with *God*, and make their *Peace*
By *Pray'r* and *Faſting*! mourn but the *Stock* loſt!
And with *red Ink*, *Chriſt* all their ſcores hath *Croſt*.
Your *Faſting*-Spittle *Serpents* kills (they ſay)
True in the *Figure*, it helps *Sins* to ſlay:
'Tis your *fed Horſes neigh*, and are ſo rude!
Oft *Pamper'd Bodies meagre Souls* include!
Fuel ſubſtract, *fond fires* will out again;
Satan ſhall blow his *Bellows* but in vain:

Whoſe

Whoſe *Piety's* their Food, have *Angels* Fare,
But who for *Miſchief Faſt*, right *Devils* are!
Nor leſs contributes *Lent* unto the *health*
Of *Body*, or the *Gain* of *Commonwealth*;
The beſt *Preſervative* 'gainſt each *Diſeaſe*,
While moſt from *Fulneſs*, and *Redundancies!*
And all this *Abſtinence* may beſt be born
Now, while the *Sun* cheers us with his *Return*;
And now moſt *opportunely* we give way
For *Creatures* to *Recruit* their long *Decay*;
Now then to *ſpare* their Teeming *generation*,
Prevents unnaturall *Depopulation*;
And *cheers* the *Fruitful Seas* induſtrious *Trade*
With ſtrange *varieties*, not *vainly* made:
Elſe, while the ranſack'd *Earth* endures *vaſtation*,
The *Seas* may multiply to *Inundation*:
Souls, *Bodies*, and *Eſtates* need ne're *Repent*
Th' *Obſerving* this ſame *treble Good* of *Lent*.

PRAYER 10. { On *Lent*. }

O *God of infinite Compaſſion, ſince Duſt and Aſhes hath begun to ſpeak unto Thee, Let not our Lord be angry that we ſtill ſolicite Thee, ſince all our importunity proceeds from our being angry with our ſelves for Sin! and why ſhould our Tranſgreſſions call lowder on thy Juſtice, then our Prayers on thy Mercy, for Penitent Sinners? of which number we (now) unfeignedly deſire to appear before Thee, being heartily diſpleaſed with our ſelves (above all things) for diſpleaſing Thee! not onely putting on external*

weeds

weeds of Sorrow, but alſo intimately grieved in our Spirits, for our ſo frequently grieving of thy holy Spirit! and violating thoſe Seals of Grace, as far as in us lies, by which we were conſigned to the day of Redemption! for theſe and other our Sins (O Lord) we juſtly deſerve to be abhorred of Thee! and now therefore abhor our ſelves for them in Duſt and Aſhes! humbling our Souls with Prayer and Faſting. Thou (O Chriſt) who (for our ſakes) faſtedſt forty dayes and forty nights, not needing for thine own defence any ſuch fortification, or for thine own Orizons any ſuch elevation; but for our ſakes, both as to Satisfaction and Imitation; Conduct and Sanctifie our Humiliations (at this ſeaſon) into ſome anſwerable proportions to our Crimes; that we may recover our loſt vertues, by Acts and Habits fully oppoſed to our Sins, that as we have formerly offended by Intemperances and Exceſs, we may now deny our ſelves the wonted meaſures even of our Lawful Comforts; as we have often treſpaſſed more then on the borders of Epicuriſme, let us now embrace ſuch a charitable abſtinence, as may afford to others, what we deny our ſelves: and as we have oft waſhed out thine Image with Ingurgitations of Ebriety; Let us now practice ſtinted and reſtrained Appetites, knowing that the evil Spirit wandreth up and down in dry places, ſeeking reſt and finding none; while he hurrieth the drunken Swine into the Sea of Riot and Deſtruction! and though we have exchanged Diſpoſitions, with Goats and Apes and other wanton Animals: yet now we endeavour to imitate the Lamb, and mourning Turtles! by ſubſtracting fuell from

thoſe

thoſe Luſts poſſeſſing our veſſels in holineſs, and giving up our Bodies a Living Sacrifice; and though formerly we have delighted in Luxury of Faſhions, (thoſe effects of ſhame and flags of vanity) yet this holy ſeaſon doth admoniſh us, to caſt off the old man, with his corrupt affections, and garments ſpotted with the fleſh; not faſhioning our ſelves according to this world, but to put on the new Man in holineſs and righteouſneſs all the dayes of our Life: and though heretofore tranſported with the abuſes of rare Muſick, the looſeneſs of amorous Songs and Recreations! Yet now we hang thoſe Harps upon the Trees of Sorrow! Chearing our Souls with inward and retired Mirth, with Pſalms and Hymns, and ſpiritual Songs, making Melody to Thee in our Hearts: Thus, Thus (O Lord) at this time, we deſire and endeavour with the Penitent Prodigal, to Return unto Thee! Father, we have ſinned, and are no more worthy to be called thy Children, make us as ſome of thy Hired Servants! becauſe we have broken all thy Commandments, Lord here we tender Thee a broken Heart! and ſuch a Sacrifice (O God) thou wilt not deſpiſe! Hear therefore, and have Mercy, Thou that healeſt thoſe that art broken in Heart, and giveſt Medicine to cure their Sickneſſes, Raiſe up our Proſtrate and Dejected Souls! why didſt Thou Faſt ſo long, but to teach us what Guard to ſtand upon? why didſt Thou Hunger and Thirſt, but to ſatisfie for our Exceſs? why didſt Thou Mourn, but to expiate our ſinful Joyes? wherefore thine Agonies, but to ſweat out our ſinful Pleaſures? why thine ignominious Death, but as a Ranſome for our ſhamefull Life? O Thou that

offer-

offeredſt up Prayers with ſtrong Cryes and Tears! Hear now the Prayers and Cryes, and vocall Tears, of us and other thy penitential ſuppliants! Thou that Faſtedſt forty Dayes and forty Nights, give us grace to follow Thee, though not in the Miracle, yet in the Moral, though not with equal Paces, yet ſo as we are able: that ſo our Faſt being neither envious nor oſtentatious; not for ſtrife and debate, or any Phariſaical ends; but charitable and pious: Looſeing the bands of wickedneſs, and dealing our Bread to the Hungry, our ſowre Herbs may prepare for a comfortable Paſſeover, our Penitential Lent may end in a glad Eaſter: and all our Sorrows in a glorious Reſurrection. Amen. Amen.

The Collect for the firſt Sunday in Lent.

O Lord, which for our ſakes didſt Faſt forty dayes and forty nights; give us grace to uſe ſuch abſti-

The Epiſtle 2 Cor. 6. 1. to 11. *nence, that our Fleſh being ſubdued to the Spirit, we may ever obey thy Godly motions in righteouſneſs and true holineſs, to thy honour and glory, which liveth and reigneſt, &c.* The Goſpel Matth. 4. 1. to 12.

Our Father which art in heaven, &c.

The Grace of our Lord Jeſus Chriſt, &c.

UPON

M. *Psalms* for D. M. E. *Psalms* for D. M.

UPON *Palm-Sunday.*

M. Leſſ. 1 *Exod.* 9. 2 *John* 12. E. Leſſ. 1 *Exod* 10 2 *Epheſ.* 4.

DISQUISITION II.

THis day (for ſome conſiderations) beareth away the *Palm* from all the reſt, as beginning the * Great, the Holy, and the Painful Week: the *great*, as being that indeed, wherein were the moſt various *Scenes* and greateſt Interchanges of our *Saviours life*, and *death*: the holy, as that wherein our meditations ſhould be ſuch (in conformity to *Chriſt*) by the apprehenſion of our *Sins*, and his Sufferings: and the painful, as that wherein was more then *perſonated* the laſt act of our bleſſed *Saviour's Tragedy* on the Croſs, for the *Mortification* of our Sins! and yet the great Week beyond all this again, for the happy *Cataſtrophe* of his *Reſurrection*, both for our *Souls and Bodies*, *Juſtification*, Rom. 4. And firſt, this day openeth

Rom. 4 2.

* *Hebdomada magna, Sancta pænoſa (as antiquity calleth it.)*

The *Latin* Fathers call this week before *Eaſter*, *Hebdomada pœnoſa ſeu doloroſa*: by the *Greek* Fathers it is called, Ἑβδόμας μεγάλη, ὅτι μεγάλα ἤμιν γέγονεν ἐν αὐτῇ παρὰ τοῦ Δεσπότου κατορθώματα. Chryſoſtom. Tom. 5. Savil. Edition. p. 140. Where he hath writ a peculiar Homily. Εἰς τὴν μεγάλην Ἑβδομάδα.

Christ riding to Ierusalem Matt. 21 Mar. 11 Luc. 19 Joan. 12.



7 *And they brought the Colt to Iesus and cast their garments on him, and he sat upon him.*
8 *And many spread their garments in y^e way; & others cut downe branches of the trees and strawed them in the way.*
9 *And they that went before, and they that followed cried saying Hosanna blessed is he that cometh in y^e name of y^e Lo:*

a pleasing *Scene*, presenting us, our *blessed Lord Riding in Triumph to Jerusalem*, and that in some measure of befitting equipage, suiting (at least) the *Prophesie* (if not His *Majesty*) *Zech.* 9. yet with general acclamations round about him, *Behold thy King cometh, the King of Israel*, and *glory in the highest*; chearfully and with a double *Hosanna* acknowledging his *Godhead*, and *Humanity*, and the dignity of both; where I shall contract your Speculations unto *Christs Actions* herein, and Theirs, the Jews; St. *Matthew* registreth the History at large, *chap.* 21. where at the second verse, *Christ sends two of his Disciples for the Ass and the Colt*; In the very circumstances of which *Message*, as well as in the substance, appeared some glimmerings, of the *Deity:* foretelling them some contingencies, whereof *Angels* have no cognizance, but in the prospect of their causes; and likewise in his *Authoritative* sending for those *Beasts* (whosoever was the owner) this spake no less then his divine *Prerogative:* (as the School speaketh) that he was the grand *Master* of the whole *Creation*, by which he might at any time, *curse the barren* fig-tree, command the *Fish* to be his *Treasurer*; send whom, and whither, and for what he pleased, with a *Dominus opus habet*; *the Lord hath need of him*; and therefore *non trahendum in exemplum*; such actions of our Saviour are no object of our imitation, unless we will become like the *Beasts* he sent for; and that was *an Ass*, both as to the Pro-

Zech. 9.

Mat. 21. 2.

Zech. 9. Prophecie. *Zech.* 9. &c. and as to the *myſtery* of his taking our fleſh, compared unto ſuch a Riding; and as to the *Allegory* of *Chriſts*, and all true *Chriſtians* meekneſs, laborioufneſſe and patience; (this being a laborious, meek, and patient Creature) and in this ſenſe 'tis good to ſay with *David*, Pſal. 72. *I was even as a Beaſt before thee. Again*, 'tis ſaid an *Aſs uſed to the yoke*, verſe 5. *Chriſt* loves no Sons of * *Belial*, that is, ſuch as caſt off the yoke, whether of *Church* or *State* by Rebellion, or Sacriledge; *obedience to him being better then ſacrifice*: and too this *Aſs uſed to the yoke*, may ſignifie the *Jews* mancipated to the Law, whereas the *Colt whereon never man ſate (till Chriſt* now riding on both by turns, as ſome obſerve) ſignified the *Gentiles* uſed to the liberty of Nature; he thus came *Riding* that came to ſave both: and now let us look a little on their actions, wherein they are grown ſo officious in attending *Chriſt*, as though they would become his *Proſelytes*, rather then his Perſecutors, and *Jeruſalem* happily exchange her old bloody title *(of ſtoner of the Prophets)* for an *Honourer* of them, if not an *Adorer* of their *Maſter*; evidencing their Affections by flocking out in throngs to meet him; which when they did, they *cut down branches and ſtrewed* them in the way (ſo hot on it) as they would make *every Tree pay a Tribute to his welcome.*

Aſinus eſt laborioſum, patiens, & mite animal.

Pſal. 72. 24.

בלי עאל * *jugo pnc.*

Pſal. 72. 23.

Vide Boys in Feſto.

The Jews actions.

Luke 19. Mat. 21. From the ſtory, as deſcribed by St. *Luke* 19. and St. *Mat.* 21. ſome of the ancient *Church* took occaſion, as on this day, to go in pro-

ceſſion

teſſion with *Palms* in their *hands*; and denominate it *Palm-Sunday*; and theſe Trees being *Palms* (though native to that Country, and very numerous there) were nevertheleſs *Emblems Emphatical* of his *victory*, and *patience*: we too ſhould *ſtrew his way*, that is *our life*, *with* * *flouriſhing Vertues*, breaking down *boughs*; from *Abraham-obedience*, from *Joſeph-Chaſtity*, from *Moſes Humility*, &c. and then as *David* ſaith, Pſal. 92. *The righteous ſhall flouriſh like the Palm-tree*. Beſides, as if the Trees yielded not ornaments enough, they even *ſtrip themſelves* to dreſs his way, *ſpreading their Garments*; and ſo ſhould we caſt our Garments of Pride into his way of Humility, and our Garments of *Charity to his poor Servants*; *like Job*, *caſting garments* to the poor; that would make *Chriſt exchange garments with us*, *even the robe of righteouſneſs*, *wherewith he is cloathed*, *as with a garment*; and then, that their *hands* might not out-act, *nor their Feet out-run their Tongues*; they make a *conſort of both ſexes*, *and all ages* diſtributing themſelves in *Royal Method*, verſ. 9. *The multitudes that went before*, *and that followed*, *ſinging all Hoſanna to the Son of David*; as though it had been no other then the ſolemn *Proclamation of the King of Iſrael*: for the * word ſignifieth to ſave, and is taken, Pſal. 118. *as a prayer for the King*, *and like that* 1 *King.* 1. *God ſave the King*; nay, ſome carry it higher, affirming *Hoſhiannáh* or *Hoſannah*, to be a form of *Exclamation* uſed to the *Honour* of *God*, and that in great *Solemnities*;

Dominica in ramis Palmarum.

* Ὑψηλαῖς Ἀρετῶν καὶ σεμνῶν ἀνθῶν γλυχὺν. Pindar. Altiſſimarum virtutum & Coronarum florem ſuavem. Pſal. 92. 12.

Mat. 21. 9.

Pſal. 118. 25.

* Hoſanna. *Vocabulum Syriacum ex Hebraeo* הוֹשִׁיעָה נָּא *quaſo.* Pſal. 118. 25. *Salvare*, *aut ſalvificare*, *ſeu vt quaſo*, *O Regem Dom. Ex optatio*, *ſimilis illi*: 1 King. 1. 34. *Vivat Rex Solomon.*

and ſignifies (ſaith *Learned* * *Druſius*) *Adoration* to the *Son of David*, by the Rite of Carrying branches: an *Honour* ſo great, and unuſual to be done even to *Princes*; that the *Phariſees* were like to burſt with *Envy*, *Matth.* 21. 15. *They diſdained*, knowing this to be an appropriate manner of *Addreſs* to *God*, v. 15. *Hoſanna in the Higheſt*: and ſaid one to another, (between *anger* and *aſtoniſhment*) Hear ye what *Theſe men ſay*? v. 16. for they were Troubled to hear the *People Revere* Him as *a God*: and this *Hoſanna* was the cry of both of them, the *ante-nati*, and the *poſt-nati*. Thoſe that went before, were the *Patriarchs* and *Prophets*; they that followed after, are the *Apoſtles*, *Martyrs*, and all pious *Chriſtians*; all whoſe Praiſes and Gratulations make but up the ſame *Hoſanna* (either of Acclamation to *Chriſt*, or Apprecation to *themſelves*; *Salva obſecro, or glory to the Saviour*) the *Ancients Faith* and ours is the ſame, though the manner of believing divers. But alas! how ſoon the beams of popularity are beclouded? Their *Sun goes down at noon* (as is ſaid in an other caſe) the ſcæne again is ſuddenly and ſadly changed; their *Acclamations* turned into *Accuſations*, their *Benedictions* into *Blaſphemies*, their *Palms* into *Thorns*, and their *Hoſanna* into a double *Crucifige!* no ſtone ſo rowling as the *mobile vulgus*; it is like its Gender with *Grammarians*; the Common People ſometimes Maſculine, ſometimes Neuter. So fluctuant and unſteady is popular Affection, that *David* calls it mad-

* *De vocibus Hebr.* N. T. c. 19.

Neutrum modo, mas modo vulgus.

madneſs, and parallelleth it with the *Seas* tumultuouſneſs: and there is but one *hand* Pſal. 65. 7.
onely that can ſtill them *both*; and therefore
let him caution how far to truſt it, *Pſal.* 118. 118. 8, 9.
Truſt in the Lord, ceaſe from man whoſe breath is in his noſtrils, &c. ſee the inſtability of earthly favour, (and learn to ſcorn it) how aguiſh the temper of the many-headed monſter, againſt which, of all beaſts, make uſe of your Letany, *Good Lord deliver us*; their Magnificat is ſoon turned into a wronged ſenſe of * *Come let us ſing, let us heartily rejoyce,* * *Venite Exultemus.*
&c. as our Saviour this day found (and we have often ſeen!) who was never in any great honour all his life, but *twice*; externally had but two chearful dayes, one was that of his *Tranſfiguration*, yet *there he talked with Moſes and Elias of his death*, whereby that was *ſowred!* and here *he is going to his Death indeed*, and weepeth even in the *midſt of his glory!* Luke 19. and Luke 19. 41.
this honour continued but a very little while, ſo ſlippery a pinnacle is the boſome of a multitude, *a reed ſhaken with the winde*; nay, like the winde that ſhakes it! for they that ſo admired him in the morning, would none of them vouchſafe him a lodging at night, *Mat.* 21. *fain* Matth. 21. 17.
to go back to Bethany, there he ſupped, his goodly Day of Triumph having been a Faſting Day with Him, and of mourning! and when we come to weep for Sin, it will to our Souls be a Day of Triumph and Jubile: their affections cooling faſter, then ever before they kindled, till that fire became a froſt! they that even now cryed him up as the King of *Iſrael*, ſoon

after cry lowder, *We have no King but Cæſar*, and they that e'rewhile cut down *boughs* to ſtrew his way, ſoon after cut down a Tree to hang him on, the croſs, the *curſe*! and thoſe that caſt their Garments in his way, now ſoon *caſt lots for his*! So that the Church, (as by her devotions on it appeareth) may well call this the Paſſion-Sunday, as being but on ſtep ſhort of *Calvary*.

Poem II. {On *Palm-Sunday*.}

WHat means this *Multitude*? ſay, what's the *News*
With this ſtrange *Concourſe*? 'Tis the *King* o'th (*Jews*
Inauguration ſure, Look how They throng
As They (to *ſwear Allegiance* to Him) Long:
Their *Love* Out-runs their *Patience*, they Contend
Whoſe *Duty* ſhall him *firſt* and *laſt* attend;
Hieruſalem runs out of't ſelf, as 'twere,
To meet *Him* by the way, and Greet him there:
The *Trees* are Clambred, and Each breaks his *Bough*,
Nor have their numerous *Palms* branches enough
To *Dreſs* his way, their *Garments* too they ſtrew
To fill the *Oſtentation* of their *Show*.
Mean time, behold his *humble Highneſs* paſs,
On the meek *Emblem* of a *ſluggiſh* Aſs
To fulfill *Propheſies*, and Patience Teach
To all that Learn, when *Word* and *Action* preach.
Thus *Equipag'd* they wait on him to *Town*,
Where, of all ſorts, what hurrying up and down
To have *a Sight of Him*? the windows throng'd
With *Gazers*, who for the *Meſſiah* Long'd,

And

And that, with *holy Auſtin*, moſt Deſir'd
To ſee *Him* in the *Fleſh*, e're They Expir'd:
Now all the way as this *King* paſs'd along
What *Acclamations both* of old and young?
Children, their *Cryes* into a *Treble* raiſe;
While Parents Chant the *Baſis* to his *Praiſe*:
Ages and *Sexes* both in *Conſort* Sing,
Hieruſalem doth with *Hoſannahs* Ring.
So ſhould we *Deck* the places *Chriſt* frequents,
With inward *Praiſe*, and outward *Ornaments*:
All this was right and due, what his *Deſert*
Challeng'd not onely from their *Hand*, but *Heart*,
And from *Ours* too; but Both prove *Jews*! alaſs
What *venom'd Serpents* Lurk in *pleaſant Graſs*!
All Theſe are *pious Frauds*! in this ſweet *Calm*
A *Storm*'s wrap'd up! a *Snare* in every *Palm*!
This very Day *Chriſt's Paſſion-week* began,
'Twas but a *Preface* to——*Behold the Man*!
What *Vanity*, what *Danger*, O what *Death*
Skulks in the fond *Applauſe* of *vulgar Breath*!
And whoſoever *Thereupon* relies,
Muſt look, at length, to prove a *Sacrifice*!
And in mean time like a *Camaleon* Lives
On *Ayre* and *Phanſie*, that no *Nurture* gives:
Then 'ware the *Gilded-Pills*, the worldly *Palms*;
Storms oft *Aſſail* us, when we dream of *Calms*!
Liſten not to thoſe *Syrens*, unleſs ye
With wiſe *Ulyſſes*, firſt *ſecured* be:
The Chaſed *Hart*, here well *Inſtructing* us,
In *fatteſt Soyles* to be moſt *Timorous*!
Thus having heard how *Jews* their *King* proclaim
See next his *Coronation* like the ſame,
Both ſtrange, and true! the *Paſſion* Muſe will ſing,
How *feigned Saints* did uſe their *Real King*.

PRAYER II. { On Palm-Sunday. }

O *Condescensive Saviour, who vouchsafedst at about this time, to chuse no statelier Creature (being Lord of all) then a meek Ass to ride into* Jerusalem; *and that not onely to fulfil a prophesie, and instruct us to Humility; but further Teaching us to lay aside all Ostentation and Ambition, and to stoop below our own Condition, when ever it may advantge or advance thy Service: and give us grace in the mean time to be still thankfully Contented with such accommodations as thine all-wise Providence affords us; knowing, that if our state be not of the upper form, yet neither of the lower, but such as Thy Goodness knows to be the best and fittest for us of all the world: O therefore grant us all mindes unto our means, which is better then Means unto our Mindes; unless thou shalt be pleased to better both, that so we may comfortably enjoy our selves, and progress on thy service, with all Submissiveness of spirit, and lowliness of mind. And as thou didst now also, set us a Pattern of great Prudence and Consistency, of Evenness and holy Gravity, in the mist of general Acclamations (this being the greatest Day of Triumph (if not the Sole) of thy whole Life on Earth) So guide our hands to write after this fair Copy, that we may be wise and humble, modest and pious, Even-tempered and untransported in all our Elevations (whether on the wings of Parts or Favour, born up in the Estimation of the People) that we may (like our Master here) improve them to thy Glory, and*

and not our own: that Satan may not throw us down from the Pinnacle of vain glory, nor ſuch waxen wings Let us fall into a Sea of Ruine! that we may not be one day anſwered among thoſe that have Received their Reward, even frothy Popularity! O let us never be like vaunting Herod, *ſmitten in the midſt of his Pomp, becauſe he took, and gave not Thee the glory! but like high yet Lowly* David, *not unto us O Lord, not unto us, but unto thy Name be all the Praiſe and Glory.* Hoſannah *in the Higheſt: and this O Lord we tender out of Duty, though Common Prudence alſo Challenge it; Obſerving here the aguiſh Diſtemper of popular Affection, the fickleneſs, and inſtability of Earthly Favour! that even the ſame day wherein they honoured Thee as a Prince, nay as a God; they diſmiſs Thee from* Jeruſalem, *and put Thee to ſeek a Lodging in* Bethany! *how ſoon their Palms are turned into Thorns? and their* Hoſannahs *into Crucifiges! and if the world dealt ſo with the Maſter, what may the ſervant look for? O let us never lean upon ſuch Reeds, (to receive both a fall and a wound!) but on Thy Croſs (O Chriſt) that Tree of Life, whoſe fruit is for the Saving Souls, and whoſe Leaves are for the healing of the Nations: Let us never build upon the Sands of Secular Inſinuations (which the next Tide waſhes into Gulphs and Graves!) but on that Rock of Thine, where all the angry Elements can do no violence: Ceaſe we then from Man whoſe breath is in his Noſtrils! whoſe life is in his breath! and therefore whoſe kindneſs can be no more! but ſtock we up all our Confidence in Thee our God, whoſe favours are unchangeable; whoſe affections like*

thy ſelf, are Everlaſting: Truſt not then in Man, no not in Princes, or any Childe of Man, for in all Caſes and Calamities, vain is the help of man! and of all Things that belong unto Him! vanity of vanities, all Things are vanity! our help ſtandeth in the Name of the Lord, Thou art our helper and Defender, our Refuge whereunto we muſt alwayes Reſort; our Caſtle and Fortreſs, and all our other inſtruments of Safety; in whoſe Favour is Conſtancy and Life, Loving unto the end, without End, Even till our Hoſannah's *be Exalted into Hallelujahs: To whom therefore be all Honour, Praiſe, and Adoration, Henceforth and for Evermore.* Amen. Amen.

{ The Collect. }

Almighty and everlaſting God, which of thy tender love towards man, haſt ſent our Saviour Je-

The Epiſtle Phil. 2. 5. to 11. *ſus Chriſt, to take upon him our* The Goſpel *fleſh, and to ſuffer death upon the* Matth. 26. 1. *Croſs, that all mankinde ſhould* chap. 27. 57. *follow the example of his great humility: mercifully grant that we both follow the example of his patience, and be made partakers of his Reſurrection, through the ſame Jeſus Chriſt our Lord.*

Our Father which art in heaven, &c.

The Grace of our Lord Jeſus Chriſt, &c.

UPON

Christ praying in the Garden



41. *And hee gate him selfe from them about a stones cast, and kneeled downe and prayed*
42. *Saying, Father if thou wilt take away this cup from mee etc.*
43. *And there appeared an Angell unto him from heaven comforting him.*
45. *And he rose up from prayer, and came to his disciples, and found them sleeping for heavines.*

P. 217.

M. *Pſalms for* D. M. E. *Pſalms for* D. M.

UPON *Chriſt's Paſſion, commonly call'd Good-Friday.*

M Leſſ. 1 *Gen.* 22. 2 *Matth.* 27. E. Leſſ. 1 *Iſaiah* 53. 2 *Rom.* 8.

DISQUISITION 12.

AS an affectionate and Loyal *Wife*, that hath had her moſt indulgent *Husband* wronged, wounded, *murdered*! telleth it ever after with *Tears* and ſorrow, to her *Friends* and *Neighbours*; So likewiſe doth the *Spouſe* of *Chriſt* the *Church*, in theſe her ſolemn *Anniverſaries*, ſtory to the World her Well-beloved's *Paſſion*; How that *Bridegroom* of the *Church*, and of each pious *Soul*, was *ſcourged*, *thorned*, *murthered*, *crucified*! and once brought forth by *Pilate* (as by *Marc. Anton.* ſometime the mangled Body of *Caſar*) with an *Ecce Homo*, *Behold the Man*! indeed our *Saviours Paſſion* ſhould not onely be an *Annual*, but even a *Chriſtians* daily *Contemplation*; this *Chriſt-croſs-row* ſhould be our conſtant *Leſſon*, which we ſhould Read (ſaith *Ludolphus*) ſeven times a day at leaſt; it being *Liber vitæ*, *a Book of Life* to us, although of Death to *Chriſt*; prefigured in *Sampſon*, who was *ploughed againſt by his own*

As in the Prophets, Canticles, Goſpels, and Apocalypſe.

Sponſus Eccleſia, Sponſus Animæ.

Quotidiana lectio Paſſionis recordatio. Bern. in Paſſionem.

John 19. 5.

Ad minùs ſeptiès in die. De vita Chriſti in Job 19.

Heyſer,

Heyſer, and as it were kiſſed into the hands of his malicious enemies, who having firſt
Judg. 14. 21. cruelly tortured him, *by putting out his Eyes, and binding him with Fetters of Braſs*; they bring him forth afterward in a generall conflux, led in a ridiculous manner, to exerciſe their *wits* and *ſpleens*! And here behold the *Body* of that *Figure*! the ſubſtance of that ſhadow, *Chriſt*, the true *Nazarite* and *Champion* of our *Souls*, betrayed alſo by one of his *Boſome*, by his *own familiar Friend*, too familiar ſo to kiſs him into bloody Hands! who having inhumanely ſcourged him, bloodily *Crowned* him, and ridiculouſly clothed him, next adde ſcorn unto their *Tyranny*, bringing *Him* forth into the clamorous Throng of his inſulting adverſaries, to be the ſubject of their *ſcoffs* and fury! *Ecce Homo*! *Behold the man*! For that's the moſt contracted paſſage, of this main ground of
John 19. 5. *Chriſtianity*, diffuſed through both *Teſtaments* (the *Center* of the whole *Circumference*;) yet like a curious *Perſpective*, ſhewing the moſt ample view of *Him*, even from his *Cratch* unto his *Croſs*! all the while that he was Man — This Uſher behold, going along
Ruth 1. 26. with him as *Ruth* and *Naomi*. Whereſoever is this *Man of Sorrows*, there is likewiſe this ſame *Ruthfull Ecce*! *Behold the Man*! which Text I may call a ſafe, and inoffenſive *Crucifix*, to be worn not ſo much in the *Eye* or *Ear*, as in the *Boſome*, in the *Heart*; lively repreſenting our dying, yet ever living, our life-giving *Saviour*, to each faithfull *Soul*:

Behold

Behold the man! *Pilate* ſpake this in part deſpiſingly, and partly (ſaith *Ludolphus*) to move the *Jews* to pitty. *Ecce homo!* as well it may bear either ſenſe, either a *Qualm* of *Pitty*, or a *Belch* of *Envy*! St. *Auguſtine* is for his *pitty* (whether rais'd from any *juſtice* in himſelf, as ſeems, *verſ.* 4. or from his *Wifes* caution, it matters not, but) that they are words of *compaſſion*, he argues.

Deſpectivè loquendo vel ad miſericordiam provocando. De vita Chriſti in loc. citat.

He here cry'd out to them, *Ecce homo! Behold the man!* that they might ſatiate their malice on his *Reproaches*, and ſo thirſt no further after *Innocent blood!* as much as if he had ſaid, If you envy or fear his being a King, yet be appeaſed now, ſeeing him debaſed thus below the *form of a Servant!* not ſwelled with any *Ambition*, but even like to burſt with *Grief!* Not glittering with pomp, but ſordid with abuſes, (as that ſweet *Father* warbles on) ſince then he frieth in ſuch a *fiery tryal!* let now your *Envy* cool, (ſaith he) and be extinguiſhed. Look well but on his hoared head, his ſmeared face, and furrowed body, and ſee whether he be not likelier for a *Grave* then a *Throne*, *Ecce homo, Behold the man!* Yet all this is not enough for *Jews*, or *Jewiſh ſpirits!* And therefore *Venerable Bede*, and others, are for the latter, and think that theſe words were a *Belch of Envy*: (whether from fear of *Caſar*, or to pleaſe the *Jews*, not much material) and they prove it by the cloſe: For whom *Pilate* cleareth in word, he doth condemn in action. *I finde no fault in Him, take ye Him, and crucifie him!*

Ut ejus ludibria inimici biberent & ulterius ſanguinem non ſitirent. St. Auguſtin. in Paſſione.

Si Regi invideris, jam parcite, quia dejectum videris.

Nonclarum imperio, ſed plenum opprobrio.

Fervet ignominiâ frigeſcat invidia.

Videte caput perforatum, faciem conſputam, corpus laceratum, &c. Beda in loc.

Nam quem abſolvit Judicio, crucifigit miniſterio.

Behold

Behold the man! ſo that all the waſhing of his hands, though he rubbed never ſo hard, would hardly ever fetch out the ſteins of this *Blood* from his *Heart*.

But here not to build a *Mindus* (*Sorrow* loving no deſcant, and being but an ill *Methodiſt*) I ſhall briefly reſolve this ſubject into theſe three Circumſtances, (reſerving the * *Ecce* to attend the *Application*, if not rather carrying it along with us all the way) *viz.* the *Quis*? the *Quid*? the *Quare*? and conſider the *Perſon*, the *Act*, and the *Reaſon of it*: Who it was? What it was? and why it was He ſuffered? All wrapped up in this ſame *Ecce homo*, *Behold the man*!

* *Hæc demonſtrativa particula Ecce, ut plurimum veris, Bonis, & magnis præfigitur, & hic Officio functa Baptiſtæ, prodromus eſt Chriſti.*

First for the *Quis*, *Who*? as to his being the *Son of God*, is anſwered with another *Queſtion*, Iſai. 53. *Who ſhall declare his generation*? Not the Tongues, or Quils, of Men, or Angels! as He is *St. Johns Eagle in the clouds*: Yet may we look upon him, as *Davids worm in the duſt*, *and outcaſt of the people*. Though we cannot reach his *Deity*, yet as this Text inviteth, we may *Behold the man*! And ſo indeed was he too plainly ſeen by the eye of an *oppreſsive world*! *Vir dolorum*, no *ſooner man*, then *center of calamities*, one *acquainted with Griefs*! His onely Intimates and Familiars, his inſeparable companions! Thus as in relation to his *ſufferings* (our buſineſſe here) this word particularly anſwereth the *Perſon* with the *man*, *Behold the man*! *Man*, and *Son of Man*, our *Saviours* uſuall *compellation*, *John* 8. and frequently elſewhere, *the Son of man*:

Iſa 53. 8. *Quis enarrabit Generationem ut eſt Aquila in Nubibus? ſed ut vermis in pulvere intueri poteſt.*

The *Quis*? anſwered with ὁ Ἄνθρωπος

Man: and that for weighty Reaſons; As firſt to ſtrengthen his *Diſciples Faith*, *whom ſay you that I the Son of Man am?* John 8. 28. Secondly, to demonſtrate his *Humanity*, as his *Miracles* did his *Divinity*: And here moſt properly *Man*, as being *Paſſive* onely in his *Humane Nature*. Thirdly, called *Man*, to ſhew *Chriſt* was not aſhamed of our *Infirmities*; but, as the *Prophet* ſpeaks, *hath born them, and our ſorrows!* meaning all thoſe *infirmities* that are painfull without *Sin*; but none of *thoſe* that are *ſinful* without *pain*; as *Lombard* well diſtinguiſheth. And yet withall he is Man with an *Article*, that imports an Emphaſis ὁ Ἄνθρωπος, that is, among men, as *Demoſthenes* among *Greek Orators*, or as *Tully* among the *Latine*; as *Homer* among the *Gracian* Poets, or *Virgil* among the other. *The Man* by a Figure of Excellency, *Behold the man!* *Chriſt* here Emphatically ſtyled *Man*, and by a tranſcendent ſingularity above all others: Not like ordinary men propagated in *Sinne* Original, and by a double *Parentage*: This *ſpotleſs Lamb* having in *Heaven* no *Mother*, and on Earth no *Father*: No, nor like *Adam* in his beſt ſtate, with a *Poſſe labi*, with any poſſibility of falling into actuall: But the *Man, in all things like us*, but that which is nothing, *ſin excepted*, *Heb.* 2. 'Tis remarkable, that none is called *Son of man* in Scripture (except *Daniel* once) But onely the Prophet *Ezekiel*; and he ſo called near an hundred times, in his own *Propheſie*, as being more converſant with *Angels*; and *Diviner Revelations.* L. *Diſtinct.* 4. Ὁ Ἄνθρωπος κατ' ἐξοχήν. Heb. 2. 17. Dan. 8. 17.

velations. How much more *Christ* in that regard, here ſtyled emphatically, *Behold the man*! Nor yet is this all his Excellency, He was *Innocens*, *Benefaciens*, *Rex*, *Dei filius*: He was Innocent, He was beneficent, He was a King, He was the Son of God; all eaſie to dilate on (I can but name them) He was Innocent, and declared ſo by his Judge: *Inſons ante Reum*, *the Juſt before the Guilty*; the Dove of Innocence, the *Lamb without blemiſh*, the *true Nathaniel*: He was the *Univerſal Benefactor* of the world, to all parts doing good, according to their ſeverall *Receptivities*. He was a King, acknowledged not onely by the *Scriptures*, but by his enemies at his *Crucifixion*, by his * Title on the Croſs, &c. He was the *Son of God*, teſtified by *Miracles* on earth, and thrice at leaſt by a *voyce from heaven*, and the *Devil* himſelf was tormented to this Truth, *Matth.* 8. *Behold the man*, that was the *Sum* of the whole world, both *God and Man*.

Vide Ezechiel. per totum.

* *Pilatus jubet ignorans Tu ſcriba tripliciis*
Digere verſiculis, quo ſit ſuffixa poteſtas.
Fronte Crucis titulus ſit triplex, tripicce lingua.
Agnoſcat Judæa legens, & Græcia noris,
Et venerata Deum percenſeat aurea Roma.
P. udent. Apotheoſ. adverſ. Judæos.

Matth. 8. 29.

And all this Excellency of *Perſon* doth infinitely heighten the *indignities* of his *Sufferings*, which are the next Conſiderable, the *Quid*? What this perſon underwent? But ſoft, let me not promiſe more then I can perform, alas! more then can be performed! This being *Infandum ſcelus*, *infandiq; dolores*!

on

on the *Jews* part a wickedneſs unutterable; on *Chriſts* part ſorrows inexpreſſible! and therefore fitter here to be Effigieſſed like ſacrificed *Iphigenia*, with *Agamemnon's* veil of ſilence! How hard the holy Penmen labour here for *Metaphors*? He *was ploughed upon*, ſaith *David*, *Dumb before the ſhearers* and *Butchers*, ſaith *Iſaiah*; *given up*, ſaith St. *Paul*, *Given up of God*, *betrayed of man*! John 3. *Delivered to the world*, that Scene of miſeries, and vale of tears! *Delivered up to ſorrows.* Luk. 22. *Delivered up to the people*, and no wild beaſt, or Sea ſo raging! *Delivered to Death*, *even to the Death of the Croſs*, as the Complement of all Tortures! And this is the general *Proſpect* of *Chriſts* innumerable ſufferings! which come on ſo thick and faſt upon us, that they will not permit us here to glance upon his *former Paſſion*, (as the Fathers call *Chriſts* life from his *Birth* to the inſtitution of his *laſt Supper*) whoſe *whole life* indeed was but one *Crimſon Thred*, ſpun out to make a *Garment* for us! But his latter *Paſſion* now calleth us into the *Garden*, *John* 18. Where, think not of a place of *Recreation*, but of *Paſſion*! Dream not of Beds of Roſes, and delicious Flowers, but think of *bitter herbs*, of Rue and Wormwood: There *Behold the man*! there weeping, ſweating, bleeding for us! Till he becometh περίλυπος, even a Circle of Calamity, made an *Iſland* in his own inundation of *Tears*, of *Sweat*, of *Blood*! a treble *Iſland*! as *Bernard* paſſionately, Chriſt wept (ſaith he) not onely with

Pſal. 129. 3. Iſa. 53. 7. Rom. 4 25. John. 3. 16. Luke 22 47. Phil. 2. 8. Παραδόθη. *Traditus mundo, Traditus dolori, Traditus Populo, Traditus morti, Traditus Cruci!* *Chriſti duplex Paſſio, prior & poſterior, Cujus tota vita continuata Paſſio!* John 18. 1. *Non tantum oculis, ſed membris ſingulis.* Serm. 3. de Ram. Palmar.

with his eyes, but with all the members of his blessed body, to wash away our Sins! And whosoever would learn the supernatural causes of these, so unnatural *showres*, must think well on the *weight* of *Sin*, and *wrath* of *God*! and then shall finde much comfort in them; shall finde the first a Bath of *Tears*, for every *Naaman to wash in and be clean*: The second one of *Sweat*, to purge the *slothful* servant: And the third of *Blood*, wherein a murtherous *David*, that can be put as *penitent*, may white his purple *Soul*.

† *Ut medela responderet morbo.* De vita Christi in loc.

Ecce Homo! Ἰδοὺ ὁ ἄνθρωπος. Luk. 22. 47.

These are the *Fountains open to Judah and Jerusalem, for sin and for uncleanness*, the fountains of *Christs* Garden: And if you ask me why he chose no sadder place (no Cave or Desart, but thus began his *Passion* in a Garden? I answer with † *Ludolphus*, that Mans *Recovery* might eccho to his *Fall*, as 'tis easie to carry on the *Metaphor*, but I would fain avoid prolixity. Next, *behold the man*, is become, *Behold a multitude* of men, or rather of *Armed Murderers* come forth against him, as if one of their *own Fraternity*! and (as the manner is) no sooner are his *Enemies* in sight, but his *Friends* are out of it: *One* tarrieth to *betray* him, *another* to *deny* him! but of the people there was *none* to help! And he that e're while so over-prized a little *Ointment*, more under-values now the *Lords Anointed*! For * *thirty pence* sells the rich ransome of the World, and with a *Joabs kiss* seals up his hellish Bargain! But let his *Brother Judasses* remember, what such ill gain doth purchase

* The *Roman peny* about our 7 d. or if those pieces were of *silver Shekels*, the single *shekel* was 15 d. that of the *Sanctuary* double: at most then not above 3. l. 15. s. Sterl. though some raise them to ten Deniers a piece, to make up the loss *Judas* pretended in. *M. Magdalens* Ointment of 300. pence: (to say nothing of those that think of so many pieces so many pounds of silver.)

in

in the end; viz. nothing but * *Acheldamah's* and *Fields of Blood!* 'Twas but a trick of more wit then judgement, in him that *Apologiz'd* for *Judas*, as not acting out of *malice*, but onely out of *Hope* to cheat the *Jews*, both of their money and their expectation; for that *Christ* (he thought) could easily *pass through the midst of them*, as he often had done, and conveigh himself from danger, and so onely in derision bid them hold him fast, *&c.* But *Davids Prophesie* Psal. 109 8. *of Him*, and *Christs* calling him *Devil*, doth John 6. 70. befool this *Phansie*, as well as his own aftergame, betraying his own neck into the Halter of Despair! and it was the *Wit* of *Justice* that he should lose his *Bowels*, who was ἀπαλλαγχνὸς before, and had lost his *compassion*. But *Ipse viderit*, *see he to that*, the insulting *Jews* are gone away with their self-yielding *Captive*, who yet (had he so pleas'd) could with more ease then *Sampson*, have *burst their bands, and cast away*, *&c.* but onely to shew *Thee*, penitent soul, that he *who led Captivity captive*, was content himself to be inslav'd and bound, to expiate thy *loosenes* and abused *Liberty*! See next, his travelling *Affliction* halling him to the *Mint* of all his miseries, the *High Priests* * *Council*, where more *Mischiefs* are showred on him, then he hath parts to bear them! The pittiful sport and

Campus Acheldamah scelteris mercede nefandi
Venditus, exequias recipit tumulosus humandas
Sanguinis hoc pretium est Christi, Judæ nimis artis
Infelix Collum Laqueo, pro crimine tanto!
Prudent. in Bachrid.

* The *Sanedrim* which consisted of all sorts.

Tennis-Ball of those unrighteous *Judges*; among whom, He is hurried up, and down from one Tribunal to another, from *Annas* to *Caiphas*, from *Caiphas* to *Pilat*, from *Pilat* to *Herod*! from *Herod* back again to *Pilat*, foot-ball'd between *Jews* and *Gentiles*, all having a hand in *His* death, that *died for all*; mean while his Torment like the stream or snow-ball, still gathers by the motion! all Venturing their inventions for his shames and tortures: Such indeed as — *Perillus* his *Bull* was, but a Calf to (and a Colt as it were) unto their worse then *Trojan Wooden Horse*! * How unweariedly busie is their malice! as though their *Mouths* had not sinn'd enough before in *Blasphemy*, they *spit upon him*! *Him*, whose *healing Spittle* their own ill eyes had need of: and then to make *Him* somewhat like *Themselves*, they *blinde-fold Him*, thinking to buffet forth some new *Prophesie* out of him: but when they ask him, *Who smote Thee?* each of us may well answer in the words of St. *Ambrose*, Thou smarteſt O Lord, not with thine own, but with my wounds! — I am the *Jonah*, and for my sake *(Dear Lord)* is this great tempest come upon Thee! some set *Davids ploughers* upon his back, that make long *furrows* there, stripping him not more of his *clothes* then of his *skin*, while others witty *malice* studieth a *Torture* for his *head*, and that shall be a double one, *sc.* a *Crown* to delude him, and of *Thorns* to Torment him, and was it not a strange *Coronation* (think you) where *Briers* were the *Crown*.

Ducitur reducitur, à Judicio in Judicium, de opprobrio in opprobrium, à supplicio ad supplicium!

Crescit eundo. Siculi non invenere Tyranni Tormentum majus!

* *Horrendum Nostri studium.* Matth. 26. v. 67. 68, *&c.*

Me, me, adsum qui feci! Et propter me hæc tempestas.

Doles Domine non tua sed mea vulnera! In his Comment on St. *Luke.*

Crown, and *Blood the Oyle*! and becauſe a *Crown* implyeth a *Scepter*, they proportion That with a *Reed*! a *Reed* put into that *hand*, which could have pluck'd the *Oke* up by the *Roots*, and Cruſh'd the *Cedar*: but onely to cheer the *penitent Soul*, to aſſure *Thee* and *me*, that *he will not break the bruiſed Reed*: to theſe they adde the *Mockeries* of *white* and *Red*: yet fit *Emblems* of his *Innocence*, *and their ſavage Cruelty*! Behold him next at the *Jews* ſtrange election! when *Cuſtome* more then *Mercy*, freed one at the Paſſeover, ſee their unworthy choice, not *Him*, but *Barabbas*! preferring Droſs to Gold, the Wolfe before the Lamb! *We will not have this man to reign over us*; No, not to live among us: And what elſe was this, ſaith *Ludolphus*, then as they ſhould have ſaid, Let him be killed, that hath oft (among us) *Rais'd* the dead! and let him *Live* that hath, and yet will *kill* the living! Not *Him* but *Barabbas*. If *Pilat* preach to them his experienced Innocency, they rage at him; Let him *waſh his hands*, can he not? (but ſuch had need rub hard!) *Let the blood light on them and on their Children*; the *Guilt* they mean, but not the *Benefit*! and ſo indeed it did (as our venerable *Beda* obſerveth.) How cloſely to this day doth their wiſh ſtick to them in a *Double Curſe*, Spiritual and Corporal! Some *Authours* reporting that their *Bodies* monethly ſuffer an *unnatural flux of blood*! but infallibly fulfill'd upon them at that general *Devaſtation* of their populous *Jeruſalem*, where (ſuch was the wit

Nolumus regnare, nolumus vivere!

Quid hoc eſt aliud? &c. In locum.

Hæret uſque hodiè Judæis ſua Petitio! In locum.

wit of Justice, that *thirty* of them were sold for a *Penny*, who sold our *Saviour for thirty pence*. Others telling us, what those that bought them did with them, affirming that the *Romans* had no such manurance for their Fields and Gardens, as was the *blood* of *Jews*! his *blood* was so upon *them*, even corporally also (God grant at length its *Spiritual* benefit may be on them) that their own *Josephus* tells us, that 1100000 of them there, became as *Dung of the earth*! The thought of this (methinks) should binde all *barbarous Hands*, and *stay the swiftest Feet from blood-shed*. This you see out-*crying* all sins! and *for* which God commonly makes *Inquisition here*, even in this life, (what ever else he bears with till the next!) the voice of thy Brothers blood cryeth unto me, *Gen.* 4. each one then, with *David*, cry as loud against it, *Deliver me from blood-guiltiness, O God* (whether of the past, or Future Tense) *Thou God of my health*; 'Tis for desperate *Jews* to be so bloody! For *Christians* to be *merciful*, *as their Heavenly Father, who will have mercy and not sacrifice, no bloody sacrifice* but this of *Christ*. Take but a view of that, and I have done: and here behold obedient *Isaac*, the willing Porter of his funeral pile: *Loyal Uriah* carrying the Instrument of his own destruction! where (by the *Riddle* of Tyranny) his enemies make good that double *Crucifige*, as 'twere twice *crucifying* him! once as with a burden, and 2ly. with a *Cross*! the *Cross* the worst of all the *Jews* four *Tortures*, which for their slaves they had

Josephus lib. 7. de bell. Jud. c. 17.

Gen. 4. 10.

קרל דמי אחר

had borrowed from *Heathen* Cruelties! *Suidas* tells us, that if any one dyed a fatal and unfortunate death! they were wont to ſet a Croſs upon his Grave, to intimate the ſhame and horrour! And *Tully* himſelf is here at a *Non-plus*. To binde a Citizen of *Rome* (ſaith he) is hainous, to ſcourge him villany, *a kinde of Paracide to kill him*! but *Quid dicam? What ſhall I call it, to put him on the Croſs!* O that were (ſure) a ſtrange *Piaculum*! what *ſhall I ſay to this?* the *Apoſtle* anſwereth ſomewhat, ἐκένωσεν ἑαυτὸν. *He humbled, He emptied himſelf*, Phil. 2. *Chriſt emptied himſelf of Glory*, of *Beauty*, of *Help*, of *Company*, of *Life*! all his veins of blood, all his ſenſes of delightful objects, for the contrary: Nay, emptied his ſoul of *Divine* comfort! emptied, *humbled himſelf even to the death of the Croſs*! that Sin might be carried out of the world as it came in, that is, upon the *Woodden Horſe*! whereon his nailed body is extended, as the *Hieroglyphick* of his ample mercy. See how he boweth his head as 'twere to kiſs his Church, and ſpread his Armes to Embrace all penitent Sinners. What ſhould I here trouble you with the nice *Speculations* of ſome *Friers*? How big the nails were? whether big enough to make *Conſtantine* an Helmet, and a Bridle? What ſeveral ſorts of wood the *Croſs* was of, and why? with the ſtrict number of his ſtripes & wounds? Let *Granatenſis* and *Acoſta* anſwer for their boldneſs, numbring about 500. while more exact *Oſorius* argueth from the *Band* of Soldiers, full 660. in the *Body*, 72. in the *Head*, beſide the 5. *main Wounds*? in Hands, and Feet, and Side!

In Oratione contra Verrem.

Phil. 2. 8.

Brachia in amplexus dimittit in Oſculа vultrum.

Ludolph. de vita Chriſti in locum.

Granatenſis, Acoſta, & Oſorius in Paſſionem.

But—*Paupéris est numerare:* Numbring is but an argument of paucity (though Stars, and Sands, and every leaf in *Autumn* score a grief.) All this were but a *Substraction* to *Christs* infinite sorrows! who therefore in his Type assureth us, *Innumerable troubles have compassed me about*, *Psal.* 40. And if any thing in this world could come ought near them, (methinks) our *Sins* were likeliest! O then, let each of *Them* number out a *wound* in him, and finde its *Cure there*! And if they come short, Why, then to reach his multiplied miseries; to our *offences*, adde his *Enemies*; who had they been either *Graves*, or *Earth*, or *Rocks*, or any thing but *Jews*, how would they have *Opened*? *Rent*? and *Quaked* in compassion? and added no more *scoffs*, and *spunge*, and *spear*, unto his *Crucifixion*? which yet *They* do, even till the *Sun's* ashamed! the *Temple's* angry! and the *Earth's* afraid! Insomuch that the very *Astrologers* of that Age acknowledged (from that total unnatural *Eclipse* of the Sun, the Moon being then at full.) That either the world, or its Maker was *then* a dying! And *Josephus* telleth us of the *Angels* valediction, a voice heard in the Temple about that time *Transeamus hinc*! Let us flye hence, and pitch our Tents no longer about such *wicked* Persons! And now, one would think we were near the *Consummatum est*, his Passion finished. Indeed, of his outward suffering is somewhat opened

Cerne Homo quid pro te patior,
Vide pœnas quibus afficior,
Vide clavos quibus confodior,
Cum sit tantum dolor exterior,
Intus tamen planctus est gravior,
Tam ingratum dum te experior!
Hugo de Passione Christi.

[a] *Aut Deus Naturæ patitur, aut machina mundi dissolvitur.*

[b] Ἐντεῦθεν μεταβαίνωμεν. l. 7. de Bel. Jud. c. 12.

opened to you; but I have ſaid nothing as yet of his *Internal Paſſion!* The deep impreſſions of all thoſe ignominies, and ingratitudes caſt on him! Nothing of the Burden of his *Fathers Anger*, and our Sins! which cauſed that ſecond *Agony* on the *Croſs*, *My God, My God!* אלי אלי wherein his *Soul* complaineth, and even *Deſcendeth into Hell!* and therefore we may well joyn prayer with that old Greek * *Leiturgy*, *By thine unknown ſufferings, good Lord deliver us!* And here that *Ecce homo*, is loſt into an *Ecce Agnus Dei. Behold the ſlain Lamb of God, that taketh away the ſins of the World*, not onely Heaven and Earth, but Hell it ſelf alſo ſeemed amazed at the Paſſion! by the Ceſſation of all Oracles (as *Plutarch* tells the ſtory) how in the reign of *Tyberius*, a voice came to certain Marriners, they knew not whence, that great *Pan* was dead: and *Nicephorus* (who reports the ſtory) affirms that this great *Pan* was, παῖς ἑβραῖος, *an Hebrew Childe*, and that, that Child was Chriſt, and that was the laſt time that ever Oracle was heard. And here ſtanding by his *Croſs*, 'tis conſiderable how *Chriſt* fix ſeveral times hath *ſhed* his *blood* for us! five times in his *Life*, and once here after his *Death*! firſt, at his *Circumciſion*! ſecondly, in the *Garden Agony*, θρόμβους, thirdly, at his *Flagellation*, or *ſcourging*! fourthly, at his being *Crown'd* with *Thorns*! fifthly,

* Διὰ τῶν σῶν ἀγνώστων πόνων ὁ θεὸς ἐλέησον.

Trajectus per utrumque latus, laticem atque Cruorem
Chriſtus agit, ſanguis victoria, Lympha Lavacrum eſt.
Tunc duo diſcordant crucibus hinc inde latrones
Contiguis; negat ille Deum, fert iſte Coronam.
Prudent. in Enchcrid.

fifthly, at his *Crucifixion*! and lastly, here, after his *Death*, by the *Spear* broaching of his *Heart*! whence flowed both the *Sacraments*, to the Comfort of all *Believers* on Him: yet scarce warrant enough, for *canonizing* the Souldier that did it, into a *Saint* called * *Longinus*. Here I might winde you into the *Labyrinths* of *School-Disputes*, *Why Christ* so earnestly did deprecate his *Passion* with a frequent *Transeat Calix*, Let this Cup pass from me! whether out of the *Dominion* of his *inferiour will*, or no? or onely out of humane infirmity! How far *then* and after, he was *Relinquisht* of the *Deity*? whether onely in regard of momentary *Suspension*, or of any *Separation*? As also how his *Temporal Passion*, could satisfie for our *Eternal Debts*? Whether by the *Excellence* of his Person, or by the prevention of *His Graces* in us? But aiming more at the kindling of Devotion, then swelling up a volume, we will send these *Questions* back again to *School*; while with more profit we now apply the QUARE? Why all this was done and suffered? What *David* said to his Brother *Eliab*, 1 *Sam.* 17. when *Goliah* defied the Hoast of *Israel*, is there not a Cause? the same (methinks) Christ here answereth his Brethren of flesh and blood, to their trebble *Ecce*, of *Attention*, *Admiration*, and *Compassion*, Demanding also, Why camest thou down hither? Down from *Heaven*? down to *Earth*? down to misery? down to the Grave? nay, down to Hell it self? (an inchoation of his Triumph, after the

* *Vide Dr. Sutcliffs examinat. of Rom. f. 7.*

1 Sam. 17.29.

Ecce, nota Attentionis, Admirationis, Compassionis.

The *Quare?*

the conſummation of his Paſſion. Why is there not a Cauſe, ſaith *Chriſt*? Doth not *Sin* play the inſulting *Philiſtim*? and *Satan* defie the *Iſrael* of God? and therefore here encountereth him like *David*, with the Staff and Sling, of his Croſs and Paſſion, ſlaying the *Goliah*, *Death*, and with his own Sword beheading him, *Is there not a Cauſe?* Yes, hence we ſee a double one! on *Chriſts* part *Love*, on mans part *ſin* and *danger!* on *Chriſts* part not onely, *ut implerentur omnia*, that all the Propheſies and Prefigurations might be fulfilled, (though even in that ſenſe alſo, ſaith the *Evangeliſt*, ought not *Chriſt* to have ſuffered theſe things, and ſo to enter into his *Glory*?) but likewiſe an invaluable love, an incomprehenſible Affection to poor mankinde: Not Faith, or any works foreſeen (which were effects, not cauſes of this mercy) but onely that *εὐδοκία*, *Eph.* 1. that ſame free grace, *good will and pleaſure of the Deity*, of all the glorious perſons of it. Their actions outwardly being undivided, though diſtinguiſhed: the love of the *Father* ſends the *Son*, *John* 3. The *Holy Ghoſt* overſhadowed the bleſſed *Virgin-Mother*, *Luke* 2. yet neither impedeth the voluntary coming of the ſecond perſon, who layeth down his life here, none taketh it from him, *John* 10. Thus the whole ſacred *Trinity* wrought this great work of Mans *Redemption*.— Whatſoever one worketh, the other two cooperating, conſenting, as here the *Father* of Mercies, and the Spirit of Conſolation, joyn'd with the

Luke 14. 26.

Non præviſa fides, non opera.

Ephes. 1. 9.

Quorum opera ad extrà ſunt indiviſa.

John 3. 16.

Luke 2. 34.

John 10. 16.

Miſit tota Trinitas.

Unicuique operanti cooperantibus duobus.

Specialiter tamen filio, attribuitur.

the Son of everlasting love, yet is it notwithstanding principally attributed to the Son, the work of our Redemption, because (as his Word witnesseth) 'twas his Person that became עמנו אל that is,

Matth. 1. 25.

God with us, *Matth.* 1. &c. in whom we have redemption through his blood, according to the Riches of his Grace: I that onely was both the leading and impulsive

Causa certe ingens & procatarctica, & eudoxia eius.

cause, of all Christs woes and sufferings! the sole *Quare?* why this good *Shepheard* left the 99. in the Wilderness, (*i.*) the fallen Angels in their sin and punishment! and died to ransome this one lost sheep, Mankinde. Well therefore may the vulgar Latin read it,

John 15. 23.

Nimia Charitas, *Greater love hath no man*, so great a love, *too great* on *both* sides! The *Quare* on our part, being the expiating of

Rom. 4. 24.

sin, *Rom.* 4. and conferring of *Grace*, *1 Cor.*

1 Cor. 1. 30.

1. being hereby *made unto us Wisdome*, *and Righteousness*, *Sanctification*, *and Redemption.* The Riches of his *Grace* paid our *Talents*, and much more will our *Pence*, we doing our *Duty* in mean time, and *giving* but *all diligence*,

2 Pet. 1. 10.

2 Pet. 1. satisfied both our *Eternal* and our *Temporal* Debts to God, cancelled *Satans* χειρόγραφον, that black Scrowl against us, and is to us, as the *Angel* to St. *Peter* bound in Prison; as the indulgent *Father* to the returning *Prodigal*; and the very good *Samaritan* unto the wounded *Traveller*, For by his

Isa. 53. 5.

stripes we are healed, *Isa.* 53. τὸ λύτρον,

1 Tim. 2. 6.

1 Tim. 2. His we are *by Ransome*, his by Purchase, ἠγοράσθητε, ye are bought with a price,

price, &c. 1 Cor. 6. and his by *Conquest*, John 16. ἐγὼ νενίκηκα. Be of good chear, I have overcome the world: This Christs sufferings were proportioned, to his *Person* suffered in, to the Sins suffered for, to the *Good will* he suffered with, and for the *End* he suffered to; all Universals and Superlatives, all inexpressibles! our business is to be συμμορφούμενοι, *Conformed* in some measure, to his *Life* and *Death*, that being partakers of his Sufferings, we may be also of the Consolation: and that's done two wayes chiefly, (We will mend it somewhat in the rendring) *When we beat down the body with Abstinence* and *Devotion*, and the *Minde* with *Patience* and *Compassion*. Sit thee down then *my Soul This Day*, and make it thy *Good Friday* by application, that was so bad to *Christ* by bloody passion! Chear up to think, with how many *Priviledges* this day was honoured, *viz.* Sin cancelled, Death subdued, Hell spoyled, Heaven opened, Scriptures verified, Man redeemed, and all this by this thy *Saviour* * *crucified*!

John 16. 23.

Phil. 3.

Cum per abstinentiam affligitur corpus, & per compassionem animus.

This *Meditation* would allay all our *Extravagancies*, and moderate the Excesses of our former pleasures: 'Twould *sweeten* all our *bitter draughts*, and fit us in some measure to pledge *Christ* in this bitter Cup, if he should please to call us to that *Honour*, as we have comfortably seen in *Others*! This would fortifie us against the worst could happen: Then let not *Ignorance* (for shame) be more busie with superstitious *Figures* of the *Cross*, then

* Πόσα κατόρθωσεν ὁ Σταυρὸς; τὸν θάνατον κατέλυσε, τὴν ἁμαρτίαν ἀνέσεσε, τὸν Ἅδην ἔχεσεν ἀτελῆ σε, τῷ Διαβόλῳ τὴν δύναμιν ἐξέλυσε. S. Chrysost. ὁμ. αβ.

true

true *Devotion* with this frequent *Meditation*, and the more lively representations of it, in the Word and Sacraments. For ἐν τούτῳ νίκα is the Motto of every true *Christian* as well as *Constantine*, Under this Banner onely shalt thou overcome.

From the *Quis*, the Person of this glorious subject, (if we behold it with Attention) we may gather, First, *Obedience* and *Compassion* (among many other *Fruits* on the *Tree* of the *Cross.*) Obedience to God, *Psal.* 40. and to his *legitimate Vicegerents*, *Rom.* 13. And never was there such compassion. Indeed 'tis storied of *Trajan* (that was styled *the Good*) that he tore off his own Robes all to pieces, to binde up the wounds of his *Loyal Souldiers*, and 'twas a noble pitty: But our great *Captain* here (though *Monarch* of the World) throws off his Robes of Glory, and imparts them: Suffereth not his *Garments* onely, but his Skin, his *Flesh*, his very *Heart* to be all rent and torn! that through his *Death* we might have life: though so great love hath no man, yet each one may gain somewhat from it. This boundless love of *Christ*, with all its *Distances*, may teach men how to stand affectioned to each other; Men, I say, 'twixt whom (unless in some few *Transitories*) there is no difference, as after a few years, who so looks into their *Graves*, will finde but little difference between their *bones*! *Love* is the Christian γνώρισμα, the *Ear-mark* of Christs Sheep, *John* 15. And therefore the Apostle presseth it with a

Heb. 10 9.

The *Ecce Attentionis.*

φιλανθρωπία τοῦ θεοῦ, φιλαδελφίαν τοῦ ἀνθρώπου.

Joh. 15. 13.

πρὸ

πρὸς ἑαυτὸν. *Above all things have fervent love, &c.* 1 Pet. 4. and he gives a good Reason, *For love covereth a multitude of sins*, Here, by preventing, by excusing, by forgiving; hereafter by Returned mercy. 1 Pet. 4. 8.

In utroq; foro, in inferiore, preveniendo, excusando, ignoscendo: in superiore, inclinando Deum ad implendam promissi sui misericordiam.

From the *Quid*, what our Saviour suffered, * we must learn *Mortification* and *Submission*, Phil. 3. *Crucifying the Old Man with his corrupt Affections.* There is a Story of St. *Francis*, that by austere meditation of the Passion, he had Christs five main wounds imprinted on him, and so plain, that many since seem scarce to know the *one* from *the other*: and that *Ignatius* by the like *mortification*, had the *Holy name of Jesus* written *visibly in his Heart.* However these may stand in credit, I am sure the Apostle cannot faile, who maketh *Fellowship* of his sufferings the best assimulation unto *Christ*, Phil. 3. Nay, even incorporates us into his Body, and *writes that new Name on us*, Rev. 2. And for *submission*, remember the demeanour of this *Sheep before the shearers*, and let not each *Trivial injury* incense us into such an usuall *Fury*; Look on *Him* here, who lost all but *Patience*, and be not so crucified with a few worldly losses! What ever is thy *Distress*, it cometh far short of *His*! Let some of *His Patience* bear thee company, and He that gave *Himself* will not deny thee succour: mean time accept of his own *Legacy*, *Luke* 19. Without which no man is possessor of his own *Soul*; and we should look to this especially, living in an Age, wherein none knoweth how long he

* This is attended with an *Ecce* of admiration.

Rev. 2. 17.

Luke 19. 21.

Sine Patientia Nemo compos Animæ.

he may *professe* any thing else? And now the last Circumstance, the *Quare?* Why all this; Calls for an *Ecce Compassionis, a beholding with Compassion:* Hints us to *Gratitude, Emendation, Comfort: Love is the Loadstone of Love.* Let not *Christ* ask again, *Where are the Nine?* Nor forgetfull *Israel* be the Type of us: *Disobedient at the Sea, even the Red Sea,* Psal. 106. Let us not *pledge Josephs Butler* in his *Cup of Oblivion*; but *David* rather in his *Cup of Salvation*, praising the *Lord for his Goodness, and declaring the wonders that he doth for the Children of men.* Prayer and Praise (saith the *Jewish* * Proverb) is the sum of all *Devotion.* If then a single *Heart be too barren* of *Thankfulnesse*, *borrow a Magnificat of Mary, My Soul doth magnifie the Lord, Jobs* gratefull *Extasie, Quid faciam?* (as if all were too little) *what shall I do unto thee, O thou Redeemer of Men? A te Deum, of all the Saints, We praise Thee, O God, &c.* Joyn with that gratefull *Consort*, Rev. 5. *Worthy is the Lamb that was slain to receive Power and Riches, and Strength, and Glory* (all outward and inward gratulation) *for ever and ever.* And because true *Gratitude* is *Gratiarum actio*, not a *Thanks-saying*, but *Thanks-giving*, it must be evidenced in our *Emendation*, our bettered *Conversation*: *Sinne* hath cost so dear, as the dear *Son of God*, O beware how we come ever so in debt again! As 'twas our Sins that crucified him once, So our Sins will even crucifie him again! Believe St. *Paul* else, Heb. 6. They crucifie (*at least*

Magnes Amoris Amor.

Quanto pro me vilior, tanto mihi charior. St. Bernard.

* תהלה רתפלה.

Psal. 106.

Rev. 5. 11.

Heb. 6. 6. Ἀνασταυροῦντες ἑαυτοῖς.

to themſelves, and in his outward honour) the Lord of Glory! Every unrepented *Sinne* is as a *Thorn*, a *Nail* and *Spear unto him!* In a word, Thoſe that are the Fleſhes Souldiers, *crucifie Chriſt*; but *thoſe that are Chriſts crucifie the fleſh, with the affections and luſts thereof,* Gal. 4. and to cloſe with comfort (as an *effect* of all *Chriſts ſufferings*) How can we but rejoyce to ſee our *Reconciliation* made with God? of *Enemies* thus to become *Friends, Sons, Heirs, Coheirs with Chriſt:* and all this (ſaith the *Apoſtle*) *through the blood of his Croſs,* 1 John 2. Oh what a comfort is it to *Spiritual Iſrael,* to ſee the ſinful *Pharaoh* and his numerous Hoaſt all drowned and overwhelmed in this ſame *Red Sea*! Well may that *Father* invite here to a *Feaſt of joy.* (And let the *Apoſtle* Engliſh it, unto the Readers *Heart*) Phil. 4. *Rejoyce in the Lord alwayes; and again I ſay, Rejoyce: Rejoyce in as much as ye are partakers of the ſufferings of Chriſt, that when his Glory ſhall appear, you may rejoyce.* And now to ſhut up all, ſhut up thy *Saviour* in thy Boſome, go act the devout *Arimathæan*; as thou haſt hitherto beheld *Chriſt* on the *Croſs*; ſo now take him down from thence, and bury him in a *new Tomb*; that is, in the *Tomb* of a *new Heart*; embalming him with ſweet Odours, that is, of *Faith, Prayer,* and *Good works*: and at leaſt ſo far imitate the *Jews*, that you do ſeal the *Sepulchre*, and the Seals muſt be thy *holy Reſolutions,* and his *Word* and *Sacraments*; which if well impreſſed, will hold him faſter then the Grave and Death! Thus as ſtout *Luther*

Gal. 5. 24.

1 Joh. 2. 2.

Jubilate cæli, plaudite terra, & universitas creatura. St. Bernard.

Phil. 4. 4
1 Per. 4.

ſaid,

said, who takes such care of the *Good-Friday of his Death*, need never doubt a joyful *Easter*, of his *Resurrection*.

POEM 12. { On the Passion. }

IF greatest *Griefs* be *dumb*, then *This* to speak
Who can expect? which yet must *Silence* break,
Or Each good *Heart*! wherefore to *save* the Cask
By a small *Vent*, I enter on the *Task*!
But how shall I begin? with *words*, or *Tears*!
Informing of your mournful *Eyes*, or *Ears*,
Or both! Oh where shall I begin this *Act*?
Plenty doth *Stifle*, *Copiousness* distract!
Shall we forthwith (as with an *Onslate*) Scale
The *Mount*? *Mount Calvary*! and give you all
His *sufferings* (at once) in *Total summe*,
To shorten your Laments! or shall we come
To each peculiar act? That so *my Pen*
Take some *Revenge* on those *accursed Men*
That were so barbarous! (as This might fit
Such *subjects*, and a *grief-Distracted* wit!
Though *Sorrow's* an ill *Methodist*, yet we
(Like *Him* we Treat) will *Grieve* more Orderly!
And with an Eye of brief *Reflection* cast
On his first *Passion*, Fix upon the last!
Both speaking his *whole Life*, one *Crimson Thred*!
From's *Cradle* to his *Cross* be-Scarletted!
His *Stable*, *Flight*, and *Travels* touch'd before;
His *Dangers*, and *Long-hardships*, I pass o're

Speeding

The Crucifixion of Christ

Matth. 27. Luk. 23. Mark. 15. Iohn. 19.



Pictures are made for Ornament & History not for Worship

Math. 27. 50. Iesus when he had cried againe with a lond voyce yeilded up the Ghost,
51. And beheld the vaile of the Temple was rent in twaine from the top to the bottom, and the Earth did quake and the Rocks rent. &c. P. 240

XUM

Speeding unto the *Garden*, and what's there?
Our *Dear Lord* turn'd all *Agony*, and Fear!
A ſad *Transfiguration*! oppoſite
To that of *Chearful Tabors* glorious Light:
The *Cure* grew where the *Curſe*, a *Garden Plot*
'Twas *kill'd* our *Sins* (you ſee) as 'twas begot:
But what ſtrange *Fountains* in this *Garden* run?
Of *Sweat*, of *Tears*, of *Blood* ſtream'd all in one!
Oh may that threefold *Juyce* of his *preſs'd Soul*
Purge *Sloth*, and *Hardneſs*, *Cleanſing* what is foul;
But ſee, an *Armed Crew* as 'gainſt a *Thief*,
To *Ceize* him comes! and who *Commands* in Chief
But ev'n his own deat *Judas*! hightning This
With the *diſſembled Badge* of Love, a *Kiſs*!
Of Treacherous *Deſigns*, there's none to Thoſe
Of our own *Houſe*! Take heed of *boſom-Foes*!
Their Coming ſo with *Lanthorns*, *Swords*, and *Staves*,
Speaks them all *Sons of Darkneſs*, *bloody Knaves*!
Yet *Chriſt* accoaſts his *Danger*, Scorns to fly;
Amazeth them with Anſwering —*'tis I*:
And if his *vailed Preſence* ſtrike to ground;
How ſhall his *Open-Glory* ſuch Confound?
But Coming to *Themſelves*, they Tranſport *Him*
(For all's kinde *Miracle* to *Malchus* Lim)
To their *High-Juſtice-Court*, that Forge of woes,
Where He the *wit* of *Malice* undergoes!
There they begin with *Accuſations* high,
'Gainſt *Cæſar* Treaſon! 'gainſt *God Blaſphemy*!
As he, ſo his Traduc'd! though both in This
Giving to *God* his own, and *Cæſar* His:
No matter, 'tis ſo *Conſtru'd*, and He's *try'd*,
'Tis *voted*, and He muſt be *Cruciſy'd*!
So fatal are *Elections* popular,
They oft a *Barabbas* to *Chriſt* prefer!

He that had *kill'd the Living* muſt be *Spar'd*:
But He that *rais'd the Dead*, no *mercy* ſhar'd!
Nor is their *Rage* ſo *kinde*, as ſoon to Eaſe
Him of a *burdenous Life*! themſelves they pleaſe
With *varying* his *Reproach*, and lingring Smart;
As they would *Crucifie Him*, in *Every Part*!
Right *Sampſons Antitype*, in thronged Court
Brought forth to Exerciſe their *wits* and *Sport*!
They *blindefold* him, that unto all gives Light,
And *ſpit* on *Him*, whoſe ſpittle reſcu'd Sight!
And when, who *buffets Him* they make demands!
It needs no *Propheſie*, our impious hands:
While their own *Souls* are Clad with *Rags* of Sin,
They *ſtrip* his *Body both* of *Cloathes*, and *Skin*!
Some trouble their own *Heads*, to Torture *His*
For which a double *Engine* ſtudied is,
A *Crown* his *Kingly-Office* to delude!
And *Thorns*, his *ſacred Temples* to intrude!
Strange *Coronation*, is't not in mean while?
Where *Briers* are the *Crown*, and *Blood* the *Oyl*!
Thorns too that grew in our own *Sluggards field*,
Yet planted *There*, will us *Grapes* one day yield.
Others, to ſuit that diſmal *Crown*, Command
A *Reeden-Scepter* into his *Right-Hand*
Who *made*, and could *blaſt* all, with equal ſpeed!
But that — *He will not break the bruiſed Reed.*
On ſtill *proceeds* inſatiable *Scorn*,
Which *woundeth* more, then either *Scourge* or *Thorn*!
Him next with *Robes* of *Mockery* They dreſs!
That beſt his *Candor*, and their *Guilt* expreſs;
(By whoſe *Celeſtial Garment* over Spread
His *Servants*, all their *Sins* are Covered.)
Thus *ſadly dight*, they publickly Expoſe
Him to the *view*, and *fury* of his *foes*!

Pilate

Pilate presents Him with *Behold the Man!*
Whether in *Scorn*, or *Pity*, do you Scan:
But what E're he did, we with *pitying Eyes*
Must look upon our *bleeding Sacrifice!*
See willing *Isaac* bear his *funeral* Pile!
That must *Requite him* in a little while!
Loyal Uriah, poor *Bellerephon*
With *Engins* of his *Ruine*, *marching* on!
And such a *Burden* to his *Shoulders* tyed
That He's with *Sin*, *weight*, *Cross* thrice *Crucified!*
Exceeding what the *Jews Petitioned*,
And *Christians* Sins have too much *Ecchoed!*
Thus *Panting*, *Swooning* up a tiresome Hill,
(Not out of *Mercy*, but of *haste* to kill)
Another's forc'd to *help!* but happy *He*
That freely bears, *O Christ*, the *Cross* for Thee!
Being come to *Calvary*, that fatal *Mount*
Where *Adam* was interr'd (as some recount)
And *Isaac* t'have been *sacrificed*. There
Him and his *Cross* together, up they Rear!
Prophetick Pilate doth unwares Command
His *Scribe*, to set down with a *careful hand*
What suiting *Inscript* to the *Cross* belongs,
An *Envy'd Title* in *three Mother Tongues*
He fixeth on't; that all the *world* may know
To whom as *King*, they their *Allegiance* owe:
That wilful *Jews* might the *Messiah* read
In their own *style*; and Learned *Greece* be led
Ev'n by their *sense* to *Faith*; and *gilded Rome*
Instead of *Pagan*, *Christian* might become.
Hard-hearted Nails, that bore each *hand* and *Foot!*
But what, *chide you?* alas you're *driven* to't!
Ah *flinty Jew!* that still remorseless stands!
But why, Rate you? our *Sins* did *Arm* your *hands!*

Yet hereby, this *great Good* was done, at last,
Sin, *Death*, and *Hells hand-writing* nailed fast.
So well Confutes *he* their Contrary *Brave*,
Sav'd not himself, that *He might Others* Save:
He's numbred with Transgressours, one's device
Commits a *Burglary* on *Paradice*:
Though of these Thieves, the *Fates* and *Faults* seem Even,
Yet one *Robs God*, while t'other *stealeth Heaven*.
Thus on his *Cross*, *Christ* making his *last will*
(And leaving all to him that can fulfil)
His mournful *Mother* and *Disciple*, He
Bequeaths, as a rich mutual *Legacy*.
And then, that nought without a *Prophesie*
Might happen to him, by a *Lottery*
They share his Vesture, and the *Seamless-Coat*
That *Figur'd* out his *Church*, the *Souldiers* got!
Whose *Pristine Glory*, 'twas for to *defend*
Her *Patrimony*, and not for it *Contend*.
Thus was the *healing-Serpent* lifted up,
Who to our *Health*, drank off this *bitter Cup*!
Bitter indeed, as *Gall and Vinegar*!
Yet, all the *Cordial Jews* Administer,
When Custome taught it *Mercy* to propine
To Dying Men, Some draught of *chearing wine*!
As He did unawares, who *Pierc'd the Side*,
Of our *Dear Lord*! a *Fountain* broach'd, whose Tide
Shall know no Ebb, whence two such *Torrents* ran
As glad (in *Life* and *Death*) the *Heart* of Man:
From *Christs* transfixed Side a *double Spring*
Of *Blood* and *Water* Issues, Figuring
His *Churches Breasts*, both sacred *Mysteries*
Of Cleansing *Baths*, and *Ghostly* Victories.
And now to *kiss* his *Spouse*, He *bows* the *Head*!
His *Armes* Embracing all *Believers*, Spred!

Oh

Oh when ſhall we have done, his *outward woe*!
But for his *inward*, that no *Pen* can do!
Theſe *Tortures*, though *Methodical* to Senſe,
Nothing to Thoſe of his *Intelligence*!
The *Apprehenſions* of his *Fathers wrath*
An *unknown Continent*, no Limits hath!
His *Body's* pain, was but the *Shell* of woe,
That of his *Soul* muſt for the *Kernel* go!
All thoſe were *Feathers* to his *heavy Load*,
Which *wrung* out that *ſtrong Cry* — *my God*! *my God*!
How *juſtly* may our *Letany* run thus,
Lord by thine *unknown Griefs*, Deliver us!
Yet were *Theſe* Hinted, by thoſe *Prodigies*
That then *aſtoniſhed* both *Earth* and *Skies*!
The *Rocks* did rend, teaching *hard-hearts* to mourn!
When *Seas* of *blood* this *Rock* did overturn;
The *Graves* did open! either to preſent
Each of themſelves his willing *Tenement*,
Or elſe to *Swallow* up thoſe *murderous Jews*
That ſo *inhumanely* their *King* did uſe!
The *Rending* of the *Temple-Veil* in ſunder
Was both a *myſtical*, and *litt'ral wonder*:
The *Earth* ſhook with an *Ague*, Quak'd for Fear,
Such *curſed Burdens* as the *Jews* to bear!
And *Heaven* had *view'd* ſo long their *Cruelties*
'Twould *ſee no more*, nor longer *lend them Eyes*!
At once, the *Sun of Light and Glory Set*,
And to the *world* a double *Night beget*!
Which ſo *Prodigious* an *Eccliplſe* did make
As ne're was Read in *Natures Almanack*!
The *world's* in black, all things in *Sable-Weed*!
The *Garb* of *Mourners*, when their *Lord* is dead!
The *Croſs* (of all *deaths vizars*) known the worſt,
If not for *ſhame*! or *Pain*! yet as *accurſt*!

But as our *woe* grew on the fatal *Tree*,
So doth our *fruitful Comfort* too (you see)
Our *bitter water's* sweetned by this *wood*;
True *Lignum vitæ*, for the *Nations* Good:
Then with his *Friends*, Let us not onely *mourn*,
But Bury Him, like *Joseph*, in our *Urne*,
In our own *Tomb*, that is, our *Heart* of stone!
He'l make it *new*, and then the fittest *One*:
While Pray'r doth *watch*, and *Faith* impress a *Seal*,
That nothing (of this *world*) *Him* thence, may *steal*.

PRAYER 12. { On the Passion.

O *All-sufficient Saviour, teach us this day, by thy great good Example, Obedience and submission to the Divine Will; give us Resignation of spirit to practice what we pray for; that thy will be done, though in a sense of our undoing: thy will be done, and suffered too, in any measure or manner, that may seem good unto thy Providence, or may glorifie thy Name: to which End O holy Jesu, fit us with all those graces, thou knowest fitting for our Callings, and our trials! from that fulness by which thou undertookest the greatest tortures that ever were inflicted upon Mortals (take them altogether) considering the double Burden (Sins of Earth, and wrath of heaven!) vouchsafe us some measure of that fulness, of that Supporting Grace (having left us here as Lambs among Wolves, as Doves among Birds of Prey) like enough to meet with some of thine own Hardships, in these worst*

worſt ages of an Evil world: O therefore give us Leave, and alſo give us grace, to ſtand at the foot of thy Croſs (this Day) to beg and to Learn Patience and Humility, Affiance and holy Reſolution: eſpecially thou having in thy laſt Will and Teſtament, bequeathed to thine Apoſtles perſecution, and thy Croſs unto all Chriſtians! that ſo we may Imitate (in ſome meaſure) as well as contemplate thy Paſſion! O infinite Juſtice of the Almighty, in taking ſo full a vengeance upon Sin! even upon thee, his own, his onely, his beloved Son! that we might fear and tremble at the effects of Sin! O the infinite Mercy of the Almighty, ever to bethink him of a Remedy, for that ſame one loſt ſheep; of ſuch a Remedy for miſerable Mans Reſtauration: and O the Equal Goodneſs of thee our deareſt Lord, who waſt the willing Sacrifice, and as it is written in the volum of thy Book, thou waſt content to do it (a moſt voluntary Agent in the work of our Redemption) content, nay ambitious, hungring and thirſting our Salvation, by thy dreadful Paſſion! for which we throw our ſelves at the footſtool of thy Croſs, with thy holy Mother and beloved Diſciple, mourning thy ſufferings as occaſioned by our Sins! O let the Drops of thy Blood trickle down into our Boſoms, and waſh out the ſtains there! let thy thorns prick us at the heart, and the Nails faſten us to thee, as much as ever they did thee unto the Croſs; thou that entertainedſt Judas *with tranquility, and ſufferedſt him to Kiſs thy Cheek, Reject us not (unworthy as we are) but Kiſs us with the Benedictions of thy Lips, and with the Affections of a Saviour; thou that*

permittedst the Souldiers to binde thee, to Expiate our Looseness and abused Liberty: O let those bands that tyed thee fast, binde us unto thee, &c. the chains of Love: that such holy Union may dissolve the cords of vanity, and confine all our unruly Passions: Deerest Lord, as in our Body of Sin, so in thy suffering Body, there was no whole part! nothing but sores, and stripes, and wounds, and bruises! because our heads had imagined mischief, thine (O Lord) was crown'd with Thorns! our Eyes having been casements of vanity, thine were blindefolded, and bedewed with tears! and because we have spit Blasphemies (as it were) into the Face of God! thine Angelical Face was spit on! our Ears have been open doors to Looseness and Profaneness; and therefore thine were buffetted, and sawd with scoffs, and Taunts, and Blasphemies! our nostrils have trespassed in the Luxury of perfumes, and sweet odours; and therefore thine were offended, with the stench and noysome sents of Golgotha! our pallat oft transgressed in Riot and Excess; and therefore thine distrellished, with Gall and Vinegar! our feet having been swift to bloodshed, thine were nailed to the Cross! and our hands being defiled with idleness, and Evil works; thine were bound and boar'd, and nailed to the Tree! we having offended in all parts; thou wast tormented in all thine! and our whole Bodies having been stretcht upon our beds of Idleness, and wantonness; thine was extended with the tortures of the Cross! and because our Hearts are pierced through with Sin and worldly sorrows; thine (O Lord) was pierced with a Spear! never

Sorrows

Sorrows like unto thy Sorrow! never ſuch a Cauſe, the ſins of the world, never ſuch an Inflicter, the Almighties wrath! never ſuch a Sufferer, (the excellence of whoſe Perſon ſets a Rate beyond all valuation) O Lord we are appaled at thine Agony! we are aſtoniſhed at thy fear, we are amazed at thy Patience, we are Raviſht at thy Love: our ſpirit riſeth, our veins ſwell, our blood boyleth againſt thy Perſecutors! if in our power how would we Return their tortures upon their own heads? and put them to a thouſand deaths? falſe Judas *that betrayed thee, and Temporizers that condemned thee, the envious Phariſees that Enſnar'd thee, the perjured Witneſſes that roſe up againſt thee, the barbarous Souldiers that (in that night of horrour and Colluſion) ſo abuſed thee, and that execrable Rout that crucified thee! but O when we conſider thoroughly, we finde our ſelves as deep in all this guilt as they, our ſins (O Lord) did all this to thee by their hands; Each of us was thy* Judas, *and we all thy Jews! and therefore we condemn our Eyes to Tears, our Hearts to Sighs, our thoughts to Penſiveneſs! O let the ſpear that pierced thy Heart (ſweet Jeſu) pierce ours with compunction! let the nails which printed thy fleſh imprint thy Love in our Souls; the thorns that pricked thy temples, let them ſuffer the temples of our Heads to take no Reſt in Sin! let the vineger which was given thee, melt our Adamantine hearts into Repentance! and O let the ſponge preſented to thee, wipe out all Satans hand-writing, and all our ſcores of Sin! which dipped in thy blood it eaſily will do; and ſo turn all our ſowre Paſſions into Sweet; our Anger into gentleneſs,*

our

our Fear into Hope, our Sorrow into Joy: to which end (O thou Redeemer of men) Deal with Each of us (this day) as thy Prophet with the widdows Son: for thy Church is a widdow ſince thou lefteſt her! and we are ſome of her dead Children! dead in ſin and treſpaſſes, and thou the true Elias, *apply thy Body ſtretched on the Croſs, to all the Members of us thy Children: that thy Head, and Mouth, and Hands, and Feet, may Revive ours into newneſs of Life! thus let us minde thy Paſſion, with infinite Hatred of Sin, that occaſioned it! with infinite Gratitude to the Love that performed it, being that of God the Father, Son, and Holy Ghoſt, to whom, &c.*

The

The Collect Prayers.

ALmighty God, *we beſeech thee graciouſly to behold this thy Family, for which our Lord Jeſus Chriſt was content to be betrayed and given up into the hands of wicked men, to ſuffer death upon the Croſs, who liveth and reigneth, &c.*

The Epiſtle Heb. 10. from verſe 1. to 16.

The Goſpel John 18. v. 1. to the end of Chap. 19.

ALmighty and Everlaſting God, *by whoſe Spirit the whole Body of the Church is governed and ſanctified, receive our Supplications and Prayers, which we offer before thee for all eſtates of men in thy holy Congregation, that every Member of the ſame in his Vocation and Miniſtery, may truly and Godly ſerve thee, through our Lord Jeſus Chriſt, who liveth and reigneth, &c.*

MErciful GOD, *who haſt made all Men, and hateſt nothing that thou haſt made, nor wouldeſt the death of a ſinner, but rather that he ſhould be converted and live; have mercy upon*

on all Jews, Turks, Infidels, and Hereticks, and take from them all Ignorance, hardneſs of heart, and Contempt of thy word, and ſo fetch them home (bleſſed Lord) to thy Flock; that they may be ſaved according to the Remnant of the true Iſraelites, and be made one fold, under one ſhepheard Jeſus Chriſt our Lord, who liveth and reigneth, &c.

Our Father which art in Heaven, &c.

The Grace of our Lord Jeſus Chriſt, &c.

UPON

The Resurrection *Luc: 24. P. 253.*



2 *And they found the stone rolled away from ỹ sepulchre*
3 *And they entred in, and found not ỹ body of ỹ Lo: Iesus*
4 *And it came to passe, as they were much prlexed there-about, behold, two men stood by them in shining garments.*
5 *And as they were afraid, and bowed downe their faces to ỹ earth, they said unto them, why seeke ye the living among the dead? 6. He is not here, but is risen, &c.*

M. *Psal. prop.* 2, 57, 111. E. 113, 114, 118.

UPON *Easter Day.*

M. Lect. 1 *Exod.* 12. 2 *Rom.* 6. E. Lect. 1 *Exod.* 14. 2 *Acts* 2.

DISQUISITION 13.

THis is the highest of all *Festivals*, and is as ancient, as the *Resurrection* of our Blessed Lord himself, and therefore ought to be proportionably *sacred* to its subject: as it was highly venerable to the *Primitive Fathers* of the *Church*, witness their innumerable *Sermons* on it, and most solemn Acts, even of *both Sacraments*, reserved for it, to which end, two dayes were added to attend it, and Whitsunday, there being a multitude of businesses at those seasons, however this *stolid disobedient Age* contemn the Devotions of *Antiquity*. *Christiani sine Christo!* as though they would be *Christians*, by passing Acts of *Oblivion* upon the Records of *Christianity!* But *God hath still his thousands in our Israel*, whom I shall here greet with the old *Christian salutation*, *Ἀνέστη, Christ is risen*, desiring the Reader but to *Echo* with joy and gratitude, that same usual *Response*, The *Lord* is risen indeed; or to *Paraphrase* it with that good *Christian*, who meeting

Epiphanius in Festum Paschæ.

Euseb. l. 3. c. 17

* The Eastern and Greek Churches Salutation. *Ἀνέστη.*

meeting his Enemy, said, *Surrexit Christus*, Christ the *Reconciler* is risen, and therefore let us be friends again. This *King of Days*, and *Queen of Feasts*, is among us called *Easter*; a Compellation made up of a * *German*, and an *English* term; the former of which the *Saxons* brought in among us, *sc. Oest* signifying *Arising*, or the *East*; and *Star*, we know imports a *Luminary* of *Heaven*; the *chief* whereof at *this time* of the year, are in their *Culminations*, and both therefore now most *emphatically* suited unto *Christ* and his *Arise*, whose *Name is the East*, Zech. 6. 12. and whose *Nature is the bright morning Star*, Rev. 2. 8. so that reflecting on this *Star* in the *East* (like the *wise men*) *we are come to worship him*, and by *Piety* endeavouring to make his *Easter* ours, *the day Star of Grace arising in our Hearts*. The *Fathers* (of both *Churches*) generally call it *Pascha*; as succeeding, and in many fit *Analogies*, answering the *Passeover*, (*Christ* being the *Lamb of God*, whose *blood* lately besprinkling us in his *Passion*, now *taketh away our sins* by his *Resurrection*) and hence it is that St. *Austin* notes, the *Passeover* and this *Feast* of *Easter* (both under the Old and the New Law) was much about this time to be *solemnized*; yet not precisely at the *first* full Moon of the *first Moneth*, (lest we should *Judaize* and comply exactly with them in their *Passeover*, which was but *Typical*, ours being gratulatory) but as the *Nicene Council* determined, and St. *Augustines* Phrase is, *Statim post*, presently after, *scil.* the *next Lords Day* after the *first* Full

* Not well derived from the Latine *Hostia*, (*i. e.*) a Sacrifice, but rather from *Osteran*, corruptly from *Urstend*, (*i. e.*) Resurrection; the old Saxons called *April*, (in which Easter is commonly) *Ostermonat. Verstegan. Antiq. p.* 60. And the very word Easter is used in the Saxon Gospel, Matth. 26. 19.

Epist. 19. 4, 5. *ad Januar. post primum pleni lunium.*

Exod. 12. 2, 6. A rule to finde Easter for ever.

Full Moon, following the *Vernall Æquinox*, because both *Sun* and *Moon* at that time hint us to *Conversion*, and *Increase* of *Light*; for the *Moon*, while at *Full*, is most *diametrally* opposed to the *Sun*, (as we in our *full Naturals* are to *Grace*) but now being come to her *point vertical*, she draweth *neater* daily and *neater* to *Conjunction* with the *Sun*, as *he* doth heighten and *encrease* in strength. So God would demonstrate by this *Sign Celestial*, that *man* who formerly was full opposite to *Him* by sin, should now (by the *Passion* and *Resurrection* of our *Saviour*) *meet with his Spiritual Tropick*, and term of *Reflection*, and thence date his *Conversion* unto *God*; haſtening to a *nearer* and *nearer union* with him, till he grow in *heat* and *lustre*, till he *arise* and mount up with *this Sun* of *Righteousnesse*. The first stone of *Christian Faith* was laid in this same Article of the *Resurrection*; in this was the first promise performed, *Ipse conteret*, *He shall bruise the Serpents head*: for in this, He triumphed over Death and Hell. And the last stone of our *Faith* is laid in the same, that is, the *Day* of *Judgement*, of which God hath given assurance unto all men, (saith Saint *Paul* at *Athens*) in that he hath raised *Christ Jesus from the Dead*: In this Christ makes up his Circle, in this he is truly *Alpha* and *Omega*. His coming in *Paradice* in a promise, and his coming to judgement in the clouds, are tied together in the *Resurrection*; and therefore all the *Gospel*, all our *Preaching*, our *Believing*, and endeavour, are all contracted

Gen. 3. 15.

Trophæum de morte excisa-vit. Augustin.

Acts 17. 3.

' A and Ω

tracted into this one *Article* of the *Resur-*
1 Cor. 15. 14. *rection*, 1 *Cor.* 15. And that being all the sign *Christ* would at any time afford the *Jews*, the *Pharisees*, *Sadducees*, or any that importuned him, the sign of *Jonas*, and the destroyed *Temple*, still turning us to the *Resurrection*, Matth. 12. 35. And so true is that of *Tertullian*, The *Resurrection* of the dead, is the main *Consolation* of the living; as without which, all Christs former Actions and Passions, had been fruitless, 1 *Cor.* 15. But by which we hold our hopes of *Immortality*; from whence all the *Sundayes* of the year *chearfully* borrow new *Denomination*, and are (as 'twere) new *Christned*, *The Lords Day*, in memorial of this happy Reparation: So that *Ludolphus* (out of *Nazianzen* and others) may well call this day, *Solennitas solennitatum*, the Festival of all Festivities: Most of the Learned applying that of *David* to it, *Psal.* 118. *This is the Day which the Lord hath made, &c.* And not onely for our gladness, but also inverting it for his Honour: So St. *Cyril in locum*, *This is the Day which* (in a sense) *made the Lord*, that is, declared Him. *For hereby* (saith the *Apostle*) *was he wonderfully declared to be the Sonne of God.* Wonderfully indeed, the wonder of all Miracles, wrought by a *God*, testified by *Angels*, seen of *Men*, of Men, not onely as witnesses, but partakers; and yet a no lesse *Benefit then Miracle*; a Benefit both Corporal and Spiritual, extending to *both parts* of *Man*. And whereas *Christs* former *Miracles* (for the most part) tended but to the *Bodies* good, as Restitution

Resurrectio mortuorum, est summa consolatio vivorum.
John 4. 18.
1 Cor. 15. 17.

Ludolph. de vitâ Christi in locum.

Psal. 118. 24.
Hæc est Dies quam fecit Dominus.
Hæc est Dies quæ fecit Dominus.

tution of Limbs, *Eyes to the Blinde, Ears to the Deaf, Tongue to the Dumb, and Feet to the Lame*; or elſe for Reſtauration of Health, as *healing Diſeaſes, caſting out Devils, raiſing the Dead*; or for humane ſuſtenance, as feeding many *thouſands with few Fiſhes*, multiplying the Loaves, metamorphoſing of *Water* into *Wine*, &c. But this miraculous benefit, and beneficial Miracle of *Chriſts Reſurrection*, extendeth it ſelf both unto *Soul*, and *Body*. And firſt, it cheareth up the *drooping body*, comfortably telling it, That ſhall not alwayes ſleep in Duſt! not ever be the *Food* of worms, and companion of creeping things! but ſhall be one day raiſed, raiſed to incorruption, to the ſociety of *Angels*, and *viſion* of the Bleſſed *Trinity*: that even *Fleſh and Blood* (though not as yet a while) *ſhall one day inherit the Kingdom of God*. So that the Body (now) the Body of every *faithful penitent*, may be as confident as ever *Job* was. *I know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the earth. And though after my skin worms deſtroy my body, yet in my fleſh ſhall I ſee God, whom I ſhall ſee, &c.* And that not onely in *Calvins* ſenſe, of a *Temporal Reſtitution*; but even in *Jobs* own ſenſe, and the *Fathers* Expoſition, of a litteral and numerical *Reſurrection*. Again, this likewiſe ſecures the *Soul*, that ſhe is *Chriſts holy One, whom he will never ſuffer to ſee corruption*, affu-

This is an extenſive benefit to both parts of man.

Senſu philoſophico, Reſurrectio eſt tantum corporis, ſed Theologico, eſt totius compoſiti.

Job 19. 25,

Calvin. in loc.

Quid hac prophetiâ manifeſtius? nullus tam apertè poſt Chriſtum, quam iſte ante Chriſtum de Reſurrectione loquitur; non dum erat mortuus Dominus, non dum vivas, & Athleta Eccleſ. Redemptorem ſuum videbat ab Inferis reſurgentem, &c. Hieron. ad Pammachium.

Nosco meum in Christo corpus consurgere, quid me
Desperare jubes? veniam quibus ille revenit
Calcatâ de morte viâ, quod credimus hoc est:
Et totus veniam, nec cuim minor, aut alius quam
Nunc sum restituar, vultus, vigor, & color idem,
Qui modo vivit, erit, nec me vel dente, vel ungue
Fraudatum revomet, patefacti fossa Sepulchri.

Prudent. de Resurrect.

reth her, that she neither *hopeth* nor *believeth in vain*, 1 Cor. 15. This is the *Foundation Article*. But happy Time this, happy Day for us, whereon *Christ* became the *eldest Childe of the Grave*, *the first born of the dead*. Ἀπαρχὴ κεκοιμημένων. *The first fruits of them that sleep*, all comfortable Relatives, first still implying the latter: *Christs Resurrection* altogether as sure as Death, Rom. 4. *Who died for our sins, and rose again for our Justification.* For us you see, *Both*, not for *Himself*, but us: and that for both parts of us, our *Souls and Bodies*. As if your meditation please to draw near the *Sepulchre*, *Luke* 24. you shall there meet with *two Angels* that will witness it, and tell you, *He is not here, but is risen.*

1 Cor. 15. 20.

Rom. 4. 25.

Luke 24. 6.

Luke 24. 6.

But ere with *Peter* and *John* we enter the *Sepulchre*, 'twill be no uncivil Digression to take notice of the *Company* we meet with there, that were the first *Evangelists* of these glad tydings; and those were no less then *Angels*, *ver.* 4. to no greater then *Women*. *ver.* 10. Some mention but one, yet St. *John* expressly telleth us of *two Angels*. Two for a full and sufficient Testimony by the *Jews* own Law: Witnesses of all sorts, from *Heaven* and *Earth* too: *Angels* tell the *Women*, *He is not here, but, &c. Angels*, I, they were alwayes ready attendants on our *Saviour*; and most fit it was,

Duo propter testimonii sufficientiam.

was, that the *King of Heaven* ſhould alwayes have ſuch a *Guard*, ſuch a Retinue, and ſuch Harbingers; and had ſo, at his *Conception*, *Luke* 1. an *Archangel*: at his *Birth*, *Luke* 2. a *multitude of the heavenly Hoaſt*: In his *Temptation*, *Mark* 1. in his *Agony*, *Luke* 22. *Angels miniſtred unto Him*. At his *Apprehenſion* (had he ſo pleaſed) could have eaſily *prayed down more then twelve Legions*, that is, innumerable company of *Angels*, (had he meant to countenance the propagating of *Religion* by the *Sword*) and to come home here to his *Reſurrection*, (and ſo likewiſe afterward to his *Aſcenſion*) miraculouſly proclaimed by *Angels*. And if *Theſe*, to the Creature be appointed πνεύματα λειτουργικα. How much more ought they to be alwayes *miniſtring Spirits* to their Maker? *Heb.* 1. 14. Theſe winged *Mercuries* of Heaven, here tell the ſeeking women to their joy and aſtoniſhment, *He is not here, but is riſen*. To women then *Chriſt* firſt was manifeſted, to three women, and to them doubly, by the voice of *Angels*, and his own *firſt appearance*, *John* 20. Three pious women, *Mary Magdalen*, *Joanna*, and *Mary* Mother of *James*, ver. 12. who (to the glory of their Sex) were led by their Devotion, as the three wiſe Men by the Star, unto their Saviour; for they were ſeeking *Chriſt*, *Matth.* 28. 'Tis not here worth while to diſpute, whether or no *Chriſt* firſt appeared to his *Mother*, (as ſome contend) ſince the *Evangeliſts* mention not his appearing unto her at all; but ſure we are, 'twas to her Sex, I, and to her *Name* alſo, *Mark* 16. *Mary Magdalen*

Et congruum fuit, ut Rex Cœlorum Satellitium haberet Angelorum.

Pennati procederes induti veſtibus albis, Matribus hi Chriſtum jam ſurrexiſſe reportant. Virgil. Evang.

John 20. 12.

Matth. 28. 5.

dalen. Apoſtolorum Apoſtola, (as *Cajetan* calleth her) ſhe was the firſt Preacher of the *Reſurrection*, the *Apoſtoleſs of the Apoſtles*: and various are the reaſons of this *Condeſcention*. I paſs the phanſie of ſome *Miſogyniſts*, (as too light) that it was becauſe they are the more garrulous, the more divulging Sex, to ſpread a rumour, (ſticking too rigidly on the tenth and eleventh verſes.) This might hold in ſecular affairs perhaps, but here too contrary to *Chriſts* humble modeſty. —*Nemini dixeris*, ſtill prefaced to all thoſe Acts tending to his honour, *See thou tell no man*: more probable is that of *Ludolphus*, —*in lenimen doloris*. On Chriſts part, as an Antidote and Cordial to their *deeper ſorrows*. Firſt, he appeared to them, leſt by his longer abſence, their griefs ſhould prove too ſtrong a *Paſſion* for thoſe *weaker veſſels*: *Woman, why weepeſt thou?* ver. 15. To aſſwage their ſorrow, and comfort them. Then at other ſide, (ſaith *Beda*) Woman that firſt made haſte to ſin, now came firſt to *Pardon*; She that firſt broke her Faith in *Paradice*, firſt recovereth it at the *Sepulchre*: That Sex (ſaith he) which firſt ſnatcht Death as it were, out of Life, here contends as much to fetch Life even out of Death. Though that Angelical Attendance on our Saviour, paſs our dull Earths Imitation, (I, our Souls, and their moſt active Graces:) Yet let us (at leaſt) emulate theſe *Womens Piety*. *Men* for ſhame, leſt that feebler Sex prove the *ſtrongeſt* in *Devotion*; and *Vertue* appear ſo far of the *Fœminine Gender*, as not derived *à viro*.

Quæ prima ad culpam, prima ad venium. Beda *in locum.*

Contendit de morte rapere vitam, quæ prius de vitâ rapuit mortem.

Æmulemur ſiltem Fœminas.

Again,

Again, let *Women* imitate them, leſt (with the *Fooliſh Virgins*) they Eclipſe the Glory of their vertuous kinde, and honour their Sex onely with that worſt of Arguments. The corruption of the beſt proves the worſt. Thoſe that will accompany them, muſt note, how they came *Early*, and not *Empty*: *Early*. In the *Dawning* (ſaith Saint *John*) *while it was yet dark*. No deferring holy Duties, eſpecially delay not Penitence; Chriſt himſelf muſt be ſought Early, in the day of Life, (Age and Sickneſs, being *Dies Mortis*, dayes of Death) in *the morning* of this day, that is, in times of ſtrength and health. *Early in this Morning*, that is, in the prime of youth, with *Samuel* and *Timothy*; nay, in the very *Dawning*, (viz.) in the time of tender Infancy (as Saint *Jerom* of *Euſtochium.*) *Materno lacte*. That ſhe ſucked in Piety with her Mothers milk, loving to hear Children — *Balbutire Chriſtum*. Chanting *Hoſanna's* ere they well could ſpeak, none ever came too ſoon to CHRIST, or can make too much haſte to Heaven. Many *Eſau's* with too late *Tears* to gain a *Bleſſing*! And as early, ſo theſe came not empty; reflecting upon that of *Exodus* 23. *None ſhall appear before me empty* (ſaith the giver of all things.) And minde it, you cheap Auditors, and Readers. *Each here brought her Oyntments, and ſweet Odours*. And ſuch muſt be our addreſſes, with flowers of Vertue, and fragrancies of Prayer, *Rev.* 8. With the precious unguents of Alms and Hoſpitality. All which indeed are like *Mary Magdalens* effuſed Oyntment, *Matth.* 26.

Corruptio optima, eſt peſſima.
Nec ubi mox abiit, nec tamen orta dies. Ovid.
John 20. 1.
Pœnitentia ſera, raro ſeria.
Epiſt. ad Euſtoch.
Nemo in conſpectu meo vacuus. Exod. 23. 15.
Qualibet Aromata & Unguenta.
Odore virtutum, & ſuavitate Orationum.
Rev. 8.
Pſal. 141.

Tres mulieres aromata ferentes, ſunt Mens, Lingua, Manus. Bern. *Serm. in Loc.*

And to cloſe this, with S. *Bernards* ſweeter Allegory. The three good Women here bringing precious Oyntments, and ſweet Odours, muſt be (ſaith he) the *Minde*, the *Tongue*, the *Hand*. Thoſe of the *Minde*, are *Zeal*, *Compaſion*, *Patience*; Thoſe of the *Tongue*, are *Prayers* and *good Exhortations*: Thoſe of the *Hand*, are *Charity* and *Diſtributions*. Thus having ſaluted the Company, obſerve next the *Perſon*, and his *Motion*: *He, is not here, but is riſen*: *He*, a word of the Perſon: *He that was the Word*, John 1. 1. *He* that was born among Beaſts, lived among Publicans, and died among Thieves! *He* whom they attached, bound, reviled! *He* whom they buffeted, ſcourged, thorned? *He* whom they nailed, pierced, crucified! whoſe Sepulchre they ſtoned, ſealed, watched! and that with the *Garriſon* appointed to guard the *Temple* (ſaith *Joſephus*) yet *He*, *ſo little the Plots of the impious prevail againſt the Righteous*, *He* who ſitteth in *Heaven*, ſo *laugheth them to ſcorn*, and *Cataſtrophyeth all their wiles into Deriſion*, that—*Ipſiſſimus. He*, the very ſelf-ſame *Chriſt* awakened his Divinity, which ſeemed before to ſleep, and at once conquereth thoſe fatal Enemies, *Sin*, *Death*, and *Hell*, even to a ſenſible Demonſtration, *Luke* 24. *Handle me and ſee me.* When the Prieſts and Scribes, thoſe grand Councellors at Law, expected from the Grave an *Habeas Corpus*, the body which they gave it, they receive from Angels, a *non eſt inventus*; *he is not here, but is riſen*. Hence then our Faith and Hope are quickned, ſufficiently both confirmed and fortified.

Perſona & Motus.

John 1. 1.

The Perſon *He.*

Luk: 24. 35.

Now

Now, what though Afflictions and Diſeaſes, torture, and even *crucifie* our Body? What though our burthenous *Tomb-ſtone* ſtop up the mouth of our Grave, and forbid *Re-entry* into this world? what though the inviolable courſe of Nature ſeal up our *Sepulchre*, for *Time* ne're to open? what though Corruption ſet worms and other noiſome creatures (as 'twere) to *watch* our carcaſes? yet ſhall they maugre all theſe, the very ſame (I ſay) ſhall one day likewiſe finde themſelves redintegrated, by this powerful *Reſurrection*; we ſhall not be ſtolen * away either by *mortality* or *time*; then fear no more to truſt thy *Body*, then the *Sower* doth his *Grain* unto the *Earth*: The Grave muſt come to *Reſtitution*, and give account of each Duſt, and *Atome* committed to her truſt, and not ſo much *as an hair of our head ſhall periſh*, Luke 21. While the head is above water, no fear of drowning. 'Twere ſtrange indeed, that the Head ſhould enter Heaven at one door, and the Body at another. *Socinus* therefore was but ſottiſh, to deny the conſequent of ours, from *Chriſts Reſurrection*: It is but natural proportion, that as the Head is gone before, we all the other Members ſhould follow after,

* *Pellite corde metum mea membra, & credite veſmet*
Cum Chriſto rediturа Deo, nam vos gerit ille,
Et ſecum revocat, morbos ridete minaces,
Inflictos caſus contemnite, tetra Sepulchra
Reſpuite, exurgens quo Chriſtus provocat, ite.
Prudent. de Reſurrect.

Luke 21. 18.

Mirum eſſet, ſi caput per unum foramen, corpus per aliud intraret.

Decet quemadmodum præceſſit caput, ſequantur membra. Bernard Serm. in Reſurrect.

Thus being acquainted with the *Perſon*, obſerve next his *Motion*. His progreſſive or egreſſive motion. Wherein are al o thoſe *two*

Terminus à Quo, & Terminus ad quem.

points of local motion. He is not here, he is riſen. The firſt is, whence he roſe, and that was, *à ſtatu mortuorum*, not from any Poetical *Limbus*, but from the ſtate of the Dead, his body from the Grave; where the unſeparated *Deity* kept it from *corruption*, and his *Soul* from *Paradice*, that Region of *Spirits*, and place of *happineſs*, by viſitation of *Angels*, and *irradiations* of *Glory*; yet a *State* of incompleatneſs and *expectance*, where (as the *Apoſtle* ſaith) *our life is hid with Chriſt in God, and when he who is our life ſhall appear, in the Reunion* of both parts of us at the *Reſurrection*, *then ſhall we alſo appear with him in glory*, and full Beatitude; yet in mean time a *fulneſs of joy*, proportionable to the *Souls* Receptuity, which doubtleſs ſhall be much enlarged at *Reunion* and entrance into the *holy of holieſt*, the *higheſt Heavens*: his *Soul* returned alſo from viſiting thoſe dark Regions, triumphing and relieving thoſe *Priſoners* of *Hope*, *Zech.* 9. aſtoniſhing and confining thoſe evil ſpirits: from triumphing over Hell it ſelf, as the original of *Pſal.* 116. *Davids* לשאל and the Septuagints εἰς ᾅδην pro ἐν ᾅδῃ, will bear it all. He is not here: Where our Meditations have overtaken the Diſciples, and are entring the Sepulchre; where we finde nothing but the linnen left, and watchmen ſtupified; But that Lamb which was ſlain, is now the *Triumphing Lion of the Tribe of Judah, too holy an One to ſee corruption*: He is not here in Earth, or Earthly Elements, that is every where according to his *Deity* and *Spiritual* Influences. Come hither then Atheiſtical Saduce,

Corpus à Sepulchro, anima à Paradiſo.

Col. 3. 3.

Zech. 9. 11, 12.

Pſal. 116. 10.

Agnus occiſus, jam Leo vincens.

Saduce,

Saduce, and let thine eye tutor thine Infidel Heart to a belief of the Reſurrection. Mark but the method of the Linnen; that not onely remaining, but keeping the ſeveral poſtures of the parts that wore it. And would a Thief have left it (thinkeſt thou) or left it ſo diſtinguiſhed? Or if the World had had a thief ſo honeſt, what opportunity could he have had of ſtripping off thoſe cleaving Sear-clothes, and bearing forth the Body, ſo many Souldiers, ſo many Watchmen preſent? No, no, 'twas that ſame *Power* onely which looſened formerly St. *Peters* Fetters, made this Winding-ſheet fall off: the *Deity* it ſelf ſo *kept this City, that the Watchmen watched but in vain*! In vain indeed; for the ſight of an *Angel* countenanced like lightening, ſo terrified and amazed them, that as though they had been ſtruck with lightning, they became ὡς νεκροὶ, *even as dead men*! Fitter to be buried in the Sepulchre, then to watch it! So that the envious *Sanedrim* endeavour to revive them with money, (that uſual *Aqua vitæ* of fainting Cauſes) hiring the Souldiers to ſay, That *his Diſciples came by night and ſtole him away*; the Jews ſtrong deluſion to this day; Alas fond dream of ſleeping Watchmen! (ſaith *Rhemigius*) if they ſlept, how could they perceive the Theft? If not perceiv'd, how could they witneſs it? Not taken away, and therefore riſen, οὐκ ἔστιν ὧδε. For *he is not here*. And this is the ſtrangeſt Epitaph that e're was read on Sepulchre! Turn over all the leaves of Story and Antiquity, become Companions of the Sun (like *Drake* and *Cavendiſh*)

Accedas Saducæe, & Sepulchrum inſpice. Linteamina poſita, & bene diſpoſita.

Quam opportunitatem habuiſſet? Bern. in Feſt.

Matth. 28. 4.

O ſtulta inſania dormientes teſtes adhibens. Rhemigius in locum.

vendiſh) travel the whole Circle of the Earth, view all the Monuments, Pyramides, and Tombs of Mortals, and you ſhall ſtill meet with there, a Trophie of Deaths Conqueſt, a Stone engraven with an *Hic jacet*; Here lieth ſuch, or ſuch an one. Here he lieth, be he a *Nebuchadnezzar*, a *Nimrod*, or *Baltſhaſſar*! Here the bright *Helen*, and Great *Alexander*! Here the Wiſe *Cato*, and Learn'd *Ariſtotle*! Or what ever other *Grandees* of the world; Here lie their Bodies, bound in Fetters of Corruption, chambered up in Duſt, priſoners to the Grave, and captives unto Death! *Hic jacet!* But in an holy Pilgrimage, come we to our Saviours Sepulchre, and to our equal joy and wonder, we meet with Enſigns of Deaths overthrow, the ſtone removed from off his Grave, and there an *Angel* penning this his Epitaph! No, his Ἐπινίκιον, and Song of victory, *He is not Here.* He who is Life it ſelf could not be detained by Death, Ἀδύνατον ἦν, (ſaith the Apoſtle) *'Twas impoſſible he ſhould be holden of it.* But like his Type *Sampſon*, He breaketh the bonds of Death, and caſteth his Cords from him; nor from himſelf alone, but from his Servants alſo, 1 *Cor.* 15. Where you may ſee one of them (through his Conqueſt) out-braving Death and Hell: *Where is thy ſting? where thy victory?* To which S. *Bernard* ſweetly alluding: Where now, oh ſtony *Jew*, are all thy Cruelties? Alas! Where are now the ſports, the Reed, and Purple of your injured King, and all thoſe other inſtru-

Chriſt's ſtrange Epitaph. *Non eſt hic.*

Ruptis Lethi vinculis.

1 Cor. 15. 15.

Ubi opprobria Judæ? Ubi fabulæ? Ubi vaſa Captivitatis!

ἐλυτρώθη πάντες οἱ δίκαιοι ὡς καλίστιον ὁ θάνατος. Cyr. Catechcſ.

ments

ments of his Captivity? Nay, Death it ſelf, where's now thy Conqueſt? Then alluding to the Anſwer, as well as to the Queſtion. The Mocker is mocked. *He that ſitteth in Heaven, hath laughed them to ſcorn*, and Death is ſwallowed up in Victory, by CHRIST'S glorious *Reſurrection*. He is not here. Mark (Chriſtian Reader) Chriſt is not to be ſought for in theſe earthly Tranſitories; I am ſure, not to be found there: Not in the Avaritious man his Coffer: *Achan* found a *Non eſt hic*, in the Golden Wedge, He is not here! Not on the Ambitious Pinacle, *Haman* found a *Non eſt hic*: In the Chair of the ſcorner; He is not here! Not in the voluptuous mans bed. The Spouſe her ſelf found a *Non eſt hic*. In Eaſe, Idleneſs, or worſe, *He is not here*. And therefore τὰ ἄνω φρονεῖτε, τὰ ἄνω ζητεῖτε. *Set your Affections on things that are above, and not, &c.* Coloſſ. 3. 1. and that leadeth to the *Terminus ad quem*, the point to which Chriſt Aroſe, and that is *ad vitam*, unto life and glory.

Ubi mors victoria tua? Confuſus eſt Calumniator, raptor ſpoliatus. Bern. in Feſt.

Chriſtus non quærendus in Terrenis, Non eſt hic.

Eſther 4.

Cant. 6.

Ἂν τι πράξῃς μετὰ πόνου καλόν, ὁ μὲν πόνος παρέρχεται, τὸ δὲ καλὸν μένει. ἐὰν τι ποιήσῃς αἰσχρὸν μετ' ἡδονῆς, τὸ μὲν ἡδὺ παρέρχεται τὸ δὲ αἰσχρὸν μένει. Muſonius apud Aul. Gellium, l. 16. c. 1.

And here is a comfortable ſight to wipe ſad eyes. Here is the *Sun* that was eclipſed, cometh forth like a *Bridegroom*: That *Eagles* age renewed, by caſting of his Bill: the good grain ſowed, and quickned by dying: The deſtroyed *Temple* the third day repaired: (but the Glory of the ſecond, is more then of the firſt.) Here is the ſubſtance of all thoſe ſhadows, CHRIST is riſen from the Dead; and yet no Article of our Faith ſo much oppoſed;

Ecce Joſeph de carcere, Samſon de Civitate, Daniel de Specu, Jonas è Cato, &c.

Matth. 28. 14. sed; *Satan knows well, that shaking the Foundation will hazard all the Building:* But all his poisons are strongly Antidoted severall wayes, (besides the mentioned prefigurations)

Psal. 72. 15. Ezek. 37. First, by predictions, *Psalm* 72. *He shall live,* &c. *Ezek.* 37. in the vision of the *Dry bones,* And the *Evangelist* applieth that of *Jonah* unto Christ, *Matth.* 12. Secondly, by the *Apostles Declarations, Acts* 1. 3. chap. 2. 24. chap. 13. 34. But thirdly, and convincingly, by his own frequent appearance (five times on the day of his *Resurrection*) 1 *Cor.* 15. from ver. 4. &c. And that an eminent *Jews* testimony might confirm *Christianity,* hear what *Josephus* saith of him. "There was at that time (saith he) a "certain wise man, if it be lawful to call him "a man; for he was the performer of divers "admirable works, and the Instructor of those "that willingly entertain the Truth: and he "drew unto him divers *Jews* and *Greeks* his "Followers. This was Christ (saith he) who "being accused by the Princes of our Nation, "and condemned to the Cross by *Pilate,* appeared to his Disciples alive the third day after, according as the Divine Prophets had "before testified the same, &c.

Acts 1. 3. c. 2. 24. c. 13. 34.

1 Cor. 15. 4, &c.

Σοφὸς τὶς ἦν ἀνὴρ τῷ χρόνῳ, &c. *Joseph. Antiq. lib.* 18. *c.* 4.

Josephus his Testimony concerning Christ.

What can be more manifest? Why should Philosophizing Flesh and Blood so stick at this? That the self same thing corrupted, can never possibly be re-intired: is any thing impossible unto *Omnipotence?* Nay, when as (to say nothing of the Phœnix) we know some daring *Chymists* have reduced Flowers, at least, to shape and colour, after they had

Idem numero corruptum nequit reproduci. Νόμος πάντα σῴζει.

had been conſumed unto aſhes; how much more eaſily can the *Almighty* (think you) recall both Fleſh and Sinews, till Dry Bones live again, *Ezek.* 37. *Till they friendly jog each other*, as 'twere, asking, *Liveſt thou Brother?* Sure it is as eaſie to Reduce, as to Create; methinks, the very Authour then ſhould take away all hæſitations, in that *Chriſt* is riſen, and that *Chriſt is God*, and *that ſame God Almighty*. Ezek. 37. *Author tollit dubitationem.*

For thoſe *Præcurſores*. Thoſe Harbingers of CHRISTS *Reſurrection*, (as St. *Bernard* calleth thoſe revived by the Prophets) they were rather to be ſtiled Raiſings, then Riſings, *Suſcitations* more then *Reſurrections*, as appears by their Diſcriminations. Firſt, *ſurrexerunt illi morituri*. They roſe ſhortly to dye again, and ſo will one day need another Reſurrection. But CHRIST being riſen, *dieth no more*, (ſaith the *Apoſtle*) *and in that he liveth, he liveth unto God*. 1 Kings 21. 2 Kings 13. 21. *Suſcitationes potius quam Reſurrectiones* Bern. in Feſt. Rom. 6. 8.

Again *Illi virtute aliena*. Thoſe were raiſed by the power of another, nay, indeed, of CHRIST, who lent that power; but CHRIST here, *Virtute propriâ*, by his own power, by his own Arm, by his own *Right Hand*, hath he gotten himſelf this Victory. He whoſe mercy had formerly beſtowed many miracles on others, his power now worketh one upon himſelf: He who by his Word raiſed *Jairus* Daughter, *Mark* 1. Who by his *Touch* revived the Widows Son, *Luke* 17. Who by his *Prayer*, reſtored unto life putrified *Lazarus*, *Joh.* 11. Sure, with as much eaſe could his inhabitant Former Reſurrections how differing from Chriſts. חל תקומי Mark 1. Luke 17. John 11.

tant Divinity re-animate his own Body to a Reſurrection: and therefore in St. *Luke* 'tis not ἐγήγερται, He is raiſed, but ἠγέρθη, He is riſen, and actively tranſlated, not *ſuſcitatus*, but *ſurrexit.*

The time too of his *Reſurrection*, is time well ſpent to contemplate; and that was the firſt day of the Week, and the third of his *Paſſion*, at once fulfilling the *Propheſie*, and tranſlating the *Sabbath*. *Ideo poſt tres dies,* (ſaith *Auſtine*) Therefore after three dayes Chriſt Aroſe, to intimate and manifeſt the conſent of the whole *Trinity*, in the paſſion of the Son: On the third (ſaith *Bernard*) that himſelf and Prophets might be found faithful, who foretold it, *Hoſea* 2. *Matth.* 27. *Intra triduum*, within *three dayes indeed*; for we know he ſlept not in the grave above two Nights, and one whole Day, ſcarce forty hours; ſome ſay but thirty ſix: and then kniting the end of the firſt, to the beginning of the laſt, haſtned, leſt tedious ſorrow ſhould too much wrack the mindes and faith of his Diſciples. For ſo our deareſt Lord abreviates the dayes of our ſorrows, and lengthens the years of our conſolations, knowing that a day of ſorrow ſeems a year to us, and a year of joy paſſeth like a day. And here the *Mathematicians* help out well, to make good that ſame Type of *Jonah*, of three dayes and three nights, which taken as generally as his death, that is, all parts of the *World* conſidered, and then his burial cometh up full to that of *Jonah*. Yet but three dayes at moſt, to teach us all, not to bury our deſires

Lib. 4. *de Trin.*

Hoſea 2. 6.
Matth. 27. 63.

See *D. T. G. E.*

in

in the earth, to become *Eagles* and not *Moles*, to ſpend but two or three dayes, that is, but ſome ſmall time and induſtry to gain a competency: For *Quatriduani fœtent.* (Think of that) thoſe worldly *Lazar-ſouls*, that lye four dayes interred, (that is) all the four quarters of their lives, groveling for tranſitories, ſtink in the noſtrils of the *Almighty*. O happy thoſe, when Chriſt with an offended eye, beholds theſe earthly vanities, of whoſe ſoul he may ſay, as this Text doth of him, *Luke* 24. *Surrexit, non eſt hic*, It is not here, but is riſen. And then more and more ſtill riſe it ſhall, until the ſcale of Grace, lodge them among the ſtars of Glory. Luke 24. 6.

And this *Reſurrection* of our Saviour (ſaith *Bernard* on this Argument) was not *Reditus ſed Tranſitus*, not any Regreſs into his former ſtate again, but a kinde of Tranſmigration into a better. CHRIST returned not (ſaith he) into our mortality, and the miſeries of this preſent life again, but roſe into ſome higher degrees of perfection even to a glorified condition: Yet not as the *Eutychian* Hereticks phantaſied, *Humana natura in Divinam converſa*; as though CHRISTS Humane Nature by his *Reſurrection*, had been changed into the Divine; *ſed ſervatis eſſentialibus*, but reſerving ſtill the eſſential properties of an humane Body: It was viſible, palpable, and circumſcribed, *Luke* 24. *Qualitas Tranſit, Natura non defecit*: The Body was adorned with refined qualities, but not deveſted of its former Nature. His corruptible, here, put on incor- *Bern. in Feſt.*

Non rediit in noſtram mortalitatem, ſed in ſublimus aliquid tranſiit.

The Hereſie of *Eutychus* confuted.

Luke 24. 39. Some of the conditions of glorified Bodies.

ruption;

ruption: his mortal immortality: *Totus surrexit glorioſus.* He is riſen altogether a Body glorified. Whoſe eminences the *Schoolmen* are very buſie with, (I confeſs) and write more of, then ever Saint *Paul* himſelf durſt, that had been wrapt up into the third Heaven: I ſhall mention onely the moſt probable. The firſt is Brightneſs and *Angelick Beauty*; which was prefigured by ſhining *Moſes*, and acknowledged in *Chriſt*, (by St. *Jerom*) even a ſtarry *luſtre*. And if in his *Transfiguration* his *face did ſhine as the Sun, and his very Rayment as the light*, Matth. 17. How bright, (think you) how much more radiant was his *Reſurrection*? Nay, if (as himſelf telleth us) *The juſt ſhall ſhine like the Sun, &c.* Matth. 13. with what reſplendent Rayes (think you) aroſe this *Sun of Righteouſneſs*, this Sun of Glory himſelf? whereof all other lights whatſoever are but beams. Anſwerable to this, the ſecond is *Agility*, and lightſomeneſs of motion, ſuch a ſupernatural Activity of Body, as (if we may believe the *Schools*) giveth it an equal facility of either motion, of *Aſcending* or *Deſcending*; ſuch an imperceptible quickneſs as made *Chriſt* ſometime ſeem inviſible; when he pleaſed to *paſs through*, or to appear in the midſt of the company, *John* 20.

Claritas, agilitas, ſubtilitas, impaſſibilitas. Exodus 34. *Splendor fiellulatus*, Hier. Mat. 17. 3. Chap. 13. 43. Beauty. Agility. John 20. 6.

But for that which they term *Subtillity*, *Cui aliud non reſiſtit*, as to which (they ſay) material things make no Reſiſtance; that ſeemeth ſo deſtructive to the properties of a natural body, that I paſs it as a meer ſubtilty indeed, but uſhering the way to a double Hereſie, both in Subtilty.

St. *Paul's* Oracle, *Epheſ.* 4. and likewiſe, from that forementioned *Reduction*, *Acts* 3. that ſo, *as in Adam all dye, ſo by Chriſt*, (ſay they) even for the *ſame age alſo, ſhall all be made alive.* Yet St. *John* telleth us of a *great multitude, he ſaw before the Throne, both of ſmall and great*, whether for ſtature, or degrees of Glory, is not manifeſt) and therefore theſe things I *intrude* not into the *Articles* of any ones *Belief*, but onely preſent them modeſtly, as *Scholaſtick* Probabilities; fully contented (for mine own part) gratefully to read, That *Chriſt will change our vile bodies, and make them like unto His, &c. Phil.* 3.

Epheſ. 4. 13.

Rev. 20. 12.

Phillip. 3. 21.

And therefore, to turn *Scruples* into *Exhortations*, let us σωφρονεῖν, not ὑπερφρονεῖν, *be wiſe unto ſobriety*, and *poſſeſs our veſſels in holineſs*, as thoſe *that are* (you ſee) and ſhall be the *Temples of the Holy Ghoſt:* Each one therefore now rowſe up his *ſluggiſh ſoul.* Awake ariſe, O my ſlumbering ſoul, for thy Saviour is already up: *Stand up from the dead*; for ſin is the *grave* of the ſoul, and that *dead in treſpaſſes and ſins!* and buried in the cuſtoms of it, yet *Chriſt ſhall give thee life*, Epheſ. 2. Yea, * he lendeth the ſame hand unto us, as unto *Lazarus*, reviving, raiſing, ſweetening of us, with his *fragrant graces.* And this may be our confidence of the *ſecond Reſurrection*, if we give but all diligence to be partakers of the *firſt*, that is, from *ſin*, then no fear of the *ſecond death.* Believe *Chriſts* reaſon of it, *John* 6. *Whoſoever eateth my fleſh, and drinketh my blood, hath eternal life, and I*

Surgemea anima, ſurrexit Chriſtus. Bernard. in Feſto.

Epheſ. 2. 1.

* *Majus eſt reſuſcitatorem ex peccato in gratiam migrare, quam ex hoc mundo in cœlum.* S. Auguſt. Rev. 20. 6.

John 6. 54.

will raiſe him up at the laſt day. This is the true *Nectar* and *Ambroſia*, (the Poets did but feign ſuch fare for their Gods) ἄμβροτον αἷμα, (to uſe *Homers* phraſe) the immortal Blood, the true *Nepenthe*, that ſhall make us forget ſorrow, worldly ſorrows; that will renew our Age better then an *Æſons* Bath: this the heavenly *Manna*, the living, the life-giving bread: ſo that the Schools in general, and many of the Fathers were opinioned (from this of *John* 6.) that there is a kinde of *divine ſeed*, infuſed by the *Euchariſt*, not onely into the *ſouls*, but into the very *bodies* alſo of faithful Receivers; whoſe δύναμις πλαστικὴ or *viviſying quality* inclineth, and as 'twere, fitteth them to a *Reviviction*: how far the words may bear it, I diſpute not, but believe him that ſaid it, *John* 6. 54. *Whoſoever eateth my fleſh, and drinketh my blood, hath eternal life, and I will raiſe him up at the laſt day.*

Homer Iliad.

John 6. 54.

Non diſputo ſed credo, & ut credo, edo.

POEM 13. {On the *Reſurrection.*}

YOu *Penſive Souls*, who lately by the *Croſs*
Stood ſadly mourning your *dear Maſters* loſs!
You that pertook his *Agonies* and Fears,
Waſhing his *Wounds*, and bathing them with *Tears*!
You that with *John* and *Mary* did lament
The Tragædy of that ſole *Innocent*!
You *Magdalens* and *Peters*, that wept there
Until a *Sin* dropt with each ſeveral *Tear*!

Come

Come hither, *this Day* brings an *Handkerchief*
To *wipe* your Eyes, and *period* your Grief;
Come ſee (as that ſweet Lark of *Heaven* ſings)
The Sun ariſe, with healing in his Wings,
The Sun of Righteouſneſs, who lately ſate
In a Cloud red as *Blood*! yet now in *State*,
Here Re-approaching with refulgent *Rayes*,
Chearing our ſadneſs, *length'ning* of our *Dayes*;
Changing our *Tropick* of *Mortality*
Into a *Solſtice* of *Eternity*:
This is the Day which the Almighty made,
Nay his *Almightineſs* this moſt diſplay'd;
That *Power* which had ſo many wonders ſhew'd
On others, now *one* on *Himſelf* beſtow'd.
Here honeſt *Joſeph* from the *Dungeon* hyes,
While from the *Graves* Incloſure, *Chriſt* doth riſe:
This ſtronger *Sampſon* breaks the knotty bands
Of *Grave*, and *Hell*, with his *Triumphant* hands,
The *Gates* of *Gaza* t'other bare away,
But *Chriſt* the Gates of Death *unhing'd* to day;
Stout *Daniel* comes from fierce companions *Den*,
While *Chriſt* from *vanquiſh'd Fiends*, returns to men.
This is the *Temple* which the Jews did raſe,
And the third Day Repair'd, with greater Grace.
Here too, the *Whale* doth *Jonah* caſt on ſhore,
The hungry *Sepulchre* doth *Chriſt* reſtore:
A *morſel* which hath *Death* ſo ſurfeited,
Will make him *vomit* all that's *ſwallowed*.
Mean time, the *Grave's* transform'd into a *Bed*,
And warm'd by *Chriſt*. fear not to reſt thy head:
Though what is *ſown do dye*, you ſee, the *Grain*
With gay advantages *revives* again;
Thus *Chriſt* our Humane Nature doth *calcine*
Into a *State*, ſhort onely of *Divine*.

That now each one with faithful *Job may ſing*,
And thus triumph o're that ſame *Terrors King*;
I know my Corps from the devouring Urn
(Away *Deſpair*!) ſhall one day ſafe return;
The ſame way *Chriſt* came from the vanquiſht *Grave*,
Shall I (at length) *Redintegration* have.
I ſhall *new Moulded* from the Earth appear,
And yet *none other*, then I now am here;
For *count'nance*, *ſtrength*, and *colour*, ſtill the ſame;
Nor ſhall the *Grave* e're mutilate or lame
So much as *Tooth*, or *Nail*: but that great *Whale*
Sound and intire ſhall then *revomit* all.
My tim'rous *Heart* and Limbs then, baniſh fear,
Know you ſhall one day with your *Lord* appear:
He bears, and will *return* you; dread not Ills,
Afflictions, or *Diſeaſes*; Death that kills
Hath loſt his *ſting*, *Chriſt* riſing from the *Dead*
Draws all the *Members* to attend the *Head*:
More then *Angelick Beauty* crowns that *face*
Wherein of late a *ſervile form* took place;
That *Body* new *Agility* doth move,
Whoſe *Center* is not Earth, but Heaven above;
Enfranchiſed from low neceſſities,
And humane *helps*, by more *Divine* ſupplies;
Not needing *Reſt*, *Food*, *Rayment*, as before,
Being now to *hunger*, *thirſt*, and *tire* no more:
While in a *Body* rais'd, the *wounds* and *ſcars*
In their fair *Orb* become the *brighteſt* ſtars:
Such the *Prerogative* Spiritual is
Of *Bodies* glorifi'd, of *Chriſt* and his.
Firſt-fruits imply the later; look what *He*
Injoy'd we ſhall; for *act*, though not *degree*:
He that commands our *Riſe*, will not reſtore
Thoſe *Imperfections* that we had before;

For

For ſhould *Defects revive* in their old ſtation,
How could it then be term'd a *Renovation?*
But whatſoe're *Chance, Age, Diſeaſe,* or *Grief,*
Have here impair'd, ſhall there *all* finde *Relief;*
Each *Veſſel* full of true *Felicity,*
According to its *Receptivity.*
If we (mean while) but *Riſe* from *Graves* of *Sin*
And *Tranſients* (which the moſt are *buried* in!)
If for ſuch *Bats,* we pitch an *Eagles* flight,
And to be (where this *Carcaſe* is) delight
Then doubt not, but who thus the *firſt* partake,
The ſecond *Reſurrection* Bleſt ſhall make.
Thus by the *Reſurrection* of the Dead,
The *Living Faith* is chiefly comforted.

PRAYER 13. {On the *Reſurrection.*}

O Thou bright Sun of Glory, who didſt this Day, prevent the Sun of Nature, Ariſing from the Chambers of Death (like a Bridegroom, or mighty man refreſhed with wine, rejoycing to run his courſe) ſhining with the beams of a glorified body, before the dawning of the day; make haſte alſo, O thou Son of Righteouſneſs, to Ariſe on our wounded Spirits, with healing in thy wings: as by thy ſpeedy re-appearance, thou didſt cheer the drooping ſpirits of thy Friends and Diſciples, ſo let thy Beams of Mercy diſpell the clouds both of our Sins and Sorrows! O Lord make haſte to help us! O God make ſpeed to ſave us! O how thy dear Relations hung the Head, when as thy Head hung down upon the Croſs!

That now each one with faithful *Job may ſing,*
And thus triumph o're that ſame *Terrors King*;
I know my Corps from the devouring Urn
(Away *Deſpair*!) ſhall one day ſafe return;
The ſame way *Chriſt* came from the vanquiſht *Grave,*
Shall I (at length) *Redintegration* have.
I ſhall *new Moulded* from the Earth appear,
And yet *none other,* then I now am here;
For *count'nance, ſtrength,* and *colour,* ſtill the ſame;
Nor ſhall the *Grave* e're mutilate or lame
So much as *Tooth,* or *Nail*: but that great *Whale*
Sound and intire ſhall then *revomit* all.
My tim'rous *Heart* and Limbs then, baniſh fear,
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He bears, and will *return* you; dread not Ills,
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Whoſe *Center* is not Earth, but Heaven above;
Enfranchiſed from low neceſſities,
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Not needing *Reſt, Food, Rayment,* as before,
Being now to *hunger, thirſt,* and *tire* no more:
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How they wrung their Hands, when thine were nailed! How their Hearts bled when thine was pierced! Their Spirits deaded at thy Paſſion, and their hopes even buried in thy Sepulchre! But now thy victorious Reſurrection (like another Creation) infuſed a new life into them, ſo that their Tears are turned into Smiles, their Hopes into Fruition, and their Deſires into Poſſeſſion of Thee; how did their comforts revive with thee? Giving them Beauty for Aſhes, and garments of gladneſs for the ſpirit of heavineſs, their tongues were filled with laughter, and their hearts with joy; and although thoſe of that age, had the advantage of the ſenſe of theſe Miracles, yet (O Lord) make us alſo equal ſharers of the benefits thereof, be unto us alſo a Sun and a ſhield: Let the beams of thy Grace dawn on our benighted ſouls, to chaſe away the ſhades of ſin and ignorance, to lengthen the dayes of our comforts and obedience: Let the Sun of Grace ariſe on our bewintered hearts, to thaw our frozen uncharitableneſs and obduration; to cleanſe our dirty wayes, and to make our withered affections ſpring into flowers of vertue, and complacencies to thee: Illuminate our underſtandings with truth and knowledge, our wills with obedience and ſubmiſſion, our affections with love towards Thee, (and thine for thy ſake) with joy in Thee, deſire of Thee, and the things of that better life; Put upon us (O Lord) the whole Armour of Light, that we may walk honeſtly as in the day, not in gluttony and drunkenneſs, not in chambering and wantonneſs, not in ſtrife and envying; but that denying ungodlineſs and worldly luſts, we may live righte-

righteouſly, ſoberly, and godly in this preſent world; Quicken all thy Spiritual Graces in us, by the power of thy Reſurrection. And bleſſed be the Right Hand of thine Eternal Father, for Raiſing Thee from the Grave, thereby raiſing of our Faith and Hope, and what is our hope? Why, our hope is even in thee: Thou art the Reſurrection and the Life, to all them that believe on Thee. Death (like an Hornet) by ſtinging of Thee, loſt his ſting; and now may make a buzzing noiſe about us, cannot hurt us: O Death where is thy ſting! The Grave (by thy lodging a while in it) is becom a Bed, a ſoft, a warm one, where nothing ſhall diſturb our Reſt; 'tis made but a with-drawing Room, where we retire a while to put off theſe old Rags of fleſh, to be attired with the Robes of Glory: then what though we mourn here, we ſhall be comforted? What though here diſgraced? we ſhall be glorified: What if our fleſh here eaten with worms, and thoſe worms turn'd to duſt, and that duſt ſcattered over all the Elements? Why thou victorious Saviour canſt Recollect it, canſt gather it again all together, unto thy bleſſed ſelf, who turneſt man to deſtruction, and ſayeſt, Come again ye children of men. O eſtabliſh this Foundation Article, Thou who art the chief Corner-ſtone; (without which all our hopes, and all endeavours too are vain) Let Faith and Religion beat down all the forts and ſcruples, which Senſe and Reaſon can raiſe up againſt it; and let us ever more and more feel the power of thy Reviviction, as the vertue of thy Birth in our Regeneration, and of thy Death in our Mortification; ſo grant us the efficacy alſo of thy Reſurrection, in our riſing from

ſin,

ſin, unto the life of Righteouſneſs: O thou that art riſen, raiſe us from the dead, from the dead in treſpaſſes and ſins; they that conceive ſin in their heart, are like him that was dead in his bed, yet thou raiſedſt him; they who bring forth ſin into action, reſemble him that was carried out upon the beer, yet thou alſo raiſedſt him; but they that live in cuſtom and long habits of ſin, are too like putrified Lazarus! *yet thou didſt alſo re-ſweeten him to life; and ſuch as theſe are we (O Lord) the worſt of theſe! O be thou ſuch to us, and ſay to each of us, now this day of thy glorious Reſurrection, as thou ſometime didſt to him, (now in reſpect of our Souls, as hereafter of our Bodies) Come forth, awake thou that ſleepeſt, ſtand up from the dead, (that is) from dead works, and I will give thee life; a life of Grace, tending to, and ending in, a life of Glory. Amen and Amen.*

The COLLECT for Eaſter Day.

Almighty God, which through thy onely begotten Son Jeſus Chriſt haſt overcome death, and opened to us the gate of everlaſting life, we humbly beſeech thee, that as by thy ſpecial Grace preventing us, thou doeſt put into our mindes good deſires, ſo by thy continual help we may bring the ſame to good effect, through Jeſus Chriſt our Lord, who liveth, &c.

The Epiſtle Col. 3. ver. 1. unto ver. 8.

The Goſpel John 20. ver. 1. to 11.

Our Father which art in heaven, &c.

The Grace of our Lord Jeſus Chriſt, &c.

UPON

The Aſcention of Chriſt. *Matth. 28. Mark. 16. Luc. 24.*



And he led them out as farre as Bethany, and he liſt up his hands, and bleſſed them, And it came to paſſe while he Bleſſed them he was parted from them, and carryed upp into Heaven.

M. Pſal. prop. 8, 15, 21. E. 24, 68, 108.

UPON *Aſcenſion Day*, or, *Holy Thurſday.*

M. Leſſ. 1 *Deut.* 10. 2 *for D. M.* E. Leſſ. 1 2 *King.* 2. 2 *for D. M.*

DISQUISITION 14.

WE may well ſay of this *Feaſt*, as the Jews of that ſame *Sabbath*, *John* 19. μεγαλη ἡ ἡμέρα, That this is an *High Day*; *Dies Solennis*, Chriſts perfecteſt Triumph, *Epheſ.* 4. Opening the Kingdom, &c. Carried up the firſt-fruits of our Nature. A day of Joy to all Generations, both in reſpect of *Chriſt* our Lord, and of all true Chriſtian people: as being the firſt day of *Chriſts Aſcenſion* in the *Fleſh*, (for his *Deity* cannot be ſaid either to aſcend, or deſcend) this being the firſt day of his *ſitting* in joy and glory, reſt and triumph, *at the right hand of God*. And as to our *ſelves*; This is the firſt day (as it were) of our right to Heaven, or rather of our taking Livery and Seiſon, and Poſſeſſion of it by Chriſt: The firſt day that our Nature entred there, whence we have both a Priviledge, and an Aſſurance to follow; as this day the ſentence of our corruption was changed, and inſtead of that curſe in the beginning, *Earth thou art, &c.*

John 19. 31.

Epheſ. 4. 8.

it

it was now ſaid unto our Nature, Aſcend to Heaven, and (which never was to Angels) *Sit thou at my right hand*, &c. *Heb.* 1. Sure, an ineſtimable happineſs was *Chriſts* perſonal Society, his bodily Preſence while he lived on earth, could the hardened Jews have ſeen, or ſeeing, have perceived it; but *Light came into the world, and darkneſs comprehended it not.* They like the brutiſh *Gadarens*, had rather have their ſwine, then this Pearl; while the devout Saint *Auguſtine*, made it, you know, the chiefeſt of his chief Deſires, to have ſeen widowed *Rome* in her Virgin Felicity; to have heard that Divine Oracle, Saint *Paul*, out of the Pulpit: but above all, to have embraced his Redeemer in the fleſh: And could then have ſung his ſwan-like Anthem, the *Nunc dimittis*, as chearfully as old *Simeon*, could willingly have cloſed his eyes with that bleſt object. How full of joy needs muſt his preſence be on earth? *in whoſe preſence is fulneſs of joy in heaven.* I, and who ſtill carried Heaven along with him?

Heb. 1. 13.

St. *Auguſt* 3 chief Deſires. *Romam in Flore, Paulam in Cathedrâ, Chriſtum in Carne, vidiſſe.*

Pſal. 16. 11.

And ſo fill'd with this joy of his preſence were his *Apoſtles*, (he having oft miraculouſly fed them by Land, ſaved them by Sea, inſtructed them both by Sea and Land) that they could not with patience endure once to think of his abſence, or hear of his departure: and therefore one of them to enjoy him longer, diſſwadeth him from his Sufferings, *Matthew* 16. (though he be called *Satan* for his *labour*) the reſt in a ſad copartnerſhip of ſorrow, lament the death and loſs of him. All his other actions

Mat. 16. 22.

ons were *deſiderabilia*, but this parting as another death! here their affections cry out with the Pilgrims of *Emmaus*, *Mane nobiſcum Domine*, we have now moſt need of thee. *Adveſperaſcit*, *For now the dark evening draweth on*, &c. All of them at his Final *Valediction*, his telling them of his Aſcending to Glory, ſeem impatiently unwilling to ſtay behinde him, *John* 13. ver. 17. *Why cannot I follow thee now*, (ſaith St. *Peter*) He hath done with his *Bonum eſt eſſe hic*: now he thinks nothing worſe, *then to be here, his Maſter gone! How can we know the way?* ſaith St. *Thomas*, *John* 14. 5. How indeed, *Thou* gone, *who art the* * *way?* Then ſaith St. *Philip* unto him, *Lord ſhew us the Father*, ver. 8. hearing Chriſt ſpeak of going to him: Thus all of them in an united Longing deſire either to detain him, or accompany him: and ſweetly Saint *Bernard* ſympathizeth with them; what heart-breaking Grief alas! ſeized on the Apoſtles, when he for whom they had left all, was now leaving them! Oh how could the *Children of the Bride-chamber chuſe but mourn, when the Bridegroom was to be taken from them*, Mat. 9. And if ſo irkeſome be thy corporal abſence! Oh Chriſt, *Let us never know, how unſufferable is thy Spiritual, thine eternal ſeparation!* But ſince for his corporal Abſence there is an *Oportet*, *Acts* 3. for the *heavens muſt contain him till*, &c. and an *Expedit*, *John* 16. that it was *expedient he go to the Father*, for *elſe the Comforter would not come*; ſee how like a tender Parent he goes about to wean their affections, *John* 14.

John. 13. 17.

* *Via in exemplo, veritas in verbo, vita in præmio.*

Quantus dolor irrupit Apoſtolica Pectora, dum eum propter quem omnia Reliquerant, & ſe tolli vidcrunt? In 2. Serm. Aſcenſ.

Mat. 9 15.

Acts 3. 21.

John 16. 7.

John 14. 1, 2.

Little

Little Children (saith he, admonishing them to be such, in the best sense) *yet a little while, and I am with you,* (our longest abode here is no better, *Job* 14. 2.) but *let not your heart be troubled:* What need your heart be troubled, when he onely leaveth your eyes, and not at all your heart? Therein *I am with you to the end*, and therefore be not troubled, either to think what shall become of you hereafter; *For I go to prepare a place for you*, ver. 2. For there was never any place for humane flesh, till he carrid it up thither; Nor fear your selves left desolate in present, for you shall not lose, but change your comforter, &c. *Orabo Patrem*, that is his Office of Intercession; *I will pray the Father, and he shall give you another Comforter*, you shall rather have two, then lose any one: I pass my word, whose word shall never pass, *Non relinquam*, *I will not leave you comfortless*, John 14. To which Saint *Augustine* sweetly alludeth, Behold him now ascending, believe in him being absent, expect his second coming; and yet, by his inward mercies, apprehend him present with you. 'Tis handsomely observed by some learned Authors, that those four Beasts, (*Ezek.* 1. and *Apoc.* 4.) mystically represent the four chief Actions of *Christ*, in his work of our *Redemption*: the first with the *face of a man*, pointeth at his *Incarnation*; the second like a *Bullock*, denoteth his *Passion*: the third like a *Lion*, speaketh his *Resurrection*: the fourth of the *Eagle*, this of his *Ascension*, *flying* above the clouds, and pearching in the highest heavens,

Cur turbatur cor, cum tantùm deserit oculos?

John 14. 2.

John. 14. 18.

Videte ascendentem, credite absentem, sperate venientem; sed tamen per misericordiam occultam, etiam sentite præsentem. August. 157. Serm. de Temp. Greg. in Hom. in Ezech. 1. &c.

at

at the right hand of God. Though our Saviours firſt life on earth, (for he lived two, you know, before, and after his *Reſurrection*) although his firſt (I ſay) was but one crimſon thred, a meer debaſement and continued *Paſſion*! yet was his *ſecond*, as full of *Triumph* and *Exaltation*: whereof there were *three degrees* or *Sublimations*, anſwerable to thoſe *three* of his later *Humiliation*, *viz.* his Reſurrection, oppoſed to his Death; his Aſcent into Heaven, to his Deſcent into Hell; and his ſitting on the right hand of God, to his lying in the Sepulchre. The firſt ſtep of this Exaltation, was his ſtep out of the grave, his *Reſurrection*, (as before demonſtrated) the ſecond ſtair of his Triumphancy, is this which now we contemplate, his tranſlation from Earth to Heaven; and this (ſaith *Bernard*) is, as it were, the complement of all other Solemnities, and happy period of *Chriſts* whole Journal in the fleſh. St. *Luke* deſcribeth the ſubſtance and circumſtances of it, *Luke* 24. *Eduxit Diſcipulos, &c.* Chriſt now about to take his *ultimum vale* of his Diſciples, He led them forth the City to *Bethania*; out of the City, to admoniſh them and us, of a *Non habemus*; *that we have here no continuing City, but muſt ſeek one to come, Heb.* 13. and led them forth, onely a few Witneſſes, to ſhew, he was as private in all thoſe actions tending to his glory, as publick in thoſe that pointing out his ſhame: as his Twin-born poverty is laid open in an Inn, *Domus populi*; nay, the commoneſt room of that ſame common houſe, a Stable! His buffetings and deriſions in *Pilates*

Reſurrectio Morti, Aſcenſio Deſcenſui, Seſſio ad dextram, permanſioni in Sepulchro.

Chriſts Exaltation threefold.

Conſummatio reliquarum Solennitatum, & fœlix cauſula totius Itineratii Chriſti. In Feſtum.

Luke 24. 50, &c.

Heb. 13. 14.

Pilates open Hall! His Crucifixion in the eye of *Jeruſalem*, when that was the very face of the world. But the glorious attendance on his Birth, that's by night, *Luke* 2. *A multitude of the Heavenly Hoaſt.* His radiant Transfiguration hath but three beholders, *Peter*, *James*, and *John*. All his miraculous cures he would have gratified with ſilence, *See thou tell no man.* His Reſurrection, at firſt, manifeſted but onely to *Mary Magdalen*: and this his moſt glorious *Aſcenſion*, but to his *Apoſtles* onely. *He led them forth.* And all this to prick the bladder of vain-glory, which ſo puffeth up the heart of man, eſpecially now adayes, ſo much made of, every where ſo be-pluſh'd and ſcarletted! but you ſee, Oſtentatious ones are *Chriſts Antipodes*, who here contenteth his wonderful preferment with no more pomp, then his *Apoſtles* company: *He led them forth*, and that for their own ſakes too, giving them both a *Bleſſing*, and a *Charge*, ver. 50. *He lift up his hands and bleſſed them*; Happy thoſe employments that are ſo led on with his *Bleſſing*; and ſo thoſe partings too, that cloſe in mutual *Benedictions*. Secondly, there was *exite & prædicate, Go ye forth into all Nations and preach the Goſpel*: There is a double Commiſſion for them whom he chuſeth, both of *Authority* and *Ability*. This not to be done without warrant, *Romans* 10. *Jer.* 23. The *inward Call* is beſt known by the *Talents*, and both beſt made known by the *external Call* of lawfull *Authority*. And here that former Edict was repealed, *Matthew* 10. *Go not into the*

The Bleſſing & the Charge. Luk: 24. 50.

The double Commiſſion requiſite to Preachers. Rom. 10. 15. Jer. 23. 21.

way

way of the Gentiles; that was to be the main way now, to all Nations, to every creature, that is capable thereof, or to the *Syſtem* and *Epitome* of all creatures, *Man*; and to whom they are all ſubſervient: yet this large *Commiſſion* of the *Apoſtles*, is ſince again contracted into *Provinces*, *Dioces*, and *Pariſhes*: yet too, with ſome latitude of preaching any where, as need or occaſion ſhall require. *And when he had ſpoken theſe things, he was taken up.* Acts 1. *ver.* 9. not till then. Obſerve the God of Order; he would not leave the world, as it were forbears his Glory, until he had firſt eſtabliſhed all things in a compoſed ſettledneſs: it is Chriſtian wiſdom, then, the timely ordering of our affairs, e're death prevent the care. *Achitophel* was ſo far commendable, that *he ſet his houſe in order*, before he diſordered himſelf, 2 *Sam.* 17. It is counſel worthy a Prophet to give, and a King to receive, *Set thine Houſe in order, for thou muſt dye*, 2 Kings 20. thy treble houſe, of Soul, Body, and Eſtate: and when he had ſpoken theſe things, ἀνεφέρετο, *he was taken up*: the word intimateth not any outward aid or ſupportation, (a glorified body needing no ſuch advantages as is foreſhewed) and though Angels bare him company, they bare not him; they were his Servitors, not his Porters; and (you know) the Apoſtles ſaw them in the place of *Attendance* below him, far behinde him, *Acts* 1. Yea, he who of his own Will, laid down his body in the duſt, the ſame by his own power raiſed it up to heaven: ſo the *Apoſtle*, (uſing the Active Voice likewiſe

Acts 1. 9. Ἀνεφέρετο.

2 Sam. 17. 23. 2 Kings 20. 1.

Eis Angelicis comitatus obſequio, non tamen fultus Auxilio. Bern. in Feſt. Acts 1. 16.

wiſe) ὁ καταβὰς, *He that deſcended, even the*
Epheſ. 4. 10. *ſame alſo is he which aſcended*, Epheſ. 4.

And (with the affectionate Diſciples) now to look up a little at the *Circumſtances* of our aſcending Saviour: The *time* (you know) was forty dayes after his *Reſurrection*, Acts 1. 3. ſo
Repreſſis adhuc fulgoris ſui radiis. long was his ſecond life on earth; *Moſes* like, vailing the ſplendor of his glorious countenance, forty dayes. His body had formerly
Matth. 4. 2. been acquainted with that number, *Matth.* 4. having forty dayes miraculouſly abſtained all natural ſuſtenance; and here again, abſtaining in ſome kinde (if not ſomewhat of his Celeſtial Banquet, yet at leaſt) his *Banquetting houſe of Heaven*, forty dayes: Of all which time, himſelf can onely give an account; *'Tis*
The time of Chriſts Aſcenſion. *not for fleſh and blood to trace the wayes of Immortality*: Yet ſure we are, that his ſtay was not, as ſome of his *Apoſtles* thought, then to reſtore again the Kingdom to Iſrael. St. *Bernard* calleth thoſe, weak thoughts of ſo well inſtructed *Diſciples*. What ſhould an heavenly Body do with an earthly Throne? How poor a buſineſs is the Temporal Kingdom of *Iſrael*, for the King of all *Eternity*? And methinks the fond *Millinaries* ſhould be cautioned by theſe Miſpriſions: No, a more acceptable reaſon, why our Saviour did not immediately aſcend from *Golgotha* to *Paradiſe*, from his Grave to Heaven, *per ſaltum* (which had been all one to his omnipotence) was, more fully to convince the diffident world, of the infallible evidences of his *Reſurrection*, as alſo more fully to inſtruct his *Apoſtles* in the *myſte-*

ries

ries pertaining to the Kingdom of God, Acts 1. Yet longer then forty dayes he tarried not, (ſaith *Auguſtine*) leſt he ſhould ſeem to affect or meditate on earthly things: and thereby (I hope) lendeth our *ſouls* wings, to fly along with him to *Heaven*; and by the way take notice of the place of *Chriſts Aſcenſion*. And therein of a *duplex terminus*, a double term, the place from whence, and the place whither: the *Terminus à quo*, St. *Luke* in his Goſpel telleth us, was *Bethania*, in his Book of the *Acts*, *The Mount of Olives*; but he will ſoon be Reconciled to himſelf, if we take notice that the Village *Bethany* is ſcituate in the way, and on the ſide of the Mount of Olives, both near *Jeruſalem*. This * Mount (you know) our Saviour much frequented, ſo that a *Reverend Prelate* of our own, calleth it *his Pulpit*. Thence indeed *was his Doctrine wont to diſtil like the Dew, and his Prayers to aſcend as Incenſe*: And this very Mount was the place of his *Agony*! but now the Hill of his Triumph and *Victory*, once he found it planted with *Thorns* or worſe! but now one of thoſe *Mountains of ſpices*, Cant. 8. how fit was it, the ſame *place* which had witneſſed his *Humanity* by ſuffering there, ſhould likewiſe teſtifie his *Deity*, by his *aſcending* thence; the ſame place for both, demonſtrates both his *Paſſion* and *Aſcenſion*, tended to the ſame end, mans ſalvation. And in that he aſ-

Acts 1. 3.

Ne videretur terrena meditari.

Luke 24. 50.

Acts 1. 12.

* *Monte Oliviferi Chriſtus de vertice ſurſum*
Ad Patrem rediit, ſignans veſtigia Pacis;
Frondibus æternis præpinguem liquitur humor.
Qui probat infuſum Terris de Chriſmate donum.
Prudent. adverſ. Judæos.

Cant. 8. 14.

Paſſionem & Aſcenſionem eodem ſpectare docet.

The place of Chriſts Aſcenſion.

cended from * *Bethania*, which signifieth an house of Affliction, and obedience; how doth it incite us to that better sacrifice, obedience? and forewarn us, that we likewise must not look to ascend but from the place of sufferings. *Through many tribulations must we enter into that Kingdom*, Acts 14. 22. Now the *Terminus ad quem*, the place to which he ascended, was the highest heaven; I, whither else but home to his own habitation? And (saith holy *Bernard*) having already proved himself Lord of Earth, Sea, and Hell; as the earth acknowledged him her Lord, when at his voice, *she rendred up his Lazarus, and quaked at his Passion*: The Sea obeyed him, when as it became a glassy pavement *to his feet, and his Treasury for Tribute.* And *Hell* confessed him *Conquerour, when Satan yielded in the wilderness*, and was out-braved by him. *O Hell where is thy victory!* It therefore now remained, that as *Lord of Heaven also*, he should pass through all the yielding Regions of the air, unto the Glory of the *highest Heavens. Old Philosophy* told us of eight several Heavens; and hath since found out three or four Orbs more; but the safest guide, *Theology*, reduceth all to three, 2 *Cor.* 12. The first taken for that Element of Air, *Gen.* 1. and frequently in Scripture, *the Fowls of Heaven.* The second for the whole Frame of the celestial Orbs, *viz.* the Firmament and Planets, Psalm 19. *Cœli enarrant gloriam Dei.* Every star is as a golden tongue, materially to speak the praises of its Maker. But the third is *Sedes Beatorum*, that Glori-

* *Syr.* from בית *Domus*, and עני *Afflictus.*

Per varios casus, per tot discrimina rerum, Tendimus in Latium. Virg.

Jam cum se Dominum universorum quæ sunt in terra, mari & inferno probasset. Bern. in Fest.

Aristot. l. de Cœlo.

2 Cor. 12. 2.

Glorious Manſion, where *are the many Manſions* of the Bleſſed, called by ſome the Empyrean Heaven, not as being of any burning nature, but of a fire-like, lightſome brightneſs. Saint *Paul*, who was Rapt thither (in a Seraphick Contemplation, calleth it the *third Heaven*, in relation to the former two. Saint *Auguſtine* giveth an other and very proper *Tripartition*: The *Corporal* Heaven (ſaith he) contains the *Spheres*, and whole material Fabrick: The *Spiritual one* is the Habitacle of *Angels*, and all bleſſed Spirits, departed in the Faith of Chriſt, and Love of God: The *Superintellectual* is a place apart, a *ſanctum ſanctorum*, ſolely appropriated to the Deity, and thither (ſaith he) *Chriſt* now aſcended as the *Apoſtle* meaneth by that ſuperlative expreſſion, far above all Heavens, *Epheſ.* 4. into that higheſt *Paradiſe*, that habitation of light, that *light inacceſſible*, the Kingdom of Heaven; not onely the Suburbs and outward Courts of it, but even into the Holy of Holies. And 'tis moſt agreeable to the proportion of the *Myſteries* of our *Redemption* that we believe the firſt entrance into ſuch *Glory*, to have been made by our Lord at this his *glorious Aſcenſion*; and by conſequence that his *Soul* went not *thither* before then, to come back again to be contracted into the ſpan of *Humanity*, and to dwell forty dayes in his *Body* upon *Earth*: but that he ſhould return from *Paradice*, from the

John 14. 2. *Cœlum Empyreum.*

2 Cor. 12. 2.

Cœlum corporale, ſpirituale, & ſuperintellectuale. Saint *Auſtin.*

ὑπὲρ ἄνω πάντων τῶν οὐρανῶν. Epheſ. 4. 30.

Juſtinus Martyr *ait*, *Bonos ſtatim duci à morte ad Paradiſum, ubi conſuetudo & aſpectus eſt Angelorum, & viſus Chriſti Salvatoris.* Inter Queſt. Gentiles 75.

common *Receptacle* of departed *Spirits*, dying in the *love of God*, to earth again, was no improbable *Diminution* or leſſening of his *condition*; ſince himſelf in *mercy* called back *Lazarus* from thence, and ſome others alſo in both *Teſtaments*, returned to live a life of *Grace*, which in all ſenſes muſt needs *be leſs* then the leaſt of *Glories*. But read we not of others that *aſcended* before *Chriſt*? Yes, but like thoſe that roſe before him, with difference enough. *Enoch* indeed *walked with God, and was taken away*, Gen. 5. And *Elijah* found a Coach-way to Heaven, 2 *Kings* 2. Some dare not think theſe bodily aſcended, but as 'tis ſaid of *Moſes*, Deut. 34. *That God buried them, no man knowing of their Sepulchre unto this day.* Others dreaming that they are ſtill *alive*, reſerved in ſome by-part of the world, perſonally to fight with Antichriſt; but *ſuâ fruantur inſaniâ*, let them have their fancy to themſelves; while we here diſtinguiſh with *Gregory*, (beſides the different receptacles forementioned) Theſe though pureſt of men, wanted ſupporters, (you ſee) a Chariot from Heaven, and Angels to draw it: but Chriſt by his own power, whereby he firſt made all things, lifted himſelf now above all things; nay indeed, his Aſcenſion, though later in time, yet in order of nature before, was the ſole efficient of their elevation, as ſhall be one day of ours. Next for the *Inſtruments* of his Aſcenſion: a *cloud* (ſaith the Text) *received him out of their ſight*; and not unpropheſied, *Pſal.* 104. He it was that made *the Clouds his Chariots, and rode upon the wings*

Gen. 5 24. 2 Kings 2.

Homo purus adjutorio indigebat. Greg. magn. in locum.

Cauſa fuit ejus Aſcenſio cæterarum.

Acts 1. 9. 11. Pſal. 104. 3. *Poſuit Nubem vehiculum.*

wings of the winde. I, that cloud was the Canopy of the *King of Glory*, which the bleſſed *Angels* carried over him, while he was now going to that high Court of Parliament, the *Court of the moſt High*, to treat about *a Peace* 'twixt *Heaven and Earth. A cloud received him out of their ſight, (we cannot without a juſt Reprehenſion, pry with curioſity, where God hath interpoſed a cloud of ſecrecy)* Acts 1. 11. And therefore let not the *Piety* of our *Affections* ſpend it ſelf in vain *deſires* of an *Earthly Pilgrimage*, to ſee the pretended *ſteps* of our aſcending Saviour, the *Preſſures* of his *feet* ſtill on Mount Oſivet; but rather view and trace his *ſpiritual footſteps* (I am ſure more certain, *leſs* expenſive) in his *ſacred Oracles of Scriptures*; *for thereunto are we called* (ſaith the *Apoſtle*) 1 Pet. 2. *For Chriſt alſo ſuffered for us, leaving us an example, that we might follow his ſteps*; though not with the ſoles of our feet, yet with the feet of our ſouls, Epheſ. 5. *Be ye followers of God, &c. and walk in love as Chriſt hath loved us.*

1 Pet. 2. 21. *Etſi non paſſibus aquis, amoris tamen.* Epheſ. 5. 2.

Laſtly, the end of his Aſcenſion, was, *ut impleret omnia*, Epheſ. 4. *that he might fulfill all things*: all things concerning us, all that concerned himſelf, for us, to compleat the work of our *Redemption*, and to *Prepare each of us one of thoſe many Manſions*; *to open the Kingdom of heaven to all believers*, for he onely keeps the Keyes. *Pro nobis facta* (ſaith St. *Bernard*) Chriſt his Aſcenſion, was alſo for our exaltation, aſſuring us here with a confirmed hope, that our ſouls ſhall, whenſoever ſeparated, aſcend

Epheſ. 4. 10.

John 14. 2.

to him, and at length our soul and body both, like his, by his to heaven, *John* 14. And as unto himself, to fulfil *Propheſies*, *Pſalm* 68. *Thou art gone up on high, haſt led captivity captive, &c.* Alſo to ſhew an irrefragable Demonſtration of his Godhead, by thus exalting his *Manhood* into heaven: to manifeſt to the whole world (to Heaven as well as earth) that glorious Majeſty of his, which by *Divine Diſpenſation*, had ſo long lay ſhrowded in the *form of a ſervant*, till now by entring Θεάνθρωπος, *God and Man* into Heaven, ſuch a new Gueſt, as the glad Angels never ſaw there before: and how readily (methinks) how joyfully did thoſe *Door-keepers of the Houſe of our God*, open unto him? when he called. *Stand ope ye gates, be you lift up ye Everlaſting doors, that the King of Glory may come in.* I will not with ſome affirm, that the Quire of Angels then ſung the 24. *Pſalm* in Dialogues, Queſtions, and Reſponſes.

John 14. 3.

Pſal. 68. 18.

Ps. 24.

See Rationale of Com. Pr. in Diem.

But, if ſome ſerious Devotions have believed, that at *Chriſts Paſſion*, the whole Quire of Angels and Saints were interrupted in their *ſacred Hymns*, and for a ſeaſon, ceaſed their ſinging *Hallelujahs*! O what increaſe of joyes, by Rule of contrariety, may we here imagine, when he returned Triumphantly unto his *Throne of Glory*? *David*, as though he had heard that *Muſick of the Spheres*, awakeneth his *Harp* and *Lute*, bears a part with them, *Pſalm* 47. *God is gone up with a merry noiſe, and the Lord with the voice of Melody.* Gone up, I, to the third and higheſt ſtep of all his Exal-

Deus aſcendit cum Jubilatione. Pſal. 47. 5.

Exaltation; and that is, *the right hand of God.* (And but a touch of that, which mortals cannot handle; the *Right hand* is a Metaphor, expreſſing, Power, Honour, Glory, Empire and Dominion, to all which *Chriſt* was here exalted, *Epheſ.* 1. 21. *Raiſed from the dead, ſet at Gods right hand in heavenly places, far above all principalities and powers, might and dominion, and every name that is named in this world, or that to come.* Indeed his *Reſurrection* and *Aſcenſion* were but onely the motion tending to this perfection: This being, *Solium Triumphale*, his tranſcendent Throne of Glory, where (Triumphing over Sin, Death and Hell) *Leading captivity captive*, *Epheſ.* 4. He ſhall Reign (ſaith the *Apoſtle*) till *He hath put all things under him*, 1 Cor. 15. And whereas the other two, *Reſurrection* and *Aſcenſion*, ſhall be in ſome manner, common to us with *Chriſt* (through his infinite goodneſs) one day to Ariſe, and aſcend to Glory: yet to *Sit at the right Hand of God* in his Kingdom of Glory, is too high for the moſt *beloved Diſciple*, that is onely the *Fathers Gift*, and the *Sons Prerogative*, not communicable, either to *Man* or *Angel*, *Heb.* 1. There he *Sitteth* alone, the Poſture of State, of Reſt, of Judgement (as one pithily and ſweetly,) † Well is our Redeemer after his Paſſion and Aſcenſion ſaid to Sit at the * *Right hand of God* (ſaith he) as keeping his Sabbath of Reſt after his grand

Dextra, Majeſtatem, Gloriam, Honorem, Imperium, denotat.

Reſurrectio & Aſcenſio quaſi motus ad hunc Terminum.

Epheſ. 4. 8.

1 Cor. 15. 25.

Heb. 1. 13.

† *Quieſcentis, Regnantis, Judicantis, eſt ſedere.*

* *Quia poſt Laborem Requieſcit, poſt Prælium Regnat, & poſtquam Judicatus eſt Judicat,* Ardens in locum.

* *Labours:*

* His Nativity, Circumcision, Presentation, Baptism, Passion, Resurrection, Ascension, *Raulin in Festum.*

* *Labours*: as after *Conquest reigning*: and after himself adjudged, being the Judge of all things; and what a comfort is it to have a Friend of the Judge, before we come to the *Bar*? and that is our *consolation*, if not our own default; *Christ* is ascended our best friend, our Brother, our Advocate, and now we have a *Mediatour* in Heaven: I, till this *Peacemaker* went up, Sin had set open war 'twixt Heaven and Earth. Justice with an unbound Arm fetched a more heavy stroke! not onely on single persons, but upon *whole Cities*, *Gen.* 19. nay on *the whole sinful world*, *Gen.* 7. Then no *Moses in the gap*, no *Jacob* there *to wrestle for a Blessing*! but now (happy day for us) *the Angel of the Covenant is gone up, to hold the hand of the striking God of* Abraham: *our Aaron is at the high Altar to pray for the People*, Hebrews 9. *Christ our high Priest is entered into the Heaven of Heavens, once for all; to make an Attonement for us*: What *place* then is there now left black *Despair*, but onely *Hell*? Rowse thee, afflicted Soul, and lie no longer in the groans of *Cain*! For though the *envious man*, Satan, be ever pleading against us *at the throne of God, yet now is Salvation in Heaven*, (saith Saint *John*) *and the power of Christ*, which *casteth down the accuser of the Brethren*, &c. Rev. 12. There his *Intercession* cries louder for us, then our sins against us: (saith Saint *Augustine*) He is ever shewing to his angred *Father* those wounds he suffered for our sins! and so, whatever he be with us, *God*

Gen. 19.
Gen. 7.
Heb. 9. 24.
The *Sanctum Sanctorum.*
Rev. 12. 10.
Ostendit Patri vulnera. August.

is

is in him appeaſed. Thus *pleadeth* he our *Cauſe* before the eternal *Judge*: *an Advocate*, 1 *John* 2. *If any man ſin, &c.* Yet for all this, *preſume* not, *Ranſomed ſoul, be not high minded but fear; God forbid, ſin ſhould, becauſe Grace abounds: Deſperation, like Saul, ſlayeth thouſands, but Preſumption her ten thouſands.* This were even *to crucifie the Son of God afreſh, and grieve the Holy Spirit*, Epheſ. 4. 1 John 2. 1. Epheſ. 4. 30.

Laſtly, Though we have now one, yet have we but *one Mediatour* in Heaven: we dare not admit of that *Deluſion*, that there are as many *Saviours* as good men, (each one meriting for himſelf, ſome for others) and no fewer *Interceſſours* then *Saints* and *Angels*, (ſince *Noah, Job, and Daniel ſhall deliver but their own ſouls by their Righteouſneſs*, Ezek. 14.) We dare not ſo rob *God* of his Honour, nor derogate from *Chriſts* all-ſufficient *merits* and *Interceſſion*; (for all the thin diſtinction of Mediation, of Redemption, and of Intereceſſion, ſince the ſame Qualifications requiſite to both.) Away with cobweb ſhifts and aiery fancies, and liſten to *infallibility* it ſelf, 1 Tim. 2. *There is one God, and one Mediatour between God and man, even He that was both, (and none but He) Jeſus Chriſt*: then to cloſe with St. *Bernards* counſel, Chriſt is now aſcended into Heaven, what do we groveling ſo on Earth? Let us follow, Brethren, *let us follow the Lamb whitherſoever he goeth.* Let us follow him ſuffering, ariſing, much more willingly aſcending: *Exaltationem concupiſcimus* Ezek. 14. 14. *Mediatio, Redemptionis, & Interceſſionis.* 1 Tim. 2. 5. ὁ μὲν θεὸς, εἷς μεσίτης. *Aſcendit Chriſtus, ſequamur Fratres, ſequamur agnum quocunque ierit, ſequamur Patientem, Reſurgentem, multo lubentius Aſcendentem, &c.*

mus omnes. We all love to be exalted born *Corahs* all, of an aſpiring nature, yet change but the object, ſet Heaven and Grace in the place of earthly Tranſitories, and keep your ambition ſtill. *Si conſurrexiſtis, coaſcendite,* if riſen with *Chriſt*, aſcend with him. Borrowing the wings of the *Dove*, *Scalam de vitiis*, make a ladder of your ſins, ſaith *Auguſt.* every one of which ſubdued, is as a new *ſtep* toward heaven.

POEM 14. {On the Aſcenſion.}

EZechel's *myſtick Viſion* doth afford
Four pregnant *Emblems* of our *glorious* Lord;
The firſt deſigns his *Birth*, by *humane Face*:
The viſage of *an Oxe*, took proper place
In his laſt *Sacrifice*: a *Lion* then
Spake him *triumphant* when he *Roſe* agen:
The laſt an *Eagle* ſhews his piercing ſight,
And beſt demonſtrates this celeſtial *Flight.*
The *Poets* Fiction of that Bird of *Jove*
Is here well moral'd in our *Saviours* love;
Upon whoſe *lofty wings* He *towring* flies
To his *Imperial Throne*, above the Skies;
Where *Crown'd* with *Glory* and Refulgent State,
He doth for true *Believers Mediate*
To his eternal *Father*, and obtain,
That next to *Grace* they may in *Glory* Reign.
Chriſt in his *Paſſion* deign'd to *ſtoop* ſo low,
That therein, were three ſtrange *degrees* of woe!
Yet here his *Exaltation* rais'd as high,
As thoſe debaſed in *Humility*:

A *Building* of three *Stories* too, and quite
To all thoſe *Degradations* oppoſite:
His bitter cup of *Death* and *Crucifixion*!
Sweetned (you ſee) by ſpeedy *Revivification*;
And for a *Bed* of Duſt with worms to lye,
Here *Clouds* and *Angels* carr' him up on high.
And for *deſcending* to th' *Infernal Pit*!
He now Enthron'd *at Gods right hand doth ſit.*
The firſt *ſtep* we have trac'd, let's now *aſcend*
The reſt, and *Heaven* will be our *Journeyes* end.
Chriſt from the top of lofty *Olivet*
Returning to his *Father*, there doth ſet
Prints of his *peaceful Feet*, whereby that *Ground*
With *Triumphs* and *Fertillity* was crown'd:
Then for the *Mount of Olives*, that's the place
(*Chriſts* wonted *Pulpit*) that muſt have the grace
Of this triumphant wonder; there while *He*
Inſtructs and comforts his *Diſciples*, ſee
Elijah in his *Antitype* again
Tranſported thence in a *celeſtial* Wain:
The *Clouds* his *Charints*, and the nimble *Windes*
His winged Horſes, *Angels* in their kindes
His Train and Laquies, not his *needed* aid,
(As is of *Enoch* and *Elijah* ſaid:)
Thus ſtately mounted his *Ætherial* Chair,
He glides through yielding *Regions* of the Air,
To th' everlaſting Doors; which open wide
To th' King of Glory, bringing a Spring-tide
Both of *new* joy and wonder to that place,
Where ne're (*till now*) appear'd an *humane Face*;
He this day turn'd the *Key* of *Glory's* Gate,
That faithful *Souls* might enter in thereat:
And, in mean time, our *Nature* to prefer,
The *firſt-fruits* of it *Chriſt* hath fixed there:

And

And as the *Angels* pry, so let us scan
What e're was *said* to them, as here to man?
Sit thou on my Right Hand. I freely give
To *Thee* alone this high *Prerogative.*
Where being repos'd on his triumphant *Throne,*
He still (for us) makes *Intercession.*
And such as needs no help, who Rivals joyn,
His *honour,* and their own success purloin!
His *Mediation* like his *Merits,* count
Such, as the *Cisterns* need not help the *Fount:*
He there checks that *Accuser,* who with spight
Traduceth us *to God both day and night!*
Hence 'tis we *Rescu'd* are from hellish Powers!
Hence 'tis our *Blessings* fall in *heavenly showres,*
Of *Grace* and *Nature; both wayes* to endear
To their *mysterious Head* his *Members* here:
Then from his *Mount* let our *Souls* take their *Rise,*
(Whose *Olives* speak both *Peace* and *Victories)*
Follow his *Conduct* in this *holy* Flight
From *Earth* and *Sin,* soaring to *glorious* light;
Follow the *Lamb* we should where'se're he goes,
Through *Joyes internal,* or external *Woes!*
Rising, or *setting Sun:* but to be sure
Ascending wee'l ambitiously endure,
Born *Corahs all!* yet be't *Olympus* hill
You climb, and then keep your *Ambition* still:
Souls are but sparkles of celestial fire,
O let them to their Center still aspire;
Though *Bodies* are slow plac'd, let *Souls* ascend,
And *these* will overtake their *Joyes* i'th' end;
That so a full *Beatifying Ascent*
(As *Christ's)* may be our Travel's complement.
Since then our Carcass is so lodg'd on high,
Let all true Christian-Eagles thither flye.

PRAYER

PRAYER 14. On the Aſcenſion.

MOſt glorious Mediatour, all whoſe former Paſſion was now abundantly recompenced with Triumph and Aſcenſion; with Elevations exquiſitely appoſite to all degrees of paſt Humiliation: afford us grace and ſtrength (by imitation of Thee) to perſevere in goodneſs through all the dangers and troubles of this world, knowing that our Paſſion ſhall one day end in an Aſcenſion, conſidering that theſe light Afflictions are not to be compared to that weight of Glory: becauſe thou humbledſt thy ſelf, and becameſt obedient to the death, even the death of the Croſs! Therefore hath thy Father highly exalted Thee; the lower the foundation is laid in humility, (we ſee) the higher is the ſuperſtructure rais'd in glory: He hath exalted Thee above the Grave in thy Reſurrection, above the Earth in thine Aſcenſion, and above the Heavens by thy Seſſion at his own Right Hand: and moreover, anſwerable to all this Majeſty (as great States and Perſonages have proportionable Titles) he hath given Thee a Name above all Names, there being none other under heaven whereby we can be ſaved, that at the Name of Jeſus every knee ſhould bow, both of things in heaven and in earth, and of things under the earth; that all creatures in their natures and capacities ſhould pay a Tribute of Gratitude and Reverence; and therefore, in the natural poſture of our Duty, we bow the knees not onely of our Bodies, but alſo of our ſouls unto Thee, enter-

entertaining every thought and mention of Thee with high veneration: admiring the Mystery of thy Incarnation, trembling at the horrour of thy Passion! adoring the power of thy Resurrection, and triumphing in the glory of thy Ascension; and that especially for making thy self ours all the while, both in thy Depressions, and thy Elevations. If thou hadst not been born, we never had been born anew; If thou hadst not dyed for our sins, we had dyed in them! If thou hadst not risen from the dead, (where ever our souls had been) our body should not have rested in hope, nor ever have seen God in the flesh! If thou hadst not ascended, we might perhaps have been freed from Hell, but never have had a place prepared for us in Heaven! As thou art ours in all, (O Lord) make us thine (in our proportions) in all the changes of our Scene, that in sad accidents with Job, though thou kill us, we may trust in thee! And in prosperities with David, we may sing of thy praise all the day long, our life being the day. O blessed Repairer of our Nature, who in thy Passion wast the death of death, (cutting off the head of that Goliah with his own sword) and in thy Resurrection wast the burial of the Grave it self, and the destroyer of destruction; and here in thine Ascension wast the Conquerour of Victory it self, leading Captivity captive. O Thou that this day liftedst up thy Body from the Earth, lift up our hearts above it also; Thou that transportedst thy self to Heaven, we beseech thee, transport also our desires thither; as Thou hast fixed thy self in thy Celestial Throne, at the Right Hand of thy Father, so fix our thoughts, and settle our affections

tions upon Thee in Heaven, and upon Heaven for thy ſake, who art there making Interceſſion for us; ſo that if our tranſgreſſions anger Heaven, we have a Reconciler there, nor need we go far to be aſſured of it; ſure never any Ages, no not thoſe of Noah *more ſinful! and who can juſtly call* Sodom *or* Gomorrah *wickeder then our Cities! How come the waters then ſo calm, they break not forth again, to give the world a ſecond Laver? Whence is't there cometh not fire from Heaven? Whence is it the ſword hath not yet quite devoured ſo ſmall a Nation, in ſo great a a while? Whence is it the oft kindled Peſtilence doth not yet flame amongſt us? O whence all this, but from thy prevalent Interceſſion? Becauſe thy blood ſpeaks better things then that of* Abel; *begging off our due puniſhments, excuſing our delinquencies, promiſing our amendment, procuring us daily bleſſings: and had we ſuch a Friend in Court, how careful would we be not to ſhame him, not to grieve him? An all-ſufficient Advocate: Why are any ſo unwiſe, to forſake the Fountain of Living Water? and dig unto themſelves Ciſterns, (Interceſſours of Saints and Angels) broken Ciſterns that will hold no water? When we are invited to the Fountain by the Fountain, Come unto me all ye that labour, &c. Whom then have we in Heaven but thee? and as Thou art preparing there a place for us, ſo we beſeech Thee prepare us for that place; by giving us endeavours to make a ladder of our repented ſins, and thine indulgent Graces; by adding to our Faith Vertue, to Vertue Knowledge, to Knowledge Temperance, to Temperance Pati-*

ence, to Patience Godlineſs, to Godlineſs Brotherly Kindneſs, and to Brotherly kindneſs Charity, which is the bond of perfectneſs, a vertue both of thy way, and of our Country alſo: That ſo aſcending by theſe ſteps of Grace, we may at length overtake Thee in Glory. Effect this in us, and for us, O powerfull Mediatour, O ſweet and holy Jeſus. Amen. Amen.

The COLLECT for the Aſcenſion.

Grant, we beſeech thee, Almighty God, that like as we do believe thy onely begotten Son our Lord,

The Epiſtle Acts 1. ver. 1. to 12. *to have aſcended into the Heavens; ſo we may alſo in heart and minde thither aſcend, and with him continually dwell, who liveth and reigneth with Thee and the Holy Ghoſt, one God, world without end, Amen.* The Goſpel Mark 16. v. 14. to the end.

Our Father which art in Heaven, &c.

The Grace of our Lord Jeſus Chriſt, &c.

UPON

Upon Holy Thursday.

The comming of ye Holy Ghost. &c.



1 And when ye day of Pentecost was come, they were all with one accord in one place
2 And suddenly there came a sound from Heaven &c.
3 And there appeared vnto them cloven tongues like fire, and it sate vpon each of them.
4 And they were all filled with the holy Ghost, and began to speake with other tongues &c.

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M. *Pſal. prop.* 48. 68. E. 104. 145.

UPON *Whitſunday*, or, *the Deſcent of the Holy Ghoſt.*

M. Leſſ. 1 *Deut.* 16. 2 *Acts* 10. E. Leſſ. 1 *Wiſdom* 1. 2 *Acts* 19.

DISQUISITION 15.

THis Day is worthily devoted to the Holy Ghoſt, the third Perſon in the *Bleſſed Trinity* by whom all Things, Times, and Perſons (that are ſuch) are *ſanctified* by peculiar ſeparation, and made holy by ſolemn dedication: and therefore ſo devoted over all the world, (ſaith *Auguſtine*) in memorial of that day, *Acts* 2. wherein the *Spirit* after a *wonderful and myſterious* manner deſcended, for the propagating, governing, and preſerving of Chriſts holy *Catholick Church*, unto the end of the world: 'Tis ſometime called *Pentecoſt*, as being fifty dayes after our Chriſtian Paſſeover, (*Deut.* 16.) The *Jewiſh Pentecoſt* was a memorial of the Law; which was an hidden Goſpel; but our Pentecoſt a memorial of the Goſpel, which is the revealed Law: One delivered in Mount *Sinai*, the other in Mount *Sion*, and ſometimes called *Whitſunday*, or bright Sunday, from the glorious light of Heaven, that was then ſhed upon the earth, from

Epiſt. 118. *ad. Januarium.*

πεντηκοστὴ, from πεντήκοντα. (*i. e.*) Fifty. Act. 2. 1.

the Father of Lights; as also from a custom of some new baptized *Christians*, thence cloathing themselves in *white*, in token of the joy and solemnity thereof; Who were sometime also called the *Illuminati*, the enlightened, from the *Spiritual* Light received in *Baptism*, their *white* Garments being *Emblems* both of that *Spiritual whiteness* and *purity* of *Soul* conferred by the *Sacrament*; and which ever after they were carefully to preserve; as also of their *Joy*, for being then made *Members* of *Christ*, *Children* of *God*, and *Heirs* of the *Kingdom* of *Heaven*. And whereas *Christs Birth*, and other times, we keep in Honour of his *coming* in the flesh; now at *Whitsuntide* we should rejoyce more for his coming in the *Spirit*: Now we have a double *joy*, (saith holy *Augustine*) that we have not lost our *Christ* departed, but yet enjoy the *Spirit* approached. I, the Sun of Glory being now in his height, shines forth on his *Apostles* in a *Light* from *Heaven*: and knowing the worlds charity would soon wax cold, (as he foretold, *Matthew* 24.) He warmeth them, with a showre of Heavens better fire: and lest great sorrows for his absence strike them dumb, (as great sorrows use) He sendeth each of them for a token, an aspired tongue, *Acts* 2. *Christs* promises, O how worthy confidence! that so in each point answered their necessities, as not in any thing *left them comfortless*, John 14. whereas without him and his Comforts, what forlorne *Orphanes* are the best of men? very *Apostles*, you see in the Metaphor, here as fatherless children, or widdowed

Quod abeuntem Christum non amisimus, venientem Spiritum possidemus. Serm. 133. de Evang.

Cura leves loquuntur ingentes stupent!

Ὀρφανοὺς ὐκ ἀφήσω ὑμᾶς. Joh. 14. 15, 16.

dowed mothers! *Orphanos*, *Hierom* rendreth it. *Orbos*, so *Beza*. One of the words speaking a near Allegory to helpless children; the other to deprived parents! both pregnantly expressing mans destitute condition without *Christ*; *Christs* fatherly affection towards man: man, who left alone, is the desolatest creature in the world! especially for Spirituals, how unable therein to help himself? so much as to a good thought, *Romans* 7. When thus the *Apostles* without *Christ*, are very *Orphanes*, as children, fatherless, exposed to oppressions, injuries, and delusions! Let Nature boast of nothing, what are the rest of men without him, but even *worms (as it were)* and no *men*! But on the other side, how manifestly did *Christs* Parental care appear to them! that while present, gathered them as an Hen her Chickens, and now absent, set so good a *Guardian* over them! Earth could not afford a Comforter sufficient, no alas, *hers are miserable ones!* and therefore Heaven shall; nor is any *Angel* there thought good enough, to be entrusted with so dear a charge, but even *God* himself, the *Holy Ghost*; who from the sweet effects of his Illumination and Assistance, is *emphatically* stiled ὁ παράκλητος, of all the world, *the Comforter*; indeed sometimes he is called another Comforter; yet not exclusively, but relatively, Christ still remaining one: *Christ*, though absent in body, yet by spiritual protection, *Lo I am with you to the end of the world*, Matth. 28. Nay, and so far even literally, it is made good by him, being personally for ever with our humane Nature:

In locum.

Rom. 7. 19.

ἄλλον παράκλητον. John 14. 16.

Abiit per id quod Homo est, manet per id quod Deus, &c. August. Matth. 28. 20.

ture: *Lo I am with you*, &c. or else another Comforter, (saith *Calvin*) both for *distinction* of *Persons*, and difference of *Gifts*: as it was proper to the Son, to pacifie the wrath of God, to ransome us from hell, to purchase life by dying: but peculiar to the *Spirit* to apply these benefits; to make us partakers of *Christ*, and all his saving graces. 1. we have Diversities of Gifts by the same Spirit; or as the same *Apostle* elsewhere calleth it, the *manifold wisdom of God*. He is a *Spirit* of Comfort, as various as our misery; a *Spirit* of *Love*, to unite the *envious*; a *Spirit* of *strength*, to support the *weak*: a *Spirit* of *truth*, to guide the ignorant; a *Spirit* of *Consolation*, to binde up the afflicted. So that *Davids* Prophesie is fulfilled here, *Psalm* 68. Thou art gone up on high, and hast given gifts unto men: I, thou hast now given all good gifts, by giving them the giver of all, the *Holy Spirit*. The *Gifts* bestowed, as upon this *Day*, were of a *double considerability*, viz. Abilities, or Graces; either *Gifts* of *Edification* for the *Church*, which are legible, Ephes. 4. *He gave some Apostles*, and *some Prophets*, *and some Evangelists*, *and some Pastors and Teachers*: Or Gifts of *Sanctification*, for the immediate benefit of Souls, whose *Catalogue* you have, Gal. 5. *The Fruits of the Spirit are love*, *joy*, *peace*, *long-suffering*, *gentleness*, *goodness*, *faith*, *meekness*, &c. Psal. 68. 18. which St. *Paul* repeats, *Ephes.* 4. 8. *Davids* word *received*; and the *Apostles*—*gave*, are no opposition, but shewing the heavenly Derivation, &c. But what? had they not formerly

In locum.

διαιρέσεις τῶν χαρισμάτων. 1 Cor. 12. 14

ἡ πολυποίκιλος σοφία τοῦ θεοῦ.

Spiritus benignus, Spiritus dulcis, Spiritus fortis. St. Bernard.

Psal 68. 18. *Ascendisti & dedisti*, &c.

Dona Spiritus Sancti fuerunt Officia, & Gratiæ.

Ephes. 4. 11.

Gal. 5. 22.

merly *received* the *Holy Ghoſt*, John 20. yet ſome ſay, This ſignifies here, not the actuall giving of the Holy Ghoſt: for that came not on them, till *Acts* 2. and they are appointed to *abide* at *Jeruſalem*, Luke 24. 29. till they were endued with power from above; which therefore before his Aſcenſion they had not received; and when the Spirit came, it would *lead them into all truth*: and as yet it appears by their queſtion, *Acts* 1. 6. they were not thus led, but onely the confirming to them his former promiſe, and by the ceremony of breathing on them, to expreſs the τὸ πνεῦμα, the eternal Breath and Spirit of God, ſealing it, as it were, ſolemnly unto them, and preparing and fitting them for the receiving of it. So ſaith † *Theophylact*, The words [*Receive the Holy Ghoſt*] ſignifie, Be ye ready to receive him: and again, * He breathed on them, not now diſtributing the perfect gift of the Holy Ghoſt, for that was to be done at *Penteceſt*, but fitting them for the receiving of it; for though in the next words, [*Whoſe ſins*, &c.] the power of the Keyes, or Stewardſhip of the Church, were actually inſtated on them, yet not to be exerciſed by them, till the Holy Ghoſt came down upon them, as *Epheſ.* 4. 8. It is firſt, he gave gifts to men, (at the deſcent of the Spirit) and then gave ſome to be *Apoſtles*, &c. v. 11. yet this preparation of them amounts to what others aſſert of the *Holy Ghoſt*, formerly given, though in remiſs degrees, according to *Davids* begged infuſion, not to *Joels* effuſion, (ſaith *Iudolphus*) by *Chriſts breathing* on them, (the

λάβετε πνεῦμα ἅγιον. John 20. 22. Dr. *Hammond* in locum.

The Holy Ghoſt, not fully given, or received, till now.

† τὸ δὲ [λάβετε πνεῦμα] ἀντὶ τοῦ γίνεσθε ὑπήκοοι πρὸς τὸ λαβεῖν πνεῦμα. In Johan.

* ἐμφυσᾷ οὐχὶ τὴν τελείαν δωρεὰν τοῦ ἁγίου πνεύματος νῦν διδοὺς ἀλλ' &c.

Eph. 4. 8, &c.

Per infuſionem non per effuſionem.

Per inſufflationem, non per immiſſionem.

pattern of our Churches pious Ordination) *Receive ye the Holy Ghoſt*: The *Apoſtles* (ſaith he) had received the Spirit before, but now the fulneſs of it, they receive now not onely it, but him; not onely the Grace of the Spirit, but the *Spirit* of Grace himſelf, by a more perſonal *Immiſſion*. Before they had a *Spirit* of Faith and underſtanding; now one of zeal, and higher Illumination. So that, they had now what *Eliſha* ſometimes prayed for, *Duplicatum Spiritum*, the *Spirit doubled on them*, 2 Kings 2. I, they had already *Baptiſmum fluminis*, the watery *Baptiſm* of *John*, but now *Flaminis*; They receive this of the *Holy Ghoſt*, and of fire; here every of their tongues is touched with a Cole from the *Heavenly Altar*; and as of old, *God* ſhowred upon *Iſrael* the Food of *Angels*, ſo here he ſeemeth to beſtow on men the *Tongues of Angels*: I, ſo many *Tongues*, ſo many *Lights*, that they kindled ſuch a *light* in the world (upon this day) as never ſhall be *extinguiſhed to the worlds end*. Thus Chriſt aſcending up on *high*, and leaving of the world, that we might be the better aſſured of his *coming* again, (ſaith *Tertullian*) took our *Pledge*, that is, our fleſh to *Heaven*; and alſo left with us his *Pawn*, to wit, his *Spirit*; which is therefore called *Arrha*, or *Arrabo*: 2 *Cor* 1. *Who hath given us the earneſt of the Spirit in our hearts*. And the earneſt, you know, is a *Relative* to the reſt of the *Recompence*. The *Jews*, you know, had three more ſolemn Feaſts, which their *Levitical* Law bound them to obſerve, *Deut.* 16. *viz.* the Paſſeover, the Feaſt of Tabernacles,

Spiritum ante, hic plenitudinem.

Prius Spiritum Fidei, & intelligentiæ: nunc Fervoris & Illuminationis acceperunt 2 Kings 2.

Tertullian in Feſtum.

2 Cor. 1. 22.

πάσχα σκηνοπηγία, πεντηκοστή.

bernacles and that of Weeks: firſt, the *Paſſover*, ſo called and inſtituted for a Remembrance, how the deſtroying Angel ſmiting the *Egyptians*, paſſed over the Houſes of the *Iſraelites*. The ſecond, the Feaſt of *Tabernacles*, being an humble Memorial of their living in *Tents* in the *Wilderneſs*, after their Deliverance from *Egyptian Bondage*. The third, this of *Pentecoſt*, or the Feaſt of weeks, in commemoration of the Law given in Mount *Sinai*, fifty dayes after their coming out of *Egypt*, and therefore named from the number, and celebrated ſo many dayes after the Paſſeover. Upon this later Feſtival, (which now we ſolemnize with this laſt Reflection) the *Chorus Apoſtolicus*, or whole *Company* of the Apoſtles being aſſembled, *Acts* 2. ἀπαντες ὁμοῦ ὁμοθυμαδὸν, as in one place, ſo all with one Accord: Unity is a Preparative for Sanctity, and holy gifts ſeldom are beſtowed on ſuch as love Diviſions, the promiſed *Comforter* is performed to them, given ſome ten dayes after Chriſts Aſcenſion, (when Re-promiſed) God often heareth prayers, which he anſwereth not preſently; ten dayes after, that in mean time, the Apoſtles might with prayer, and other pious exerciſe, prepare for ſo divine a Gueſt, and render themſelves, *fit Temples for the Holy Ghoſt*, as on this Feſtival, the Inviſible himſelf, appeared viſibly: and now (as one obſerves) all the three Perſons of the *Sacred Trinity* have (as it were) bodily manifeſted themſelves to man: *God* the Father to *Adam*, to *Moſes*, and the *Patriarchs*: God the Son exhibited himſelf in humane fleſh, to, and for all the world; and

Deut. 16.

Acts 2. 1.

Ut Apoſtoli orationibus ſe aptos Adventui præpararent.

Hodiè viſibiliter, apparuit inviſibilis.

and here the *Apoſtles* are ſo unanimouſly, ſo devoutly met, as that the Holy Ghoſt thinks good to be of the Company; where but obſerve the Act, and the Concomitants, the *Perſon*, and his Attendants: the Spirit to emblem forth his variety of operations, cometh here accompanied with ſeverall remarkables: and firſt, a ſudden ſound from Heaven beginneth the wonder: and this ſound was but the Symbol of the Apoſtles Doctrine; whoſe ſound *went out into all Lands*, Pſal. 19. I ſay, the Preaching of the Goſpel, through the world after this Receipt, was but the eccho of that ſound. Next, there was *Flatus vehemens*, a mighty winde; and that was the winde that bloweth where it liſteth. A winde that is, and need be mighty, to blow away the chaff of all Carnality, and teach an holy impetuouſneſs againſt the ſtrong holds of ſin. Then after theſe two Uſhers, cometh the Spirit himſelf in *cloven Tongues* like Fire; where I reſolve all into theſe three Queries, Why the Holy Ghoſt here pleaſed to deſcend in fire? why in tongues? and why in cloven tongues?

Spiritus Sanctus in variis figuris, pro varietate operationum. Ludolphus in locum.

Sonus hic ſymbolum ſonitus Evangelii. Pſalm 19.

Ventus hic à carnali Palea Corda purgabat.

Three grand Queſtions.

First, Why in fire? for to ſome it may ſeem ſtrange to hear of a fiery Comforter: Did not *Sodom* and *Gomorrah*? Did not *Elijah's* Enemies finde that a Deſtroyer? And were not ſome of the *Diſciples* themſelves chid by their *Maſter* for ſuch *fiery zeal*? And ſhall not that ſame angry Element make one day a Bonefire of the world? Talk we then of ſuch a Comforter? Yes. When God is in the fire, the verieſt *buſh* ſhall not conſume: and yet miſtake not

2 Kings 1. Luk. 9. 2 Pet. 3.

not this as meant of real fire, such as is comburent, it being but a *Tanquam*; onely like it in appearance. So the Original ὡσεὶ πυρὸς, (in the Genitive) Tongues, like as they had been of Fire; and this word imports Resemblance, not Reality of fire: *Speciem ignis habens*, having indeed a shew of fire for Colour, Light, and Motion, but without combustion: And He appeared like fire, rather then ought else; to shew, He gave both Light and Heat to his Apostles; that is, both zeal and knowledge: Heat, for God detesteth cold devotion; nay, but a lukewarm one. *Nauseum creat*, maketh his stomack rise, Rev. 3. He must have continual fire burning on his Altar, (much more then *Vesta*) ardent love, and fervent zeal, alwayes in the hearts of his Disciples.

Tanquam notat similitudinem, non veritatem. à Lapide, & Cajetan in loc.

Propter lumen pariter & ardorem.

Rev. 3. 16.

Secondly, Like fire for light too, and that a double one, *viz.* of Charity, and Knowledge: *To give knowledge of salvation to them that sit in darkness, and the shadow of death*: and too, of good example, to shine before men, that they *seeing our good works, may glorifie, &c.* So that this holy Fire commendeth each of the Apostles to the world, as *Christ* did St. *John Baptist*, both for a *burning and a shining Lamp*: And indeed, he that hath knowledge or charity without zeal, is but too like the Glow-worm, he hath some cold splendour, without heat or efficacy! whereas, who so hath zeal without the rest, (as now a dayes too many such blinde metled Horses) They are so far like Hell fire, that they burn, and give no light! but in whose breast soever they are united, such *are baptized*

Why in fire?

with

Septem χαρίσματα. The seven Graces of the Holy Spirit.

with the Holy Ghost, and with fire. Again, fire is a bright *Hieroglyphick* of Grace; I, those seven chief Donatives of the Holy Spirit, are not frigidly demonstrated by fire, as,

Purgat. 1. Fire, you know, purifieth the Gold from dross; so doth the *Spirit* by the gift of *Love*, *purge* out the old leaven of Malice and Hypocrisie, turning all Injuries into a Golden Patience.

Liquefacit. 2. Fire melteth the most obdurate mettals, and mouldeth them into any Figurations: So doth the *Spirit* by the *gift of Pœnitence* dissolve our steely hearts, conforming them to Christ, and the best patterns, making them flow thorow our eyes like a Cœlestial Spring!

Consolidat. 3. Fire constipateth and hardeneth the clay, so that no rain or storm can injure it: and so doth the *Spirit* by the gift of *Patience*, confirm and fortifie us against all Afflictions.

Decorat. 4. Fire maketh new, and burnisheth the Mettals; so doth the *Spirit* by the gift of *Knowledge*, adorn and beautifie the mindes of men.

Elevat. 5. Fire carrieth up vapours, and things of lighter nature, with its ascending motion: so doth the Spirit by the gift of *Faith*, raise our Desires, and sublimate our Endeavours towards Heaven.

Illuminat. 6. Fire imparteth light to all that are about it: and so doth the Spirit by the gift of *Wisdom* enlighten the Understanding, and direct the Practice.

Dulcerat. Lastly, Fire (you know) sweeteneth and preserveth things from corruption; so also doth the *Spirit* by the gift of *Innocence* or *Penitence*,

Penitence ſweeten our whole life into a continual Feaſt, and keepeth Souls intire from ſpiritual putrefaction. In a word, our great *God* himſelf is a *Fire* (ſaith Scripture) to the wicked, *Deut.* 4. (which St. *Paul* tranſlateth, *Heb.* 12.) an eating fire, to *Sodom* and *Gomorrah*, *Nadab* and *Abihu*, to ſuch ſtubble a *conſuming fire*; but to the faithfull, to the pœnitent, (as here) *Ignis illuminans*, a light unto their feet, and a lanthorn to their paths, to guide their ſteps into the way of peace; peace temporal, ſpiritual, and eternal: And now the queſtion of this fire being extinguiſhed, admit here a few words of Tongues; that's the ſecond, Why in *Tongues* the *Holy Ghoſt* was pleaſed formerly to appear in the milde *Emblem* of a Dove; *viz.* when he flew down on him, who was as void of guile as that ſame bird of gall: but now, pointing out the effect, by the externall cauſe, he ſpeaks his preſence in the form of Tongues; But, as before of Fire, ſo neither muſt we here imagine *real* Tongues, but their Similitude, (ſaith my Author) theſe were no fleſhy tongues; no, thoſe had been too groſs, incongruous Repreſentatives of the ſubtilleſt ſpirit; theſe were of a rarer ſubſtance, ſuppoſe of pureſt air condens'd into this ſhape, and lightned from above: ſo that as before the Spirit deſcended, *ſicut Columba*, Matthew 3. but in the likeneſs of a Dove; ſo here no more then *tanquam linguæ*, onely in the ſimilitude of Tongues, and in them ſpecially, in Tongues above all Figures, that he who had given

אש אכלה. πυρ καταναλίσκον. Deut. 4. 2, 24. Heb. 12. 29.

Second Queſtion, Why in Tongues?

Non carneæ linguæ. Gorran. in loc.

Ut qui intellectui lucem, ardorem affectui, ori verbum ministraret, Goran. in locum.

ven light to their intellectuals, and fervency to their affections, might now also adde a voice, and expressive faculties to the tongue, without which all abilities are but like the *talent in the napkin*, and the napkin hid in the earth! Jewels lock'd up in a Cabinet, whose key is lost: Elocution being the Oratours first, second, and third, expression the ornament of all; here is therefore opened to them *a door of utterance*, Acts 2. They spake with divers tongues, &c. these tongues then betokened the *Gift of Languages*, whereby they were enabled to perform that great task Christ had set them, *Go forth and teach, &c.* See, God never giveth a burthen, but withal strength to bear it: if he will have them teach, he will furnish them with Tongues: else the Apostles themselves (you see) were not to go from *Jerusalem*, and preach till they had received the tongues, though they had abilities before, yet stir'd not without Order and Commission: *Rom.* 12. How shall they preach unless they be sent? Yet how many in this daring Age præcipitate into the holy Function, before any Receipt of the Holy Ghost in Tongues? Of as many Languages, as their Mother, without ever waiting as the *Apostles* here, or perhaps, scarce once seeing the place where they are bestowed, an *University*! But on the other side, no sooner have the *Apostles* here received the *Gift*, but like *good stewards*, forthwith they employ it. Men ought to make a timely use of their Endowments (still moving in the proper *Sphere* of their vocation) And what have they to an-

Acts 24. *Primum, secundum, tertium, Elocutio.* Quintilian.

πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη. Mat. 28. 19.

Rom. 12. 15.

swer

swer for, that have received this Gift of Tongues, and yet are dumb? I mean not that inforced silence, which now many a *David* keepeth, not without pain and grief for it! which sin shall light on its Imposers; but for voluntary *Mutes*, I am sure the Prophet gives them but a biting character, *Isa.* 56. and † St. *Bernard* (as seriously as wittily) on that twelfth of *Matthew*, *ver.* 36. *Of every idle word, &c.* as of idle words, so of every idle silence, (saith he) must an account be given: here They immediately began to *speak with tongues*, as, &c. Straight the *whole multitude of strangers. Parthians, Medes*, and *Elamites, Romans, Jewes, Mesopotamians, Syrenians, Cretes, and Arabians*; all in a general wonder acknowledge them speaking in their own tongues, *the wonderful things of God*: And it may pass for one of those *Magnalia*, the sudden Rise, and strange Growth of the Church immediately thereupon: How from that *Embrio, In Jury is God known*, it commenced, as it were, *per Saltum*, into a full stature by *Proselytes* of all Nations, and daily numberless additions: This *brighter Moon* doth wax, and may she know no wain, but still encrease, until she be multiplied unto her *full of Glory*: the Spouse (I say) that till then, like *Jacob* beyond *Jordan*, was but obscure, and of small Retinue, able to plead but little visibility; but here, like him again, having once passed some bitter waters, can challenge either Stars or Sands for number, singing now, Praise the Lord all ye Lands, &c. I, what else do the tongues of all Nations here im-

* *Pars optima Deo immolatur, ecce nostri corporis digna est fidelis lingua quasi hostia, interpres animi, enunciatrix sensuum, cordis ministra, præco operti pectoris.* Prudent. περὶ στεφάνων

† *Etiam otiosa silentii reddenda ratio.* Bern. in Mat. 12.36.

μεγαλεῖα τοῦ Θεοῦ. *Magnalia Dei.*

Quid Lingua Gentium, nisi conversionem Gentium! Ludolpus. Gen. 11.

import, but the conversion of the Nations? Again, whereas at first all Languages save one were as a curse for Sin, *Gen.* 11. a punishment of pride; and none of them as yet (by some) thought holy, unless the three inscribed on the *Cross of Christ*, viz. *Hebrew*, *Greek*, and *Latine*; why here, were all the other sanctified by this appearance of the Holy Ghost in tongues, for which let all Tongues and Languages, Kindreds and Nations, (especially that enjoy these Fountains open, and not stopt up by *envious Philistines*) ever *sing praises to the Lord*, *and speak good of his Name*, for so affording them his Word in their own Language, as a means and message of their Salvation. Lastly, The Tongue too is an instrument of taste, as well as speech. So doth the *Holy Spirit* rectifie the palate of the Soul, hereby teaching her to relish good, and disgust evil, to prefer a bitter wholesome to a sugred venom; to *taste and see how gracious the Lord is*, Psal. 34. whereas the natural man (saith the Apostle) as wanting this same holy Tongue, *Discerneth not*, *savoureth not the things that are of God.*

Distinguit sapores, sapidum ab insipido, dulce ab amaro τὰ τῦ Θεῦ ὐ φρονεῖ. Non sapit quæ Dei sunt. 1 Cor. 2. 21.

But one may speak too much even of the Tongue it self, and therefore now I will cleave off my Discourse from the *Linguæ*, to the *Dispertitæ*, the third Querie, *Why the Holy Ghost was pleased to descend in cloven Tongues?* And this *Dispertitæ*, some take to be no more then *Distributæ*, tongues divided, not in themselves, (they mean) but among their Receivers. *Ita ut Quisque suam habuit*, so as that a peculiar Tongue sate upon each of them. But there

Third Question, Why cloven Tongues?

is

is more in the Original, διαμεριζόμεναι, that signifieth such as were divided from the midst, dimidiated, as 'twere, by forked tongues, *in specie ignis*, (saith *Goran*) These imitating fire likewise in its pyramidal Figure, may easily be conceived to spread into a Bipartition: And what did the *two branches beyond* intimate, but the æqual mixing of the *Law and Gospel* for the conversion both of *Jew* and *Gentile*? In the Old Law, you know, *the dividing of the hoof was an argument of cleanness*, Lev. 11. and the Serpent also that emblème of wisdom, to which Christ schooleth our Imitation, *Mat.* 10. hath *Linguam bifurcatam*, a kinde of forked Tongue: Here therefore, why may not the cleaving of the Tongue be an apt Symbol of prudence and sincerity? Sure, that Tongue which rends it self off from worldly and corrupt communication, and settleth on Gods praises, is one of the *Holy Spirit's* cloven Tongues. For the Devil too playeth Gods Ape, and hath his cloven Tongues, *viz.* those that love division, flattery, and dissimulation, as well as his *fiery Tongues*, *viz.* Such as love lying, slanders, oaths, blasphemy, and Imprecations! and these likewise, I fear, may all Nations hear, (I am sure ours may almost in every corner, speaking in their own Language, *Horribilia Diaboli*, the fearful works of the Devil! But not to proportion my discourse of them to the Sin of Tongues, lest I be infinite, or rather incessant: but instead thereof, let us take a more necessary glance on the number here, the *Holy Ghost* descended on: For we read of an hundred

Goran in loc.

Levit. 11. 3.

Matth. 10. 16.

Ad candida tecta Columbæ, Spiritus Sanctus odit fordes, nec in uno Domicilio morabuntur munditiis Spiritus, & immunditiis peccati. Bern. Ser. 3. in diem, πτηνὰ ἁγιάσματα, καὶ πράξεσιν αὐτὸ φαυλαῖς, οὐ θήσαμεν: *Isidor. Pelus.*

Acts 1. 15. and twenty *assembled*, Acts 2. But *Beza*, and some others, restrain this *Advent* of the *Spirit* to the Apostles onely, because indeed the promise was made to Them; and he led *Them* forth at his Ascension, and the grand Charge was laid on Them, *Go forth, and preach, &c.* yet for all this, the stream runneth another way,

In locum. *Cornelius à Lapide*, with a cloud of witnesses,

Acts 1. affirms the *Holy Spirit* shed on all that compa-

cap. 10. 47. ny, but not without Discrimination: and this argued first from that Question, Acts 10. *Who can forbid water that these should not be baptized, having received the Holy Ghost as well as we?* Besides, we know, more were to preach the Gospel then the *Apostles*, *He appointed other*

Luke 10. 1. *seventy*, Luke 10. and They then had need of Tongues: But then here may be objected, that there must be divers women in this Com-

Acts 1. 14. pany, besides the Blessed Virgin, Acts 1. and They (not permitted *to speak in the Church*) needed not this Gift of Tongues: but we may thus salve the scruple, the *Holy Ghost* here probably descended on them all, *Apostles*, and others, men and women: according to Saint *Peters* exposition of that place of *Joel*, *Effundam Spiritum*, I will *pour out of my Spirit upon*

Joel 2. 28. *all flesh; your Sons and your Daughters shall*

Acts 2. 17. *prophesy*, &c. Acts 2. which he there appropriateth to that very business, to take off the *Enthusiastical Pretenses* of after Ages, yet all this, not to the same end, not in the same degree as one that was enlightened by the same

1 Cor. 12. 8. Spirit. St. *Paul* will tell you, 1 Cor. 12. *To one was given (by the Spirit) the word of wisdom;*

dom; to another the word of knowledge by the same Spirit; to others the gift of Faith, to others Prophesie, to others the discerning of Spirits, as was most necessary to their several conditions) but to the *Apostles*, and to their *helpers*, the highest Degree of Illumination, Diversity of Tongues, and Interpretation of Tongues, because they were to convert the Nations. So that we may conclude it gratefully with *St. Augustine*, O the great fidelity and liberality of Christ, that promised a Gift to twelve *Apostles*, and performeth it to ten times twelve, which is an hundred and twenty, teaching us to be sparing in our protestations, ample in performances, not like *Antigonus*, sirnamed Δόσων, of whom it is said, he never denied any thing was *asked*, nor ever *performed* any thing he *promised*; but like *David*, to keep our word, though it be our loss, it shall be our gain a better way; It is a Qualification of a Saint, and an Imitation of *Christ*, (you see) who here promised his *Apostles* onely, and filleth all of them with the *Holy Ghost*: And while they are thus filled with the *Holy Ghost*, some mockers are so empty of him, as to say, the *Apostles* are *filled with new wine*, Acts 2. If they did not, sure enough their *Successours* shall never want *Censures* and *Derisions*: but Saint *Peter confuteth* them from their own experience, it being but the third hour of the day, v. 15. Wine was not their mocker, but the *Jews*; yet Saint *Bernard* upon those words Cant. 2. *He brought me into his Banquetting House, &c.* saith, that was fulfilled this Day of *Pentecost*, the Church was then com-

Spiritum Sanctum, à Christo promissum duodecim Apostolis, datum unamero decuplato Serm. 69. de Temp.

Psalm 15. 4.

Acts 2. 15.

Introduxit in cellam vinariam. Cant. 2 4.

(i. c.) *In domum vini.*

comforted with flagons, the *Apostles* inebriated not with *Spirit* of *Wine*, but with the *Wine* of the *Spirit*; and therefore *Bernard* descants on St. *Peters Answer*, *These are not drunken as ye suppose.*

Others say, The *Apostles* Answer confuted them from a Custom of the Jews, (and since much followed by the *Christian* Church) that is, of *Fasting* all the mornings of their *Festivals*, neither eating nor drinking till they had performed their *sacred Duties*; a *Custom* commendable, especially before the *Sacrament*. Yet Saint *Bernard* confesseth it with a Qualification: They are drunk indeed with new wine, (saith he) but not as ye suppose, but with such a new wine, as those old bottles, the unbelieving *Jews*, were neither worthy to receive, nor able to contain, being a wine powred out by the true *Vine himself*; by him that *trod the Wine-press alone*! Such a wine as made * *glad the heart*, without any disturbing of the brain. The Apostles had had a sowre draught of it by their Masters absence; now therefore they receive the wine of comfort: and this methinks may chear our Patience, in all tentations and afflictions, to see it is Christs Method, to keep the best wine till the last; here then, what if we must taste of sorrows cup, while we are sure hereafter to have our water turned into wine; our tears into eternal joy? for what I say unto you, (saith Christ) I say unto all; and that is, *I will not leave you comfortless*: To which end let us fervently and frequently say unto him again

Attende, inquit, quod non omnino ebrios, sed ebrios sicut ab illis æstimasi sunt, denegavit; erant enim ebrii, sed Spiritu Sancto vino novo. *St. Bern. Ser. 49. in Cant.*

* *Vinum cor lætificans, non statum, mentis evertens*, Bern.

John 14. 18.

gain in the prayer of the * *Church*; *O God make clean our hearts within us, and take not thine Holy Spirit from us.*

* *Veni Creator Spiritus, mentes tuorum visita, imple superna Gratia, quæ tu creasti pectora.*

POEM 15. { On *Whitsunday.* }

AS when the *Storm* of horrid *War doth cease,*
Both *Parties* use to *back* their *new-born* Peace
With *Hostages* exchang'd; so *God* and *Man*
Here reconciled, which our *Lord* began,
Transporting first our *Nature* up to *Heaven,*
And now to *Earth* the *Holy Ghost* is given;
That so this happy *Reconcilement* may
Ne're violated be, but last for ay.
His *Promises* perform'd exactly are
To pious union, as his Threats to Jar:
The *Sun* of *Glory* now being in his height,
Shines forth in beams of a *Meridian* Light,
On his *Attendants that expect* and *pray,*
To both parts of them, *Dawning double Day.*
The *Stars* seem'd shot unto this lower *Sphere,*
As if they thought to mend their *lustre* here:
The *Sun asham'd,* did *poste* to long'd for night,
Seeing here so many *Suns* out-shine his light.
And next, least greater *Sorrows* strike them mute,
He each of his *Disciples* doth salute
With an *inspired Tongue,* thereby to raise
Throughout the *world,* the *Trophies* of his *Praise.*
And because Heaven-born *Charity's* foretold,
On *Earth* in later Ages to grow cold;

He Gratifies each of their good desires
With a warm showre of Heavens propitious Fires:
And as it doth *Heroick Victors* suit,
Their rich *Beneficence* to distribute
With liberal hand; so our Triumphant *Lord*
His *Graces* here doth copiously afford,
To all the *pious Company* that sate
Attending him at *Expectations* Gate:
He strews his *Gifts*, his *Conduits* run with *Wine*,
And all that *taste* acknowledge it Divine;
A true *Nepenthe*, which whoever drinks,
No more of wanted *Sin* or *Sorrow* thinks;
With which they'r all so *plentifully* fill'd,
Their Hearts are mended, and their Heads not spill'd:
A Spirit of comfort, various as our Griefs,
Proportioning them all with true Reliefs;
A *Spirit* of *Strength* for to support the weak,
And binde up wounded hearts, when like to break:
A *Spirit* of *Amity* and sacred Love,
Uniting lower envies from above:
A *Spirit* of Aliment, that doth *invite*
And nourish *Souls* of pious Appetite:
Two *Ushers* lead this sacred *Spirit's* way,
A *mighty Winde*, and *Sound*; fit to display
The Gospel one, whereof the world must ring,
Mens *Carnal Chaff* the other winnowing:
The *Spirit* himself then in a *golden showre*
His *fiery Tongues* on all their heads doth pour;
Which now like *flaming-Beacons* blaze, and tell
The near *Invasion* of that *Host* of Hell:
Giving men *warning*, stoutly to defend
Themselves, by making Heav'n their speedy Friend:
But *Comforts* cloth'd *in fire* (perhaps) seem strange,
Shall not that *angry Element* once change

The

The world to *Cinders?* true, and yet preſume,
God in the *Flame*, will not a *Bush conſume*:
The *light* and *heat* of Fire, beſt *Emblem* forth
Knowledge and *Zeal*, all true *Apoſtles* worth;
(Without *Zeal*) *Science Ape's* the Glow-worm well,
And *Zeal* without That, but reſembleth *Hell*!
The choiceſt *Graces* of the heavenly *Quire*
Are not improperly expreſt by *Fire*:
That doth the *Gold* from all *droſs* purifie,
As this by *Love*, doth purge our *Enmity*:
Fire melts obdurate mettals, and you know
The *Spirit's* Remorſe, makes hardeſt *hearts* to flow!
Fire hardeneth *Clay* againſt injurious ſtorms,
And mourning hearts a *Patient-ſpirit* confirms:
Fire *Renovates* and Burniſheth the *Mine*,
The Spirit of wiſdom, makes the Face to ſhine:
Fire *elevates*, incline s things to *Aſcend*,
The Spirit of *Faith* too makes *Souls* upward tend:
As *Fire* (to all about it) light imparts,
The Spirit of *Knowledge* doth irradiate *Hearts*:
Fire diſtributes a warmth to all are near,
Fervor of Spirit doth our *Devotions* chear:
Some things too Fire preſerves, not all conſumes,
Life, *Innocence*, or *Penitence* perfumes.
But why appears this *Fire in* form of *Tongues*?
To ſpeak thoſe grand *Abilities*, that Throngs
Converted unto *Chriſt*, throughout the *Lands*,
Drawn by ſuch *eloquent* and *pious* bands:
From whence all *Nations* ſweetly woo'd, embrace
(In their own *Tongues*) the *Oracles* of *Grace*:
But Satan too his *fiery Tongues* hath ſpread,
Whoſe fire *by fire* ſhall be extinguiſhed!
Theſe *Tongues* of the *Apoſtles* cloven were,
As mixing *Law* and *Goſpel* every where;

That they were fork'd, and of *dissected* Inc,
Hints the Conversion both of *Greek* and *Jew*:
The parting of the Hoof did cleanness show,
The *Serpent* hath a *Cloven Tongue*, (we know)
Christs School of Wisdom; then the *Tongue* that's clean
From Putrid Language, is the *Tongue* we mean.
Thus *Davids Prophesie's* fulfilled, when
Christ went on *high*, and showr'd these *Gifts on men.*
Light on us therefore, O *Celestial* Dove,
So with thy fanning *Wings* inflame our *Love*;
That we like *Birds of Paradice* may fly,
And *nest* among the Stars eternally:
That Hearts and *Tongues* kindled with *holy fire*,
To thee in endless *Praises* may aspire.

Prayer 15. { On *Whitsunday.* }

O God the Holy Ghost, proceeding from the Father and the Son, have mercy upon us miserable Sinners; as Thou didst seasonably visit the Apostles and others that attended thine Appearance: as the Father manifested himself unto the world in the works of the Creation; and God the Son surrendred himself in the works of our Redemption, so wert Thou pleased (this day) to manifest the third Person of the glorious Trinity, (that now the compleat Deity might have visibly and comfortably appeared to mankinde) in a wonderful manner descending on the Disciples, and others waiting at Jerusalem; *supplying all their wants, and comforting their Sorrows after their Ascended Master: : O how punctual? how full of satisfaction*

faction are the Divine Promiſes? How worthy of our Confidence, and beſt aſſiance? being all Yea and Amen, how deſerving all our vigilance, Prayers, and Attendance? here illuminating their hearts with light from heaven; warming their affections with celeſtial fire; affording them Conduit-pipes, (as well as Ciſterns) Tongues of utterance, and in thoſe faculties of expreſſion, opportunities of Converſion. O Bleſſed Spirit whoſe Treaſure's inexhauſtible, continue theſe Gifts and Graces to thy Catholick Church; by enlightning of her Paths, by enlarging of her borders, and by making up her breaches, by Hallowing her Aſſemblies, and furniſhing her Miniſters, clarifying their heads with heavenly light, ſanctifying their hearts with holy fire, and quickening their endeavours by thy Spiritual motions; by Uniting the hearts of all her Members, knitting them together in the Bond of Peace. O thou Æternal Breath of the Father and the Son, perfect the work of Sanctification in all thine elect; pour out thy Graces this day, and hence forward in the Tongues of the Preachers, in the Ears of the Hearers, and in the hearts of all the Congregation; that ſo the good ſeed of thy Word falling into well prepared ground, may bring forth fruits worthy amendment of life, in ſome thirty, in ſome ſixty, in ſome an hundred fold, even the fruits of the Spirit; ſcil. Love, Joy, Peace, long-ſuffering, Gentleneſs, Goodneſs, Faith, Meekneſs, Temperance, and the reſt of the links of that ſame golden chain. Let that mighty ruſhing winde (in which thou deſcendedſt) purge away the Chaff of our Carnal Affections, and with an holy violence

beat

beat down our strong holds of Sin, and all the proud imaginations that resist thy Grace; Let that winde dissipate the clouds of Error, Sin, and Sorrow; cool and refresh us in the heat of Persecution, filling the sails of our desires with happy gales into a prosperous voyage for our Haven, Heaven. O sweetest Spirit of Love, who descendedst in the milde Emblem of a Dove, purge out of the midst of us all bitternesse, and gall of malice, that with meeknesse we may receive the ingrafted Word, able to save our souls; descend upon us in the sound of thy Word, (though not in the extraordinaries of Propheſie and Miracles, yet) in the ordinary Graces of Faith, Hope, and Charity; in a Spirit of prayer and supplication, of support and consolation; of obedience and resignation; of sincerity and fervency in our Devotions; of zeal both in profession and our conversation: enlighten our darkness, inflame our coldness, purge our drossiness, sweeten our sowrenes, pardon our sinfulnes, reform our wickednes, seal all the gracious promises of thy Gospel to us, and seal us unto the Day of Redemption. Amen, and Amen.

The

The COLLECT for *Whitſunday.*

God, which as upon this Day, haſt taught the hearts of thy faithful People, by the ſending to them the light of thy Holy Spirit: grant us by the ſame Spirit to have a right judgement in all things, and evermore to rejoyce in his holy comfort, through the merits of Chriſt Jeſus our Saviour, who liveth and reigneth with Thee in the unity of the ſame Spirit, one God world without end. Amen.

The Epiſtle Acts 2. ver. 1. to ver. 12.

The Goſpel. John 14. from ver. 15. to the end.

Our Father which art in heaven, &c.

The Grace of our Lord Jeſus Chriſt, &c.

UPON

M. *Psalms for* D. M, B. *Psalms for* D. M.

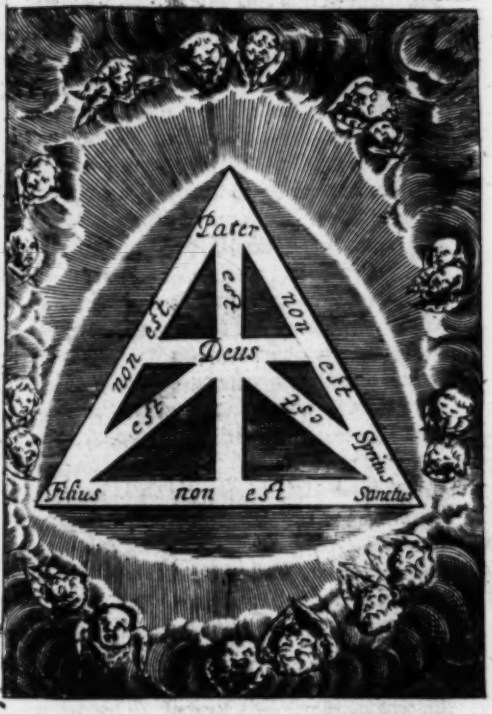
UPON *Trinity Sunday.*

M. Leſſ. 1 *Gen.* 18, 2 *Matth.* 2, B. Leſſ. 1 *Joshua* 1. 2. *for D. M.*

DISQUISITION 16.

IMmediately after that admirable Deſcent of the *Holy Ghoſt* forementioned, (as it were) conſequently enſued notice of the incomprehenſible *Trinity*; even thereby given to the *Church of God*. But as the *Apoſtle* ſaith, *Great* 1 Tim. 3. 16. *is the myſtery of Godlineſs*, 1 Tim. 3. and *this* indeed one of the greateſt parts of all that Myſtery, *viz.* the Diſtinction and yet Union of thoſe three glorious Perſons of the Deity. *Abyſſus Abyſſum invocat.* Here, *one deep calleth upon another*: A Theam fitter for admiration, then examination: not viſible in the book of the creature; where the *Ut per ſpeculum, ut per lucem.* Deity is ſeen as in a glaſs, onely by reflection. No, nor preſently legible in the Book of the *Scripture*, where God is ſeen by a kinde of light, more directly; you know *Moſes* could *ſee but his back parts*, and ſcarce them neither, they were ſo glorious, but this Diſtinction of Perſons is, as it were, *His Face*; and accurately to be diſcerned, is ſcarce an adæquate object Exodus 33. 20. of this life, *Exodus* 33. And albeit the Bible be-

And these Three are one. 1. John. 5. 7.



7 For there are Three that beare Record in Heauē
the Father, the word, and the Holy Ghost: etc
8. And there are Three that beare witnes in Earth
the Spirit, and the water, and the blood, and
these Three agree in one. P. 332

XUM

begin, and run on ſtill with his NAME in the plural number, that is, *Gods created the Heaven and the Earth.* Yet this determineth not three Perſons, although it fairly contribute ſomething toward it, and more then intimateth *Diverſity of Perſons*, even when applied to *God himſelf*, Gen. 1. and Deut. 5. And ſome even out of the firſt Book of Holy Writ do probably argue that triple Perſonality, from that firſt plurall word, of *Gods created*; 'tis plain enough that there are ſeveral perſons hinted; but for the diſtinction of them, you know the act of Creation is generally attributed to the Father, *(quoad extra*, according to us, for elſe, to all the Three indiviſibly) *God created the, &c.* And in the ſecond verſe there is another Perſon particularized, *viz.* the Spirit, *The Spirit of God moved upon the face of the waters*, that is, by a cloud of witneſſes, the *Holy Spirit*; and the firſt of *John* expounding this ſame firſt of *Geneſis*, brings in the ſecond perſon hither, the *Word*: and ſaith, twice for failing in one verſe, *All things were made by Him, and without Him nothing.* But to make good my word, in *Gen.* 32. the *Angel* wraſtling there, and bleſſing *Jacob*, is univerſally interpreted of *Chriſt*, (to ſay nothing of thoſe that came to *Abraham* and *Lot*, Gen. 19.) And then you have all the three ſacred Perſons of the *Godhead*; though not poſitively demonſtrated, (for that would be a task invincible) yet emphatically intimated in the Book of *Geneſis*. And this is *Effigiatio Anſarum*, (as one calleth it) as it were a framing or finding out of handles, which

בראשית אלהים Gen. 1. Deut. 5.

רוח אלהים

John 1. 2.

Gen. 32. 24.

we

we dexterously lay hold of, in so high a Mystery: and others do as much from that of *Job* 1. arguing the Trinity from his treble Benediction. *The Lord hath given, the Lord hath taken away, blessed be the name of the Lord*; three Lords you see, and yet but one disposer; there's Trinity and Unity: But this *Germinatio Gemmarum*, this putting forth of buds and blossoms in the Old Testament, proyeth *Protuberatio mammarum*, a fruitful swelling of the breasts in the New, where there are frequent and pregnant attestations: I shall need mention but some chief ones. 1 *John* 5. *There are Three that bear Record in Heaven, the Father, the Word, and the Holy Ghost, and these Three are one.* What can be more manifestly expressed? For which St. *Paul* is one of them, that returneth gratulations, 2 *Cor.* 1. (at once witnessing the Trinity, and praising it) *Blessed be God* (saith he) *even the Father of our Lord Jesus Christ, the Father of mercy, and the God of all comfort.* In which alone we discern the whole Trinity; Here is the *Father*, and *Mercy*, which is his *Son*, and the effect of this mercy, the Spirit of *Adoption*, and then all Three comprised, in *the God of all comfort.*

Job 1. 21.

1 John 5.

2 Cor. 1. 3.

But alas! What is all this to your Rational men, (as they call them) the handsome Complement for our modern *Atheists*; who (like *Thomas*) live not by Faith, but by *Sense* and Reason, (if they mistake not) which is a way in some things, quite to destroy the Faith, that being an *evidence of things not seen.* And therefore Saint *Austin* saith, He that will admit

Rationem quæro? fidem abnego. August.

mic of, no Master but Reason, sometimes presents a Fool to be her Scholar: though I know rectified Reason is the work of God, and in it self not contrariant to *Piety*, but being ordered and sanctified, is very advantagious to it; Yet not to be *Relyed* upon, as any fit measure of the Principles of Religion; especially in such *Mysteries*, and sublimer parts of it: That too being so lapsed and depraved! Yet even those *Minions* of *Nature* (that is) of second causes, may finde some parallels of this sacred Riddle, even among the Creatures here below: the Snow, the Ice, and Water; and so above; the Light, and Heat, and motion of the Sun; have each of them a severality of existence, and yet as 'twere an Identity of Essence. And if ought can be found such in Natures Inventory, why should we so stagger at the like in our Creatour? I, and the very *Figure* of the heart of man, as well as the nature of it, holdeth some proportion with the *Blessed Trinity*, being * *Triangular*, and as it were, extending a *Corner* of it self to each of the three *sacred Persons*: and the capacity thereof being aptest, and indeed onely to be *satisfied*, by the *All-sufficiency* of that blissful † *Triad*, as a *Circle* can never fill a *Triangle*; so the whole *Circle* of the *Earth*, and all things in it, can never *satiate* the heart of man; but that some *corner* of it or other will still be empty! (either Riches, Honour, Children, or contentment in them, will be wanting) *Heaven* onely hath a *Trinity* can do it, can fill all the *Angles* of its *Receptivity*, making it to *acquiesce* in *fulness* of *joy*, and

Natural Reason how far useful.

* Δεὶ τριάδος σχῆμα καρδία ἀνθρωπίνη· *sacri, & cordis humani figura; quæ sibi mutuo solum sufficiant.*

† *Domine fecisti me propter Te, & inquietum est cor meum, donec requiescat in Te.* St. Augustin. l. Confess. 9.

and absolute *satisfaction.* Well, saith holy *Austine*; *Critical Naturalist*, thou that leavest the master, and denominatest from the servant, do thou argue on, I will admire this Mystery; do thou dispute, I will believe it: by his own help, I do both believe this Trinity, and admire it, to go on with that sweet Fathers warble: These waters are of infinite depth, O God, unfathomable is their bottom! The bottom is to profess, and to feel the distinct working, of the Three distinct Persons of the *Trinity, Father, Son, and Holy Ghost.* Not one man, not one Christian of a thousand, speaking of these mysteries, * knows well what himself means; and those that know the most (saith he) *contendunt & dimicant*, dispute and wrangle, assisting the common enemies of Christianity, by their uncharitableness; while without love and mildness, none can ever come to know the unity of this blessed Trinity, or to see the *visions* of *Peace*, in the presence of this God, of mercy, peace, and love. And therefore as we receive benefits by apprehending God under these distinct notions; of power, as a Father to protect us; of wisdom, as the Son to instruct us; of goodness, as the Holy Spirit to comfort us: So now must we, on the other side, take the more care, that we make answerable returns, of Love, Obedience, Gratitude; and that we sin not against these *Persons* in their several Notions; either by neglect of any of them, in such as God sets over us; or by abuse thereof imparted to our selves: As *David* in that *complicated Sin*, Psalm 51. where he offended

Tu ratiocinare, ego mirar; tu disputa, ego credam.

Mira profunditas, Deus meus! mira profunditas. St. August. Confess.

Ὀβάθος. Rom. 11. 33.

* *Rara anima, quæ sciat quid loquatur.*

1.
Profitentes unitatem, veneremur Trinitatem, pari reverentiâ.

2.
Tres personas asserentes, personali differentes à se differentiâ.

3.
Sive dicas tres veltria, simplex tamen est vita, non triplex Essentia.

4.
Pater, Proles, Sacrum Flamen, Deus unus, sed hii tamen habent quædam propria.

fended againſt all the three! Firſt, againſt the Father, by abuſing that power which he had given him: Againſt the Son, by depraving true wiſdom into craft and treachery: Againſt the *Holy Ghoſt*, by contemning the goodneſs and Piety of *Uriah's* refuſal: But let us rather imitate (both for their Contemplation and Devotion) thoſe Crowned four and twenty *Elders*, Rev. 4. that inceſſantly ſung that ſacred Treble, *Holy, Holy, Holy, Lord God Almighty, &c.* For firſt, their Speculation proves the Trinity, and then their Devotion worſhips and adoreth it. *Holy, Holy, Holy, which was, and is, and is to come: Tenſes* and *Perſons* both, you ſee, here ſpeak the Sacred Myſtery, of Trinity in Unity, and Unity in Trinity. In that they ſing thrice *Holy*, notes the *Trinity*; in that they adde the ſingular, *Lord God*, notes the Unity. Or as *Fulgentius*, What is the meaning of this Hymn ſo trebled; ſo ſingularized, but three diſtinct perſons, and yet one onely Lord God? (according to the Athanaſian *Creed*, compoſed againſt *Arrius*, and appointed ever to be read *This Day*) which *was*, without beginning; which *art*, of thy ſelf without means; and *ſhalt be*, for ever without end.

5. *Una virtus, unum numen, unus ſplendor, unum lumen, hoc una, quod alia.*

6 *Digna loquidè Perſonis, vim excedit Ratio-nis, tranſcendit ingenia.* πᾶς ἅγιος. *Quia eſt quod ter Sanctus dicitur? Cur ſemel Dominus Deus?* Reſpon. ad object. Arrian. *Per hoc quod ter ſanctus Trinitatem ſignificat: per hoc quod ſubdit, Dominus Deus, Unitatem.* Hieron. in Iſa. c. 6. *Athanaſ. contr. totum mundum, & è contra.*

And here it will not be impertinent to acquaint you how *Amphilochius* broke the *Arrian* ſnare, (by a pious Ingenuity) He preſents a *Petition* to the Emperour *Theodoſius*, and that with all lowly *Reverence* to himſelf; but taking no notice of his Son *Arcadius*, who ſate by him; whereat the *Emperour* diſpleaſed,

Amphilochius Iconii Epiſcopus. Theod. Ec. Hiſt. l. 5. c. 16.

upbraided his omiſſion: What *Amphilochius*, Regardeſt thou not my *Son*? being more then an Heir Apparent, newly Declared *Emperour*? To whom the good old *Eaſtern Biſhop* thus replied: Ah, canſt not thou O *Theodoſius*, endure thy Son neglected? being but an Earthly *Prince*, a Prince of *Clay*! and yet in thy Dominions permit the *æternal Son of God* to be not onely neglected, but *contemned*? A Speech that melted ſo the good old *Emperour*, as that he not onely acquitted *Amphilochius* from ill manners, but ſoon granted his *Petition*, and baniſhed all the *Arrians*.

ὁμοιούσιος, an. ὁμοούσιος, conſubſtantiale. *Quæſtio diu Perturbans Eccleſiam.*

And to draw towards a cloſe. St. *John* in his Viſion, *Revel.* 4. beheld one ſitting on a Throne, *which is God the Father*; and at his right hand the *Lamb*, *which is God the Son*; and the ſeven-fold Spirit proceeding from both, *which is God the Holy Ghoſt*. *Unus potentialiter, Trinus Perſonaliter*; * One in power and efficacy, Three in perſonality, *&c.* Therefore after all Gods goodneſs, celebrated in other Feſtivals, now moſt worthily doth the Church honour the Holy Trinity, the whole Trinity of *Perſons* together, (as elſewhere in ſeverals) *Declaring the wonders that he doth for the children of men.* Bleſſing and praiſing that fame Sacred Triad, with St. *Paul*, and other Churches out of him, *Rom.* 11. 36. *Of him, and through him, and for him, are all things,*

Rev. 4. 2. *Bullinger in locum.*

* *Eſt tria ſumma Deus, trinum ſpecimen, vigor unus.*
Corde Patris genita eſt ſapientia, filius ipſe.
Sanctus ab æterno ſubſiſtit Spiritus ore.
Tempore nec ſenior Pater eſt, nec numine major,
Nam ſapiens retrò ſemper Deus, ædidit ex ſe
Per quod ſemper erat gignenda ad ſæcula, verbum.
Prudent. Ἀποθέωσις.

things, unto him be glory for ever. Amen. Where *Lombard* out of *Auguſtine*, (for as one was the Maſter, ſo the other was the Founder of the Schools) ſaith ingeniouſly, that theſe Prepoſitions, *Of*, *Through*, *For*, are not to be confounded. For *Ex* doth denote the *Father*, of whom are all things; *Per*, the Son, by whom are all things; and *In* the Holy Ghoſt, in whom are all things. God the Father is the Fountain of all goodneſs, God the Son as the Conduit, and God the Holy Ghoſt as 'twere the Ciſtern. But as the Woman of *Samaria* ſaid, the Well is deep, and thou haſt nothing to draw with, *John* 4. Indeed this Well is deep, deeper then the Heavens are high, no humane judgement able to fathom it; τὶς ἱκανὸς; Who is ſufficient for theſe things? Well may we, when St. *Paul* ſtands at wonder, ὦ βάθος, *Rom.* 11. O the depth of the riches of this myſtery of mercy. And therefore —*Remeant in Flumina Fontes*, let all our ſtreams, our comfortable Bleſſings return in thankfulneſs unto This our Fountain; As all our *freſh Springs are in thee, O GOD*, ſo we deſire they ſhould alſo flow back unto thee. And therefore turning Contemplation into Devotion, let us with the *four and twenty Elders, here fall down before him that ſits upon the Throne*, ſaying, *Thou onely (O bleſſed Trinity) art worthy to receive Glory, and Honour, and Power; for thou haſt created all things, for thy wills ſake they are, and were created.* And to that end, *Holy Church*, ſo frequently uſeth that excellent *Doxology*, or Return of *Glory* to the Bleſſed *Trinity*; concluding all her *Pſalms*

Lib. Sent. diſtinct. c. 36. ex Auguſtino de Trinit. l. 6. c. 10

John 4. 11.

Rom. 11. 33.

Rev. 4. 10, 11.

and ſacred *Anthems*, with a *Gloria Patri, &c.* wherein ſhe doth but joyn with *Angels*, in aſcribing *Glory to the Father, Son, and Holy Ghoſt, &c.* Indeed ſo it was in the beginning; nor for the Matter onely, but for the *Form* alſo, being an *Hymn* more then *antient*, compoſed in Confutation of the *Arrians*, (and their later *Spawn*) Enacted in that *Oecumenicall* Council of *Nice*, conſiſting of 318. *Biſhops* under *Conſtantine* the Great, *Anno Chriſti* 320. And (St. *Baſil* ſaith) as we have *Received*, even ſo we *Baptize*; and as we *Baptize*, ſo we *Believe*; and as we *Believe*, even ſo we give *Glory*: And all this we uſe in the *Name of the Father, and of the Son, and of the Holy Ghoſt*; confeſſing at once *Gods* Excellencies, all the *Perſons Offices* and Diſtinctions, and the very *Integrity* of the *Chriſtian Faith*, it being a token of a true and ſound * *underſtanding* for matter of *Doctrine* about the *Trinity*; when in miniſtring *Baptiſm*, and making *Confeſſion* of our *Faith*, and giving of Glory, there is a Conjunction of all *three Perſons*, and no one ſevered from the other two: So that it is none other then the *Abridgement* of the *Creed*, an *Epitome* of the *Goſpel*, indeed the *buſineſs* of both worlds, (and the uſual *Poſture* of *Defence* becomes it) and therefore as it hath been reverently uſed from the *beginning*, may it be ſo to the *end*; as it is now at preſent, *Glory be to the Father, and to the Son, and to the Holy Ghoſt.* As it was in the beginning, is now, and ever ſhall be, world without end. Amen.

*Magdeburg. Cent. 4. p. 617.

* Ἀποδειξις τῆ ὀρθῆ ἑρμηνείᾳ, Baſil.

Poem

POEM 16. { On *Trinity Sunday.* }

COme bright *Urania*, nay, come all the *Nine*,
And all too few to ſing this ſacred *Trine*;
Should *Angels* lend their *Quills* this *Theam* to write,
Or *Cherubins* the *Myſtery* indite:
Yet all their Cælick *Strains* would fall too low
To make us fully *underſtand*, and know
This *ſacred Riddle*, ſo that well might I
Here make this *Poëm*, all *Apology*;
No *Pencil* but his own in *Sacred Writ*,
Can the leaſt *line* of this *Tranſcendent* hit;
But there, *Illuminated* eyes may read
This *Fountain* clear'd, this *Seal'd Book* opened:
Three things above do *faithful witneſs* bear,
While here *as many* do the matter clear:
Among the *Stars* each nobler *Aſpect* ſhines
(If well obſerv'd) moſt commonly in *Trines*:
There, how the *Light*, and *Heat*, and *Motion* run,
Three *ſev'rals*? yet *united* in the Sun:
On earth (you ſee) the *Water*, *Ice*, and *Snow*,
Three things *diſtinct*, yet into One they flow.
Three Letters each prime Radix do effect,
Inſtructing us i'th' *holy Dialect*:
And if below, ſuch *Parallels* we finde,
Why ſhould our *Faith*, through *ſcruples* of the minde,
Startle at our *Creatour*? who alone
Makes many wonders good, of Three in One.
A ſingle *Eſſence* then, a *Perſon Trine*
Preſents the *Deity*; where the *Divine*
Word, and eternal Wiſdom *Chriſt* doth reſt,
As firſt begot, within his *Fathers* Breaſt;

While the *Celeſtial Spirit* forth doth flow
From *both thoſe* Splendors, yet *æternal* too;
Nor is the *Father* ought in time before
The other *ſacred Pair*, or *power'd* more;
Nor is the *Son* of any later date,
But unto both *coæqual* Potentate;
Nor is the *ſacred Spirit* behinde the reſt,
But *æqually*, eſſentially bleſt.
What *Preſent* then ſo *ſuits* this *One* in *Three*,
As that our *Heart's Triangle* tendred be.
Æternal Father, whence all *Creatures* ſpring,
Which juſtly thy *Omnipotence* do ſing;
And that too *Eccho'd* with a *Providence*,
Supporting all with *ſweetneſs*, and *Defence*;
Which like the *Sun* through all doth *move* and *ſhine*,
That while they act their *own wills*, they do *Thine*:
While *all things elſe* then keep their *Priſtine* Station,
Let not *Man* fail the end of his *Creation*,
Since *Eſſence*, *Life*, and *Motion* flow from *Thee*,
Let *Gratitude* return back all the *Three*.
Bleſt Lamb, that mute before the *Shearers* wer't,
Give and *accept* a vocal praying *Heart*;
And let the *Golden Fleece* of thy rich Merit
Purchaſe us *Crowns* immortal to inherit,
And make us *Loyal* to thy *Kingly Power*,
Owning Thee *Lord*, as well as *Saviour*,
And thou O *Sacred Sanctifying Dove*,
Deſcend into our *hearts* (with *wings* of Love)
Hatching thy *Graces* there, till fledged we
Fly back to the *ætherial Hills*, with Thee:
To *Neſtle* in that *Rock*, thoſe *Clifts* of Spice,
Alwayes to chant with *Birds of Paradice*:
Singing, All *Glory* be to *God* alone,
Ever, thrice *bleſſed* be the *Three* in *One*.

PRAYER.

PRAYER 16. { On Trinity Sunday. }

O *Holy, bleſſed, and glorious Trinity, three Perſons and one God, have mercy upon us miſerable ſinners: Have mercy upon us, O thou great Creator, by creating ſuch a Light in our Underſtanding, that we may apprehend ſome meaſure of this ſublime Myſtery; that from the Analogies of Nature, and by the Scale of the Creature, our Mindes may aſcend unto the Trinity of Perſons, and Unity of Eſſence: O Thou onely purchaſer and Preſerver of Men, incline our Wills to a Belief of this great Article of Faith, (though our judgements fully comprehend it not) becauſe thy holy Word doth Dictate it! O Thou eternal Breath of both thoſe glorious Perſons, ſeaſon our Affections with duties anſwerable to the ſeveral Diſtinctions of the Deity: To the Father, Love, Gratitude, Dependance; to the Son, Faith, Knowledge, Aſſimilation; to Thee (O Bleſſed Spirit) Joy, Deſire, and Perſeverance; and all Theſe to all Three, in abſolute Obedience: beſtow on us (O God the Father) the bleſſing of Illumination, ſo ſhall we ſing and praiſe thy Power, praiſe Thee with the heart and with the underſtanding alſo: O God the Son, confer on us the gift of Juſtification, and we ſhall attend the Bridegroom of our Souls like the wiſe Virgins, with Oyl in our Lamps; like the Kings Daughter, ornamented within and without; like Ranſomed Captives bleſſing our Deliverer: Adorn us Bleſſed Spirit, with the Grace of Sanctifica-*

tion, ſo ſhall we (like obedient Children) follow Thee in all thy motions; and like bright Stars attend the Circulations of our higheſt Mover: to that end, O God the Father of heaven have mercy upon us; have mercy upon us, by throwing all our Sins into that mercy of thine that hath no meaſure; by creating a clean Heart, and Renewing a right Spirit within us. O God the Son, Redeemer of the World, have mercy upon us miſerable Sinners; have mercy upon us, by bathing our Souls in thine all-healing Blood, by imputing all our ſins unto thy ſufferings, thy Death and Paſſion to our ſinful ſouls, that ſo (however in our ſelves wretched and forlorn) through thy Merits and Mediation, we may finde mercy. O God the Holy Ghoſt, proceeding from the Father and the Son, have mercy upon us miſerable ſinners, and that by infuſing true grace into our hearts (thoſe eſpecially ſuiting our Callings and our Trials) lively Faith, ſtedfaſt Hope, fervent Charity, Chriſtian Patience, ſome meaſure of comfortable Aſſurance, and Perſeverance in theſe Graces unto our lives end. O Holy, Bleſſed, and Glorious Trinity, three Perſons, and one God, have mercy upon us miſerable ſinners, the mercy of preſerving us from all thoſe reſpective Sins that are more directly againſt thy ſeveral Notions, and Perſonalities: as from ſins of weakneſs and wilfulneſs againſt Thee, O God the Father, who art Power; from ſins of Ignorance and Infidelity againſt Thee, O God the Son, who art Wiſdom; and from the ſins of Malice, Apoſtacy, and Deſperation againſt Thee, O God the Holy Ghoſt, who art Love: but rather let us ſtrive to make peculiar Returns; as

Sub-

Submiſſion and Thankfulneſs to the Father of Mercy; Affiance and Affection to the Son of Compaſſion; and of Hope and Obedience to the Spirit of Conſolation: proportioning our Devotions ſo to each, as unto all, recollecting them to the Unity, and diſtinguiſhing of them to the Trinity; to whoſe three glorious Perſons, one coaqual, coaternal Eſſence God, be rendred from Heaven, Earth, and Seas; from Angels, Men, and all the Creatures, all Honour, Praiſe, and Adoration, now henceforth, and unto all eternity. Amen, Amen, Amen.

The COLLECT for *Trinity Sunday.*

Almighty and Everlaſting God, which haſt given unto us thy Servants Grace, by the confeſſion of a true Faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majeſty, to worſhip the Unity: we beſeech Thee, that through the ſtedfaſtneſs of this Faith, we may evermore be defended from all adverſity, which liveſt and reigneſt, &c.

The Epiſtle Rev. 4. ver. 1. to the end.

The Goſpel John 3. ver. 1. to 16.

Our Father which art in Heaven, &c.

The Grace of our Lord Jeſus Chriſt, &c.

UPON

M. *Psalms for D. M.* E. *Psalms for D. M.*

UPON *The Lords Day in generall.*

M. Leſſ. 1 *Levit.* 26. 2 *for D. M.* E. Leſſ. 1 *Iſay* 58. 2 *for D. M.*

DISQUISITION 17.

ALmighty *God*, as his mercies are not onely private and particular, but publick alſo and *Univerſal*; ſo will he not be contented onely with *Family Devotions*, (though thoſe he ſeaſonably expecteth, and accepteth) but alſo he will be honoured in the viſible Congregation, of his *Saints* and *Servants*: and that too, not alone in thoſe *ſolemn Anniverſaries*, (which are as *Conſtellations* of our Gratitude, for bleſſings of the firſt magnitude,) But alſo for his *continual mercies*, which are *multiplied* as the *Stars*, and renewed every moment. *Publicorum cura minor*, ſaid the Heathen; that which is looked to of all, is cared for of none, and therefore God provided a particular Day for his own ſervice, and ſettled it by a Commandment. And therefore doth juſtly challenge (although he need it not) our weekly returns of publick Piety and *Gratulation*. And albeit *His Glory* be capable of no *Acceſſion* (by us) or *Diminution* (according to that of

B. A.

Job,

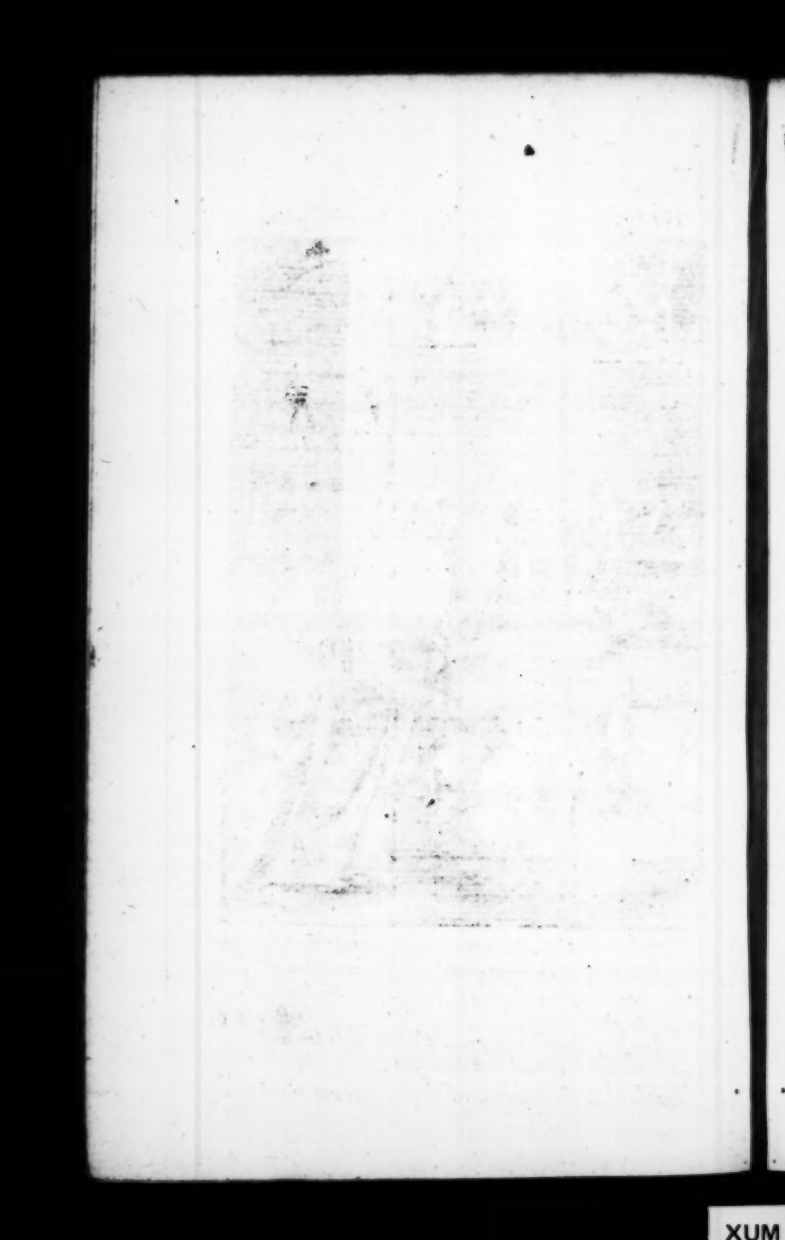
Healeth the dropsie vpon the Sabbath. Luc



And behold, there was a certaine man which had ỹ dropsie
Then Iesus answering, spake unto the expounders of the law
and Phaarisees saying is it lawfull to heale on the
Sabbath day? P. 3 4. 6:
And they held their peace, then he tooke him, and
healed him, and lett him goe

Teacheth to be lowly, and to bid ỹ poore to our table

ver: 1



Job, and *David*) yet his *Revealed will* which is our Rule and Conduct, and his outward *Name* and *Honour*, claimeth our beſt publick Worſhip and Devotion: and that with a ſpecial *Memento* in his fourth Comandment, *Remember thou keep holy, &c.* a gentle preface, a word of entreaty; yet ſuch as we uſe to give ſpecial charge by, that we regard and not forget it. Where I ſhall not enter the Liſts with the *Sabbatarians*, and their *Antagoniſts*, which undiſcreet *Combatans* have rather wounded one another, then reſcued the *Sanctimony* of the Day; Indeed, by their *Polemical Diſcourſes*, making more knots then they have untied; the Doctrine of the *Chriſtian Sabbath*, being like a *Skein* of curious *Silk*, which with affected *Hands* they have ſo ſullied, and be-ruffled, that many well-meaning people, know not how to make a right uſe of it: and it may well be feared, that *Charity* hath loſt more by them, then *Truth* hath gained. And therefore waving thoſe fruitleſs *Controverſies*, I ſhall herein keep the *Scope* of my *whole Book*, and endeavour briefly to vindicate the *Piety* of the Lords Day, or *Chriſtian Sabbath*.

Job. 9. 15. Pſal. 16. 2.

Nimium altercando amittitur veritas, & pruritus diſputandi ſcabies Eccleſiæ.

The *Jewiſh* Term is *Sabboth*, the Saxon appellation, *Sunday*; and the *Chriſtian*, from Chriſt's Reſurrection, the *Lords Day*; nor need either Denomination inject a ſcruple to wiſe men, ſo long as *All* retain agreement in the obſervance and Sanctification of it.

שבת.

And indeed (as St. *Auſtine* well, though in another caſe) the Commandments are ſo well known, and ſo often expounded, the fourth ſpe-

Deſiderant auditorem, potius quam expoſitorem.

especially, that we rather want *Hearts* to practise them, then heads to understand them. And this, you know, designeth both the *Time* and *Place* of Gods holy publick Worship, *Levit.* 19. 30. Not as there were any inherent holiness in either, or any thing below, but onely relative, that is, as challenged by God, and by man devoted: And so both are holy (the *Time* and *Place*) *Holy Day*, and *Holy Place*: Holy *Sanctuary*, Holy *Ordinances*, both equally sacred, *Levit.* 26. 2. *You shall keep my Sabboths, and reverence my Sanctuary, &c.*

Cum Deus dicitur sanctificare, modo designandi intelligitur, cum homo, sub modo applicandi.

Now, one that assisted the Reformation of Religion, with as much Learning and Modesty as any, defines this fourth *Commandment* well, to be a Moral Precept wrapped up in *Ceremonials*. For sure there was somewhat of both in it, the *Ceremonial* part not now in force, is first, the *precise seventh Day* from the *Creation*, which (in cases of Travel, and remoter distances) is impossible to be retained, the same universally. Secondly, the *strictness* according to the rigid Letter. Thirdly, the *Mode* of hallowing it, with *Oblations and Ablutions, &c.* The *Morality* of it, chiefly consisteth in these. First, the fixing of a Time for Divine Publick Worship. Secondly, that time to be at least one day of seven. Thirdly, that Day to be hallowed by corporal rest, and spiritual Devotion; so that it is *Ceremonial* for the manner, albeit *Moral* for the matter. And this Precept is hedged in on every side, lest we should break out of its observance; fronted with a caution or command, (for it will bear both)

Morale præceptum de Ceremoniali. Phil. Melanchon Tract. in Johan.

Morale quoad genus, Ceremoniale quoad speciem. Idem.

Im-

Imperat & ſuadet, Remember thou keep holy: it injoyns with perſwaſion; and then backt with Reaſons; Reaſons from both parties, God and Man, with ſome remarkable eminencies above other *Mandates.* Which run either barely *Affirmative*, as the Fifth; or barely *Negative*, as all the other: but in This both parts expreſſed, beginning with the *Affirmative*, *Remember, &c.* proceeding in the *Negative*, *In it thou ſhalt do no manner of work, &c.* The *Breach* hereof thus, both wayes met withall. Again, 'tis more *extenſive*, it not onely reſpects our ſelves, but with a ſtrange *particularity*, involves all our Relations, even to five ſeveral *Ranks*, *viz. Thou, thy Children, ſervants, cattle, ſtrangers within thy gates*; the wife not mentioned, as being included in the firſt relation. Now every maſter of a Family hath ſo much of a *Biſhop* in him, that he hath *Cure of Souls*, *viz.* care of thoſe under his charge. As for this, it is God himſelf commends *Abraham*, Gen. 18. as all the good world doth *Joſhua's* pious reſolution, *Chap.* 24. Laſtly, 'tis more *alluring* then the reſt, more ſweetly *exciting*, and that not onely with more Reaſons, but with reaſons more inſinuative, thoſe of the third and ſecond *Commandments*, being *formidable and menacing*, but of This, wooing and allective; as on our part, beſide the indulgent *Preface*, *Remember thou keep, &c. Six dayes ſhalt thou labour, &c.* A permiſſion, or remiſſion of Gods right, who might challenge all, rather then an abſolute command. For the *Church* upon occaſion (all acknowledge) may ſepa-

Omnis Pater Familias hoc habet Epiſcopale, quod habet curam Animarum.

Gen. 18. 19.

Joſhua 24. 15. *Ego & domus mea, &c.*

rate

rate some week dayes also for rest, and Divine
Joel. 2. Service, *Joel* 2. yet this withall is no Commission for Idleness, every one being to live by the sweat of his Brow, faithfully in his vocation, 1 *Cor.* 7. out of *Gen.* 3. *Six dayes shalt*
Gen. 3. 19. 1 Cor. 7. 20. *thou, &c.* God here as liberal to us as to *Adam* in *Paradice*, of all the *Trees but one*; as *Potiphar*
Gen. 49. to *Joseph*, let us answer with him. *How can I deny Thee in this one? Remember Thou keep holy the seventh day:* If I indulge thee six for thine
The reasons of this Precept. own business, (saith God) thou mayest well afford the seventh to my service, and that wholly holy: For as the Evening, and the Morning made the first day, the second, and the rest of the week; so the Evening and the Morning should likewise make the seventh day, and indeed 'tis the evening that commends the day.

The other argument, and that a main one, is from *Gods own example*, who herein requireth no more then *Himself* performed; his own practice being the *Commentary* upon his *Law*, (as becomes all good Leaders and Lawgivers) *For in six dayes the Lord, &c. and rested the seventh day.* Rested, this is a συγκατάβασις. A figure of condescension to our weak capacities, (God otherwise not being capable either of Rest or Labour) and such indeed St. *Austine* and others take all the description of the History of the Creation to be a Κατ' Ἀνθρωποπάθειαν, but a methodizing of it unto mans apprehension; for it was all one to *Omnipotence* to make all the world in a moment, and every *Species*, as well as the light, with an easie *Fiat*, *Let* there be Fire, and Air, and Earth,

Κατ' Ἀνθρωποπάθειαν.

Earth, and Water, *& semel & simul omnia*; (all things at once existing out of them) but so marshelled in the story for our more orderly meditation of them; and our more regular imitation of this pattern, in our own Transaction. *Be ye followers of God*, Ephes. 5. (he means in proportionable actions) who fram'd the world in *six dayes, and rested the seventh*; rested from creating, not from governing: from creating of new *Species*, and kindes of creatures; but not from making *Individua*, new *singularities*, for so is he alwayes working, *John* 5. both for Corporals and Spirituals, *My Father worketh hitherto, and I work*. But to hasten, there is a Sabboth of time, of the minde, and of eternity; the later I shall mention in the close. The Sabboth of Time, among the Jews was either of dayes, or years; and both those greater or less; the lesser every seventh day, and every seventh year: the greater when the *Passeover* fell on the *Sabboth*, (as at *Christs Crucifixion*, John 19.) and every fiftieth year which was their *Jubile*. We reflect but upon their lesser Sabboth of dayes, *viz.* the seventh day, and that the *Artificial day*, as *John* 11. being the space of twelve hours, from the Sun rising to the setting of it, &c. and so too may the Jews *from evening to evening* be understood. And this too the blessed Apostles altered, and by consequence abrogated as to the particularity of the day, herein led by the Spirit of truth, and (as some think) by Christs own example, *John* 20. 'Twas necessary, saith * *Melanthon*) even for this very cause, that the *Apostles* should change

μιμηταὶ τοῦ θεοῦ γινέσθε. Ephes. 5. 1.

John 5. 17.

Sabbatum petitorii, Sabbatum Temporis, & Sabbatum Æternitatis.

Chap. 19.

Chap. 19. 28.

John 11. 9.

* *Consentaneum est Apostolos mutasse diem.* Melan. tom. 2. fol. 363.

change the day, to shew an example of abrogating the *Legal Ceremonies* in the *Translation of the seventh day*. Which translation from *Saturday* to *Sunday*, is not by patent in the Bible, but onely by pattern; because the blessed Apostles usually met together on This Day, *Acts* 20. and that assuredly by the dictate of the Holy Spirit, who descended likewise on this Day; and at least by the approbation of our Saviour, again and again manifesting himself to be risen on the eighth day. So that however, happily some will argue, and others grant, that an Oecumenical Council hath authority to constitute another day for publick worship, (as the second, or third of the week) yet sure I am they can never have so good a pattern, nor yet so great a reason for another day, as is demonstrated for this alteration; the pattern being *Christ's* and his Apostles; And the Reason of it our Saviours Resurrection, even that wonderful work of our Redemption, and the Holy Ghosts Descension on it, * *Aretius* picks out a mystery out of *Christs* appearing on the eighth day. We labour six dayes in this life, (saith he) the seventh being the Sabboth of our death, in which we rest from our labours, *Rev.* 14. 13. and then being raised from the dead on the eighth day, *Christ* in his own Body (as then arising) shall reward every man according to his works, *Rev.* 20. 13. The *Jews* then gave God the last day of the week, but good *Christians* better honour him with the first-fruits of it, they kept their Sabboth in honour of the worlds *Creation*: but *Christians* in

Acts 20. 7. 1 Cor. 16. 2. Apoc. 1. 10.

τὸ Σάββατον εἰς τὴν σταύρου μετέθηκεν ὁ κύριος εἰς τὴν κυριακήν. The Lord changing the Sabbath into his own day for a Seminary of the Gospel.

* *Aretius in* 4. *Matt.*

in memorial of an higher mercy, *viz.* its *Redemption*: and therefore reason good, the *greater work* should carry away the credit of the *Day*; whose *Duties* principally consist in these two things, *viz.* A *Rest* from labour, and a *Sanctification* of that rest.

Et quæ non prosunt singula, juncta juvant.

If either of which be wanting, it makes one but like a Bird with one wing; or as a Boat with one Oar, rendreth but a lame devotion; but like two gloves, the one lost, the other is of little use, yet both together make themselves compleat. First, of the Cessation, which is but a less principal and accidentall end, enjoyn'd no whit for its self, but onely in order and subservience to the main and higher end of Sanctification: in regard we cannot strongly intend severals, therefore we may rest from our callings, that we may sanctifie the Sabboth: *Thou shalt do no manner of work*, &c. (that is) No servile works of thine ordinary Calling, much less any works of Sin: it must be a *double Sabboth*, from labour, and from Sin. And two sorts of people transgress here especially. First, such as employ Man and Beast upon that day, contrary to *Gods Design* of *Rest* to both; by ordinary Coaching of it in fairest weather, and the nearest distances; while wise men cannot discern the reason, why equal care should not be taken then, to prevent all prophanation, as well by Land as Water: Secondly, such as rest in their impieties, (like * Elements in their own places) idly spending this *Day* in gadding, excess, and vanity; so that

Wherein the duties of the Lords Day consist especially.

* *Elementa in suis locis nec gravitant nec levitant.*

God is then more dishonoured, then all the week beside. *Thou shalt do no manner of work, &c.* No, yes sure, some manner of works are then lawful, and most seasonable; this day being as it were, the *Market day of Souls*, the School day of *Christ*; the Preachers as it were his Ushers, and the *Churches* then as it were, his open *School-house*. Then such works are most lawful as appertain to *Gods publick worship*, as reading Divine Service, painful Preaching, administring the blessed *Sacraments*, and things subordinate thereunto, as Ringing of Bells, Sabboth dayes Journeyes, *&c.* *Acts* 1. 12. And beside these works of Piety, there are some works of *Mercy* lawful, both toward our *selves* in necessary provision, *Matth.* 12. 1. and toward *others*, whether men, as our Saviour visited and healed, *Mark* 3. or beasts, in relieving them as requisite, *Luke* 14. &c. A third sort of works then lawful, are those of present *necessity*, which doubtless may be exercised by *Physicians*, *Midwives*, *Shepheards*, *Mariners*, *Messengers*, and *Souldiers*, upon visible necessities. To say nothing of the works of honest *Recreation*, (men therein being too apt to indulge themselves) which I advise may be such onely, as may chear, not interrupt * Devotion: and then that reason given by *Christ*, may extend to all the forementioned, *The Sabboth was made for Man, and not Man for the Sabboth.* But yet not for Man onely, but for God Chiefly, (or which is all one) for Man spiritually, and to fur-

Dies Dominicus, Mercatura Animarum, Schola Dei, Ramus de Rel. Christ. l. 2. c. 6.

2 Kings 4. 23.

What works lawful on the Lords Day?

Mark. 3. 5.

Luke 14. 5.

* As civil Walking, holy Conference, sacred Musick, Hymns, and Spiritual Songs.

Mark 2. 27.

further his eternal Good. It muſt not be an empty or an idle Requieſcente: for as the *Apoſtle* ſaith of *Bodily Exerciſe*, ſo may I here ſay of *Bodily Reſt*, it *profiteth nothing*. We may complain (as well as *Leo*) men cloath their Bodies, and not then ornament their *Souls*; they are ſo fine they are the worſe again. And this the Fathers call *Sabbatum Bovum & Aſinorum*, the Oxe and the Aſs keep as good a *Sabboth* as Theſe; and a better then thoſe that Saint *Auguſtine* complains of, That ſpend the day in ſports and interludes, huntings, and compotations, which is but *Sabbatum aureis vitulis*, like wanton *Iſrael*, to proclaim a Holy Day to *Jehovah*, and to worſhip a *Calf*, Exod. 32. Now this ſanctifying of the *Sabboth* ſtands principally in our eſteem of it, and improving the opportunities thereof. Firſt, we muſt count it our pleaſure and delight, *Delicia Chriſtiani generis*, (the * *Veſpaſian* of all dayes to us) *Calling the Sabbath our delight*, Iſa. 58. *Not doing our own works, not thinking our own thoughts, or ſpeaking our own words, &c.* But reſigning our heart, tongue, and hand, (that is) our will, voice, and practice to the buſineſs and object of it: depoſiting the world, and all her interruptions, not thinking tædious the *Divine Solemnities*, (when *Orthodoxally* performed) ſaying, *When will the new Moons and Sabboths be gone, &c.* that we may return to our ſecular advantages and vanities? No, but improving all we can the ſpiritual, (that is) Prayer, Reading, Hearing, and Meditating the ſacred *Myſteries*

Bene veſtiri, & nihil agere.

Vacare nugis, theatris ſpectaculis et choreis.

Exod. 32.

* *Veſpaſianus dicebatur delitiæ humani generis.*

Iſa. 58. 13.

Amos 8. 5.

steries of our *Redemption.* Prayer is the *Jewel of Gods Ear,* the Tongue of Angels, the Dialogue between Heaven and Earth, *Gen.* 18. the Souls Embaſſadour with *God*, our *Leiger* in Heaven, working againſt the *States* of Death, and Hell; 'Tis the *Phœnix* of the Graces, that ſtill reviveth into a Bird of *Paradiſe*, and makes a barren to become a fruitful ſoul, and an *Arabia Petræa* to become *Arabia Fœlix*, for ſtony hearts procures us *hearts of fleſh*, Ezekiel 11. And if God be thus pleaſed with ſingle Piety, how is he importuned, (think you) and as it were, beſieged with the publick worſhip? If our Domeſtick Prayer be as a brand in the corner, and keep fire; ſure the publick is as a Bonfire of *Incenſe*, a *Sacrifice* flaming up to *Heaven*, the very higheſt deſign of Chriſtianity. The joynt Prayers of the Congregation, are a kinde of revers'd lightning, (and as St. *Baſil* ſaid of his *Church*) their *Amen* is like a *Clap of Thunder.* And therefore *David* ſtill to ſet the better gloſs upon his Gratulations, tells both God and Man, that he performeth them in the *great Congregation.* And that variety might refreſh Devotion, *Reading* is another means of ſanctifying the Day; and therefore the appropriated Chapters are called *Leſſons*, as being then to be heeded, and taken forth by us into our converſation. The *Word* is the beſt *glaſs*, and mends the *Lookers* eye; And therefore *ſearch the Scriptures*, *John* 5. *Thoſe are they* (ſaith *Chriſt*) *that teſtifie of me, in them you hope to have eternal life.* It muſt be no ſuperficial

Gen. 18.

Ezek. 11.

Vis unita fortior.

ב קהל רב (i. e.) *In Congregatione magnâ.* Pſal. 40. 9.

Ἐρευνᾶτε τὰς γραφὰς. John 5. 39.

ficial, (much leſs oſtentatious reading) but ἐρευνᾶτε, (that is) make a ſcrutiny, ſearch diligently, like *Laban* for his gods, *Geneſis* 31. 33. ἠρεύνησεν, the very word, he ſearched the Tent; and to this ſearch there are ſome Requiſites, *viz.* (Leſt with the *Eunuch*, *Acts* 8. 30. we underſtand not what we read) there ſhould be an inſpection of the *Originals*, (eſpecially for Teachers) but for all, an eye ſtill to the *Scope* of the *Author*, a prudent Collation of places, (*Scripture* often being its own beſt Expoſitor:) And laſtly, fervent Prayer will be an help to all the reſt. And for the more ſafety, keep within the ſhallows, (for Scriptures are waters wherein the *Lamb* may wade, as well as the *Lion* ſwim) and for deep myſteries go to an Interpreter (that is) attend the Preacher. (Hearing and ſeeing are the two Diſciplinary Senſes) *Faith comes by hearing, and hearing by the word of God*, Rom 10. In hearing ſeek out the *wiſe Charmer* (that is) the Orthodox Teacher, and be not of more appetite then digeſtion. Be not like the *Corimandi*, a kinde of people, whoſe *ear* (they ſay) covereth their whole body, as now adayes too many all for hearing, little for meditation, nothing for practice; having, as 'twere, the *Rickets* of Religion, their heads ſwel'd with knowledge, or pretenſions; but their feet not walking accordingly! And therefore hear, but with *Chriſts* caution, *Mark* 4. *Take heed what you hear. What, and how. Try the Spirits*, 1 John 4. *as thoſe noble Bereans did even by St. Paul himſelf*, Acts 17.

Vide Septuagint. in locum.

Inſpectio fontium, oculus ad ſcopum, collatio locorum, fervens oratio.

Rom. 10.

Mark. 4. 24. Luke 8. 18. 1 John 4. 2. Acts 17. 11.

And then take heed how you hear, *Diſcendo Animo*, not with a nice and Cenſoreous ear, but with an heart deſirous to be informed, and reformed: not to others prejudice, but to thine own benefit, like the good ground, *&c. Mat.*

Mat. 13. 8. 13. And all this practice will make it *Otium ſanctum*, (as St. *Auſtine* calls the *Sabboth*) an holy reſt, and ſo effect that *Sabbatum pectoris*, that double *Sabboth* of the Soul, (whereof that of time is but a figure,) viz. the internal reſt of conſcience here in grace, and that æternal reſt of Soul and Body hereafter in full glory. So be it to us all. *Amen.*

POEM 17. On the *Lords Day.*

SHall we the *Streams*, and not the *Fountain* Sing?
This Day more clear then the *Caſtalian* Spring;
Though there *Apollo* and his *Muſes* meet,
Yet here doth *God*, his *Saints* and *Angels* greet:
This *Holy Day* of Dayes, doth more ſurpaſs
The reſt, then *Orient Pearl* doth flaring glaſs.
Thoſe common dayes being here as far out-ſhone,
As twinkling *Stars* are by the Riſing *Sun*:
This Day *unyokes* the world, and eaſe beſtows,
(Suſpending of the *Curſe*) on ſweating Brows;
A Day of *Heaven-born Indulgence* and Reſt,
Of *Gods* Enacting both for *Man* and *Beaſt*;
And yet no *brutiſh Acquieſcence* this,
Our ſervile Labours onely to diſmiſs;

While

While *God* is pleas'd frail Nature to befriend,
His *ſacred Heſts* the better to attend:
For who the *pious* part neglected paſs,
Keep but the *Sabboth* of the Oxe and Aſs!
The idle, or debaucht prophaner man
Is but the *Devils Give*, that keeps the *Bran*,
Loſing the *Flour* ſhould make that *living Bread*,
To *Feaſt* him here, and *Raiſe him* from the *Dead*.
Sweet *Feſtival* of Heaven's *Beneficence*,
Which doſt keep *open Houſe*, and now diſpence
Thy bounteous Doles of Mercy, unto all
That piouſly approach with Prayer's call:
O let not *Plenty* and ſuch *choice* of Fare,
Make us like *wanton Iſrael* appear.
Loath not the *Heavenly Dew*, your Souls repaſt,
Nor let ſuch *Holy Water* run at waſte:
Though *Jews* might not, we on the *Sabboth* may
Beſt gather *Manna*, when *two ſhowres* a day:
With your old *Raining-Banquet* reſt content,
Luſt for new *Quails*, tempts but new *Puniſhment*!
Long not for *Bethlem Waters*, there's no good
Reliſh in *Wine*, that is the *Price* of *Blood*.
This is the *Souls* beſt *Climacterick Day*,
Boding her *weal*, as t'other our decay;
If *Number* have its *Vertue*, ſure this *Seaven*
Will moſt *advantage* a good *ſoul for Heaven*.
Great *Market Day of Souls*, *Divinity*
On Thee (as 'twere) holds a *Monopoly*:
Come *Cuſtomers*, for God turns *Merchant* now,
Leave Trades of *Sin*, your ſelves his *Chapmen* vow;
For though his *Wares* are (yet his *Price* not) high,
Pardon for *asking*, *Heaven* for *Piety*;
For Vertue *Bleſſings*, for *Contrition*
A gracious *Act* of Heav'ns *Oblivion*;

For *Patience Conqueſt*, for a *contrite Spirit*
The *Pleaſures* of a *better World* inherit:
For *Meekneſs Grace*, and for *Humility*
The *Exaltations* of Felicity.
Methinks the *Sabbaths* make up *Jacobs Scale*,
(The *Weeks* the empty ſpaces) whereon all
Gods Right and *Left Hand Bleſſings* downward tend,
While by theſe *Steps* our pious *Souls* Aſcend;
Then here, ſo make the *Sabbath* the Lords Day,
That we may (once) his endleſs *Reſt* enjoy.

PRAYER 17. {On the *Lords* Day.}

O *Bleſſed Creatour, who after thy works of Wonder finiſhed, art ſaid to Reſt in the Contemplation and Approbation of them; and in Memory thereof (as well as in Compaſſion to the Creature, which groaneth under the burthen of Sin and Sorrow) haſt been pleaſed to ſanctifie a Sabboth, to ſet apart a Day of Reſt, for us to meditate on thoſe thy glorious Acts, both of Creation and Redemption: O create anew ſuch proportions of Grace in our hearts, that we may perform our Part herein: not diſputing about the Nature and Ceremonies, but cordially addreſſing to the ſubſtance of thy worſhip, (yet cloathed with ſuch circumſtances, of Time, Place, and Reverence, as thy Holy Word appointeth) as Thou haſt ſanctified a Day to us, ſo we beſeech Thee, ſanctifie us to it, that we may ſanctifie it to Thee, that we (like the Diſciples at the Call of Chriſt) may be*

ready

ready to leave all to follow Thee, may leave our Nets of worldly profit and pleasure, and follow Thee in Holiness and Righteousness: that sequestring our selves from all secular cares and businesses, we may devote our selves This Day unto thy service: and because a bare Acquiescence, Rest alone, amounts to no more then a bruitish Sacrifice: Quicken our Affections and Devotions, that we may celebrate thy publick Worship with Alacrity, and call thy Sabboth a Delight: not Nauseating thy holy Ordinances, or thinking long till the new Moons and Sabboths be gone: not thinking our own Thoughts, either of Complacency or Advantage; but meditating thy Word and Works; not speaking our own words, but singing thy Praise, and talking of thy Righteous Judgements; warbling and Ruminating the sacred Lessons of the Day, nor doing our own works either of Gain, or Appetite, (much less Satans Drudgery) but making our timely approaches to thy House of Prayer, adoring thy Majesty, admiring thy Wisdom, embracing thy Goodness, joying in the Congregation of thy Saints, consulting thine Oracles, attending thy Ministers, not as nice Censurers, but as practising Professours; that from our sacred Hymns, Prayers, and Gratulations, (as from a sweet Incense) Thou mayest smell a savour of Rest; and we likewise may feel a spiritual Rest, a Rest from all our servile and sinful Travails; Rest from the Temptations of Satan and his Instruments; Rest from the Accusations of an unwaskt Conscience; that we may here finde the inward Sabboth, Rest in our souls: O let us this Day walk with thee, as Enoch; talk with Thee,

as

as Moses, and seek thy face with David; bending all the Powers and Faculties of our Souls and Bodies, to the duties of the Day and thy Commandments: solemnly celebrating thy Holy Mysteries, binding the Sacrifice with cords, tying up all our loose affections, and straying senses; yielding a bored Ear to the voice of thy Charmers, offering up the Calves of our Lips, the Oblations of our Hands, the Tribute of our Eyes, and the Surrender of our Hearts; that so at length we may enter into thy Rest, to participate the things of a better world; and for this temporal Sabbath, (may enjoy its Antitype) and keep an eternal Sabboth in thy great upper Congregation, of Saints and Angels. Amen.

The Collect for the Lords Day.

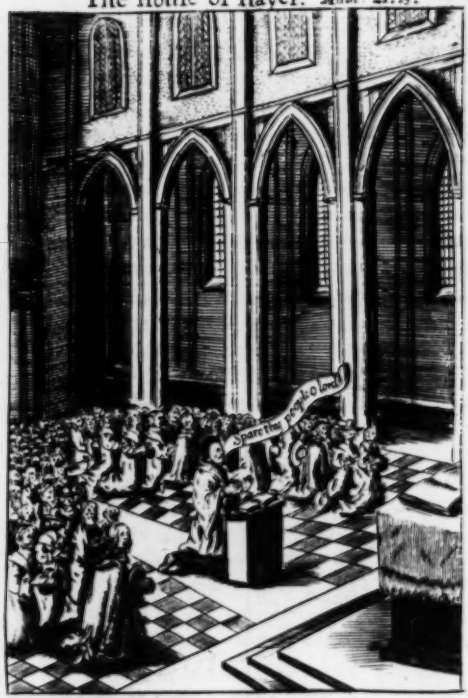
Blessed Lord, which hast caused all holy Scriptures to be written for our learning: Grant us that we may in such wise hear them, read, The Epistle Rom. 15 v. 4. to the 14. *mark, learn, and inwardly digest them, that by patience and comfort* The Gospel. Luke 21. v. 25. to 34. *of thy holy Word, we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Lord and Saviour Jesus Christ. Amen.*

Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

The House of Prayer. *Matth. 21. 13.*



Let the Priests the Ministers of the LORD *weepe before the Porch, and the Altar, and let them say, Spare thy people O* LORD. *etc. Ioel 2. 17.*

M. *Pſalms* for D. M. E. *Pſalms* for D. M.

UPON *Rogation Week.*

M. Leſſ. 1 *Joel* 2. 2 *Luke* 11. E. Leſſ. 1 *Nehem.* 12 2 *Heb.* 5.

DISQUISITION 18.

THis was the Week immediately preceding *Holy Thurſday*, or indeed but the three Dayes next before it; the fifth Sunday after Eaſter being anciently called *Rogation Sunday*, and denominated *a Rogationibus*, from the extraordinary *Prayers*, *Faſts*, *Litanies*, and *Supplications*, then and the three following Dayes uſed by *good Chriſtians*: to avert impendent Dangers, to perfect hoped Bleſſings; and the better to prepare their Souls at that time, to attend our Saviour by a ſpiritual *Aſcenſion*: as God made the Day of *Aſcenſion* a day of Giving, *Pſal.* 68. ſo the *Church* made this part of the Week a time of *Asking*, as in the Goſpel appointed. And therefore this is no ſpurious iſſue of Novel *Superſtition*, but a venerable *Inſtitution* of pious *Antiquity*, and ſincere *Religion*; it being more then probable, that this holy Cuſtome was practiſed in the *Church*, in (if not before) Saint *Auguſtines* dayes. Witneſs

Pſal. 68. 18.

Serm. 173. de Tem. tom. 8. *De Dominicâ in orationibus, &c.* *Magdeburg. cent. 5. fol. 693. and 741.* *Baron. Annal. fol. 389.*

ness his Sermon preached on *Ascension* Eve, and his Titles on some other Sermons, concerning *Rogation Sunday*, and of the second and third day thereof; and it is unanimously acknowledged by *Authours* of both *Perswasions*, that this antient *Order* was invented, or restored rather by *Mamercus* Bishop of *Vienna*, long before the time of *Gregory* the *Great*, *Anno.* 450. the Reasons of which *Holy Custom*, I finde to be of two sorts, *viz.* from occasions Natural, and Accidental: Those of Accident were the great *Afflictions* and *Calamities* that befell those times, which made them happily convert their Superstitious *Protestions* to the Tombs of Martyrs, into a better use of *Fasting*, *Prayer*, and strong *Supplications*; for removing of those *Judgements*, (as things invented for one purpose, by use, are easily converted into more:) And so it was by the people of *Vienna*, when such *Earthquakes* and terrours befell them, as amazed the hearts of all men! who then began to forsake the City, as a place which Heaven seemed to have destined to ruine; as though the Guardian Angels had said of it, as sometime of *Jerusalem* before its destruction, Let us remove from hence! For then their Bishop before mentioned (as it became a *Christian Prelate*, neither void of counsel as yet, nor secure in himself alone, under such common perplexity) earnestly exhorted the remainder of the people, to prevent portended *calamities*, by those *vertuous and holy means*, whereby others (in like case) have prevailed

Socrates lib. 6. c. 8.

Hooker Ec. P. l. 5.

Vox Angelorum audita est in Templo, φωνὴς ἀδρὰς μὴ λαζώμεθα ἐνθένδε, transeamus hinc. *Joseph. de Bel. Jud. l. 7. c. 12.*

vailed with God. To that purpoſe perfecting and adapting the *Rogations*, or *Letanies* formerly in uſe, to their preſent neceſſities and ſad occaſions: whoſe good ſucceſs therewith, afterward moved *Sidonius* Biſhop of *Averna*, to uſe the ſame ſo *corrected Rogations*, at ſuch time as he and his people were afflicted with Famine, and beſieged with potent adverſaries; till at length it was thought convenient by *Gregory* (the firſt and beſt of that name) to contract the Flower of all the ſaid *Rogations* into one. And however this *Iron* have ſince got ſome ruſt, yet hath it been ſcowred off too, as I ſhall ſhew anon. And this I may call (as to us-ward at leaſt) the *Accidental cauſe* of theſe *Rogations*: the general Troubles and Calamities of Nations. But beſides theſe, there are ſome *Natural Occaſions* of them (I mean) from *Gods bleſſings* on *increaſing Nature*: and as the firſt tremble before God as an angry Judge, ſo theſe kneel to him as a Father and a Benefactor. As now (you ſee) *Natures* Carpet ſpread, enamelled with rare variety of flowers and hopeful bloſſoms. Now the *Fields ſtand ſo thick with corn*, (that we hope in good time to ſay on with *David*) *they ſhall laugh and ſing*: Mean time then ſince our Harveſt is but in the * Hearb, how ought we to ſolicite *Heaven* with our *Prayers*, and now to exerciſe this part of *Primitive Devotion*, our *Rogation Week*; the want of which *ſeaſonable Prayers*, why may we not think occaſioneth *unſeaſonable* weather, oft turning the Heavens to Braſs, and the Earth (like our hearts) to Iron? Letting looſe the

Reaſons for Rogation Week.

Jam prata ridenti. Virgil.

Pſal. 65. 13.

* *Meſſis in Herbâ.*

Joel 2. 25. the *Mildew*, the *Caterpiller*, and the *Palmer-worm*, with the rest of the *Army of that Lord of Hosts* neglected? Out of a pretended fear of superstition, men neglect necessary Devotion! (as a great *Gamaliel* of our *Church* was wont zealously to inculcate) *Some are more afraid of a drop of Superstition, then of a whole messe of Prophanation!* Now is the season, that hazards are multiplied upon us, both from abroad, now every where being the time of preparation for War, (nor needs this Age any instances) and at home, the blooming Fruits of the Earth being now in their greatest hazzard. All summon us to these seasonable Devotions; whereof (besides example) the *Church* hath fitted us with admirable pious Compositions; which the * *Greek Church* termed *Litanies*, the Latine called † *Rogations*, which were of old the very strength, and stay, and comfort of Gods Church, in all times of affliction, and trouble through the world. And from *Their* Dayes travelling down to *Ours*, had by the way contracted some *soyle* and blemishes; as the Addition and Invocation of *Saints Names*, by some *particular men* annexed; which being washed off as a Novelty by *Walafrid Strabo's* own *Confession*: our *Church* retains the *Litanies* of most acceptable *Perfection*; both for matter and form, for all Times, Persons, Places, Accidents, and Occasions; (above all Platforms, and Churches in the world) *harmless*, *compleat*, and *usefull*. The *Rogation* * *Service* (being now voluntary) formerly appointed (yet some Remnants of it retained in perambulation) in dayes

Mr. *Josias Shute* of *London*.

* From αἰτεῖ Prayers, and from αἰτεύω to pray.

† *A Rogando* from *asking*.

De rebus Ecclesiæ, c. de Litaniis.

* *Vide Artic. Eliz.* 7. *Regni.*

dayes of *Procession* was the 103. and 104. *Psalms*, with the *Litany* and *Suffrages*, and the *Homily* of Thanksgiving; the two *Psalms* were to be said or sung at convenient places in the *Perambulation*, the people praising *God* while they beheld his *Benefits*, the *Fruits* of the Earth; thence raising the *Fruits* of their Thankfulness and *Gratulations*: and also at their Return to the *Church* they added * *Prayers* to those *Praises*, that those begun *Mercies* might be compleated (in their seasons) with a mature *Benediction*. And howsoever *some*, most in love with their own wayes, object, That these Prayers (or many of them) were but temporary, confined to some times and places of calamity, and no way suiting other *Circumstances*. Alas fond men! they are so sensual, that they seem to have forgot that *Article of their Creed*, *The Communion of Saints*, and will pray for none other but themselves! whereas the mystical communion of all faithful men is such, as maketh every one to be interessed both in the good and evil, in the Blessings and Calamities that befall any of them, whersoever. And then sure scarce any *Age* or *Place* hath afforded more occasions for such *Supplications*, or hath longer *suffered* for the want of them, then *ours*! Beside, what befalls one place, or person, may befall another! What dangers, or when imminent, God onely knows, to whom onely these prayers are to be put up: While thou art a man, think no humane misery but may befall thee! We finde by daily experience, that those *Calamities* are oft *neareſt*

* *Eliz. Injunct.* 18, 19.

Rom. 12. 25.

Quod cuiquam cuivis!

Nihil humanum à te alienum puta. Hooker Ec. P. l. 5.

neareſt at hand, and readieſt to break in upon us, which we by circumſtances may imagine fartheſt off! Or if not ſo, yet ſuch *miſeries* as being preſent, all men are apt to bewail with their *Tears*, wiſe and religious men ſhould endeavour to prevent with their prayers. And to this end the *Primitive Church* uſed not onely the Annual Pieties of *Rogation*, but alſo the Quarterly Devotions of *Ember Weeks* anciently obſerved at the four *ſeaſons* of the *year*, *viz.* the firſt being the * *Wedneſday*, *Friday*, and *Saturday* after St. *Lucy's* day, *December* 13. The ſecond, the ſame dayes after the firſt *Sunday* in *Lent*; the third being the dayes aforeſaid next following *Pentecoſt*; and the fourth, the ſame dayes immediately following that called *Holy Croſs*, being *September* 14. and they were ſo called *Ember Dayes*, (not probably from any * *Saxon* terms, but) from ancient *Cuſtom* of pouring *Aſhes* on the *head*, and from eating of nothing until night; and then onely a *Cake* baked under the *Embers*, called *Panis ſubcineritius*, or *Ember Bread*: And theſe dayes were then obſerved (among others) for theſe reaſons, (to ſay nothing of their reflecting on the three *faculties* of the *ſoul*, by thoſe three dayes; or on the four *Elements* corrupted, in the four ſeveral *Embers*) but firſt, that *Chriſtians* might not come ſhort of *Jews Devotion*, but might improve the ſame *opportunities* to better *ends*, that ſo conſecrating the *Firſt-Fruits* of each *ſeaſon* unto *God*, the *Remainder of the Year* might all be *holy*. Secondly, That ſuch devout *Abſtinence* might

* If you will tolerate that old Monkiſh Verſe, *Poſt Crux, poſt Cineres, poſt Pentec, poſtque Lucia.*

* *Em. a Brother, & Bert noble*, as in *A. S.*

Leo de Jejunio 4. Temporum.

Hieronim. in Zechar. 8.

(as

(at once) *chaſtiſe* the exorbitances of the ending Quarter, and *caution* that which is *beginning*. Thirdly, That the *Devotions* of them might both *appreciate* the *Almighty's Bleſſing*, to the *Fruits* of the *Earth*, (then either *Sown*, *Sprung up*, *Ripening*, or *Gathering*) and alſo *deprecate* the *Dangers* and *Diſtempers*), commonly moſt incident unto thoſe *ſeaſons*. Laſtly, with ferventeſt *Devotions* to aſſiſt the *Churches* ſacred *Ordinations* which were ever *ſolemnized*, the next *Lords Day* following *each of Theſe*; and which ought (as by *Chriſt* and his *Apoſtles*, ſo ever by their *Succeſſours* and *Diſciples*) to be performed with Prayer and Faſting. And here touching all the Premiſes, I have too much cauſe to cloſe with the Prophetical *Complaint* of that * meek and pious ſoul, that *Oxford* of Learning, Reverend *Hooker*. *I am not able to expreſs how much it doth grieve me, that things of principal excellency ſhould be thus bitten at, by men whom God hath indued with Graces both of Wit and Learning, for better purpoſes.*

Luke 6. 12. Acts 1. 24. & 13. 3.

* *Mitiſſima anima.* *Eraſmus de Melanct. in Epiſt.*

POEM 18. { On *Rogation Week.* }

SHall not *Rogation Week* a Bleſſing crave
Of *Him* that promis'd, *Ask and you ſhall have?*
Sure, if we *Primative Devotion* trace,
We now have need of an improved *Grace*
To multiply our *Prayers*, ſeeing the Times
Are ſwoln with Dangers, through our ſwelling Crimes!

Seaſon, Health, Wealth, and Safety crave a ſhare
In our *Oriſons*, now, each needs a *Pray'r*;
And *Pray'r*'s a pow'rful Engine, that Commands
All *Elements*, and holds th' *Almighty's* hands
From ſtriking very *Sodomites*; nor can
Heav'n ſhowr down *Hell*, till praying *Lot* is gone.
At this time, our proud expectations ſwell
Big as the *Teeming Earth*, then 'twould do well
At once to praiſe the *Authour*, and to *Pray*
No *fatal Blaſt* prevent a Ripening Day:
Pray'r is the beſt *Lucina* to give birth
And *proſprous Iſſue* to the *pregnant* Earth;
And that the *Fruits* o'th *Spirit* may keep pace
With thoſe of Earth, till grown a Crop of Grace.
Now too the buſie World doth each way move
On her Deſigns, of *Enmity* or *Love*;
Princes exchange their Silken-Robes of *Peace*
For glitt'ring *Arms*, ambitious to increaſe
Their narrow Bounds, and *Honours*; which Alarms
Make good Folk *Pray* againſt the *growing Harms*;
When *Innocence* (that ſhould be *Shield's*) a Crime!
Then to be *wiſe as Serpents*, is the Time;
Then *Pray'r's* our double Moat, that none invade
Our *Iſle*, or viſit but for *Love*, or *Trade*;
And ſpecially that no *Spiritual* Foes
Surprize us, or effect our Overthrows!
Beſides, the ſcorching *Sun* doth now incline
To the Diſtempers of the *Torrid Line*,
The Inflammations of whoſe ſoultry Breath
With *Sickneſſes* oft cloy the Jaws of *Death*!
Then we ſhall need a *Letany*, ſince *Pray'r*
Can from *Infection*, keep both Men, and Ayre;
Of all your *Amulets*, This is the beſt
To ſecure *Health*, if worn but in the *Breaſt*;

For

For any who are now more prone to *Sin*,
Devotion's the beſt Curb to keep them in:
Pray'r gives th' unruly *Element* Command,
Girdling the *Ocean* with a *Belt* of *Sand*;
This is the *Jacobs Ladder*, whereon *Souls*
And *Bleſſings* Trade, from *Center* to the *Poles*:
Sometimes it mounts aloft, as having *Keyes*
To open, or ſhut *Heaven*, as it pleaſe;
It ſtops the foaming Horſes of the *Sun*,
Their mouths ſo *Garriſon'd*, they could not run!
Pray'r ſometime *Broach'd* the *Clouds*, that they might pour
Into ſcorch't *Tellus* Lap, a *Danae's* ſhowre;
Sometime deſcending, Pregnanteth the *Womb*
Of *Teeming Earth*, or Opening the *Tomb*
Even of the *Dead*, recalling thoſe are gone
To a compendious Reſurrection.
Thus common Wellfare claims *Rogation Week*;
And that our *God* we now more ſtrongly ſeek.
As chiefly the *Primævous Church*, for theſe
Solemn *Proceſſions* us'd, and *Suffrages*;
While *Superſtition* now, the former acts,
And *Prophanation* 'tother diſreſpects!
Onely ſome Reliques left, *Perambulation*;
But the Devouter part ont's out of Faſhion!
Happy that *Church* (as may ours ever be)
Injoyes a harmleſs, helpful *Leiturgy*.

PRAYER 18. {On *Rogation Week*.}

O *Omnipotent Wiſdom, who haſt commanded and encouraged us to Pray unto Thee, (upon both which accounts to Thee ſhall all Fleſh*

come) commanded us yet not for thine own ſake (who knoweſt our neceſſities before we ask, and our ignorance in asking) with no further Reference to Thy ſelf, then as great Landlord of the World, to reſerve the Homage of acknowledgement and ſurrender; but for our own Benefit and multiplied Advantage; in Obedience therefore to Thy Commands, and Affiance in Thy Promiſes, we make on all occaſions, our Proſtrate Addreſſes, to Thee, both for Deliverances, and for Supplies; Deliverances from evil, and Supplies of good; good and evil, whether Spiritual, or Corporal, Temporal, or Æternal: In times of diſtreſs we come to Thee for ſuccour, and ſupport; in times of Hope, for Fulfilling and Completion; in times of War and Diſtraction, for Peace and Reconciliation; in times of Languiſhment and Sickneſs, for Health and Redintegration: And at this time more eſpecially (with thine ancient Church and People) we bend our knees and hearts to Thee for all of them, our Hopes and fears being now Ballanced with equal poiſe, like Jacob and Eſau, holding one another by the heel; at this time of the year, the mighty Nimrods go on Hunting, the Grandees of the world march forth to War, wherein Innocence is no Shield, and Right no Safety; Peaceableneſs no Apology, and Piety no outward Priviledge! O be not then Thou far off, O God, when trouble is hard at hand, nay when it hath long dwelt among us; O be not Thou angry with Thy People that prayeth, that prayeth for the Peace of Thy Jeruſalem, uſing none other then Thy Churches Weapons, Prayers, and Tears. Be Thou our Shield, our Caſtle, and Defence; and

(ſhewing

(ſhewing us the inſtability of theſe lower things, in their perpetual Revolutions) grant that Thy ſhaking of the Nations may the more firmly ſettle us (at leaſt our better parts) upon thoſe unmoveable Foundations: and whereas Peſtilence and Famine are commonly the Lackquies of War, and ſad conſequents thereof! that fatal Three, ſomewhat like Hazael, Jehu, *and* Eliſha; *oft ſweeping away each others leavings! We implore Thy preſervation againſt both the later alſo: knowing that by reaſon of encreaſing heat without, and conſequently of abounding humours within, (beſides the many Accidents of general Intemperance) ſundry Maladies and Languors are incident to this ſeaſon! We importune Thee (O Great Phyſician of both parts of us) chiefly to preſerve us from Diſeaſes of the Soul, and from the Plague of our own Heart: and next in Mercy to Compaſſionate our Bodies, preventing the Eruptions of noyſome Peſtilence, and other Contagious Languiſhments among us: bleſs us with wholeſome Elements, a conſtant Temperance, religious Abſtinence; effectuate the vertues of Plants and Minerals, Medicines and Phyſicians; Rebuke the Feaver, cure the Paralytick, ſend down the good Angel (at this ſeaſon) to move the healing Waters; that we may live and Praiſe Thy Power, ſince there is no Celebration of Thee in the Grave; to which end we now beg of Thee, with our Mother Church, from Lightning and Tempeſt, from Plague, Peſtilence, and Famine, from Battle, and Murther, and from ſudden Death, good Lord deliver us. Laſtly, as Thou art now pleaſed to afflict us with thy Rod, ſo alſo*

with Thy ſtaff to comfort us; to comfort us with the ſtaff of Hope, Hope and Expectation of a fruitful Year; Perfect (O heavenly Benefactor) and compleat theſe begun Mercies, as Thou haſt given the Earth vigour to conceive, ſo give it ſtrength alſo to bring forth; to which end vouchſafe us natural Seaſons, moderate Showres, chearing Sunſhines, refreſhing Windes, comfortable Accidents; that as Thou haſt given us an earneſt of thy Favour in the Bud and Bloſſoms, ſo in due ſeaſon, thou mayeſt make up the Bleſſing into a plenteous Harveſt; not more leading us to a Crop of Joy, then Thankfulneſs, and Fruits worthy amendment of Life; and this alſo we crave in the Language of our Mother, That it may pleaſe Thee, to give and preſerve to our uſe, the kindely Fruits of the Earth, ſo as in due time we may enjoy Them. We beſeech Thee to hear us good Lord, that we may enjoy them, and joy in them; yet ſo as with a Guard if Sobriety upon our ſelves, an Endeavour of Gratitude to Thee, and with a Deſign of Charity to others, as our ſeveral Callings and Opportunities ſhall challenge; that ſo here interchanging a while our Piety and Devotion, for thy defence and Benediction; Our Rogation may at length be turn'd into Poſſeſſion, and thus Life of Accidents into a State of Happineſs, and an unchangeable Condition. Amen.

The

The COLLECT for *Rogation Week.*

Almighty God, which haſt promiſed to hear the Petitions of them that ask in Thy Sons Name, we beſeech Thee, mercifully incline thine ears to us, that have made now our Prayers and Supplications unto Thee, and grant that thoſe things which we have faithfully asked according to Thy will, may effectually be obtained to the relief of our neceſſity, and to the ſetting forth of Thy glory, through Jeſus Chriſt our Lord. Amen.

The Epiſtle. James 1. from 22. to the end.

The Goſpel. John 16. from ver. 23. to the end.

Our Father which art in heaven, &c.

The Grace of our Lord Jeſus Chriſt, &c.

M. *Psalms for D. M.* 30. E. *Psalms for D. M.*

UPON *St. Andrews Day.*

M. Less. 1 *Pro* 10. 2 *Acts* 1. E. Less. 1 *Prov.* 21. 2 *Heb.* 6.

DISQUISITION 19.

AFter due observing the *Constellation Festivals*, we come now to scan the Celebration of particular *Saints*: among whom Saint *Andrew*, as an humble *Lucifer*, first appeareth in the *Horizon* of the *Church Solemnities*; because he first came to Christ, and followed him before any of the other *Apostles*, John 1. 38. *John* 1. His *Day* beginning the Order of the Service for all the other *Saints* Dayes in the year, because his *Feast* ever falls out to be either next before, or next after *Advent Sunday*, as bringing the first news, *de Adventu Domini*: we have found the *Messiah*. The point initiatory of the year *Ecclesiastical*: and the Reason of that Reason is, because St. *Andrew* of all the *Apostles*, first applied himself to *Christ* out of St. *John Baptists School*, soon after *Christs Baptisme*, as is easily collected, John 1. 40. *John* 1. *&c.* where the two Disciples calling him רבי say unto *Christ*, *Master*, *where dwellest thou?* They were presently affected with a desire.



S. ANDREAS . P. 376:



deſire to follow him upon St. *Johns Declaration, Behold the Lamb of God*: ſtraight they deſire to wait on him, to converſe with him, profeſſing (by their compellation) that they had choſen him to be their *Maſter*, and deſired to receive their inſtructions from him. *Ecce Agnus Dei, &c.*

Now ſome think that St. *Peter* was not that other *Diſciple*, but by the leave of his pretended Champions, though the *Scripture* nameth not who that other was, and there are various conjectures; yet the Text at once manifeſteth St. *Peters* abſence, and his brother *Andrews* piety; Piety in his firſt addreſs to Chriſt; I, and Charity too, in ſeeking of St. *Peter* up, and bringing him to *Chriſt*, ver. 41. *He firſt findeth his own brother* Simon, and ſaith *unto him, we have found the Meſſias; which is to ſay, being interpreted the Chriſt, and he brought him to Jeſus*: So that here, that diſtinction doth but wrack the Text, that ſaith St. *Peter* came firſt to the Apoſtleſhip, theſe two firſt to the knowledge and familiarity of Him: that thoſe in *John* 1. came firſt but to an *acquaintance and converſation with Chriſt*, but here in *Matth.* 4. theſe were called to the *Apoſtleſhip*: yet to that converſation (which was no ſmall *happineſs*) *Andrew* came clearly before *Peter*; and to this *Apoſtleſhip* here St. *Peter* did not come before *Andrew*, for the Text ſaith, they came altogether; and therefore (I ſay) the *Church* celebrates the memory of St. *Andrew* firſt of any Saint in the year: and after they have bin altogether united in that one *Feſtival* of *All Saints*, St. *Andrew* is the firſt that hath a particular day; *Doctor Donne Serm.* 71. John 1. 41 &c. *Petrum primo ad Apoſtolatum, hi ad notitiam & familiaritatem* Mat. 4. 18, 19, 20. *Sanctus Andreas πρῶτος Ἀποστόλων.*

Sanctus Andreas Primogenitus Testamenti Novi.

day; he was the first *Christian*, the first begotten of the New Testament, for St. *John Baptist* was between the Testaments, as *Noah* between the Worlds, a kinde of *Isthmus* joyning both together: He had his conception, as it were, in the Old Testament, for his coming and office, in the womb of those Prophecies of *Malachy* and *Isaiah*, and so cannot be so intirely referred to the New Testament as Saint *Andrew* is.

Mal. 3. 1. Isai. 40. 3.

Mos Apostolicus, mos sit Christianus, Conversus converte.

Like him therefore, being come to Christ thy self, call thy brother to him; *Thou being converted, strengthen thy brethren.* This was always the Apostles manner, and it is a very laudable Christian practice; and fortified from the very law of * Nature, all things endeavouring to the utmost to assimilate and turn things toward (if not into) their own nature; as you see in fire, water, earth, &c. And thus having considered St. *Andrews* Person, let us now take notice of his Calling; and that the *Epistle* for the day acquaints us with, *Matth.* 4. As *Jesus walked by the Sea of Galilee, He saw two Brethren, Simon which was called Peter, and Andrew his Brother, casting a Net into the sea, for they were Fishers*; and in that act our Saviour found them, and called them to his service. *Almighty God is wont to bless men, especially when busied in their proper element, when well employed, and in their own vocations:* We see our blessed Saviour (*in whom were hid all the treasures of wisdom*, Colos. 2.) did not chuse the Grandees of the world, big Wits, high Degrees or Authorities thereof; but Seamen, unlearned, and indocil,

* *Agentia naturalia agunt ad extremum virium.*

Matth. 4. 18.

Why Christ chose such for his Disciples.

Col. 2. 3.

docil, inured to a tempestuous element, less capable of civil offices then other men: And why did Christ take them? (having his choice sure, of all things he made.) First, negatively, not that thereby was any scandal given, or just occasion of that calumny of *Julian* the *Apostata*, that he found it easier to seduce such poor ignorants as they were; for Christ did (when time served) receive persons eminent; eminent in learning, as *Saul* was; eminent in Authority, as *Nicodemus*: eminent in wealth and ability, as *Matthew*, *Zacheus*, *Joseph*, *&c.* But first he chose such men, that when the world had considered their beginning, their insufficiency then, and unproperness for such employment, and yet withall, that greatest work, so far, and so fast advanced by them; *nihil instrumentis*, they might ascribe nothing to the instruments, but all unto the power of the workman: (whose school soon rendered them sufficient) and so ever after, might chearfully come in unto him, upon any invitation whatsoever: Christ to make his work the better prosper in all ages after, proceeded thus at first: (as St. *Austin* sweetly) he sent not Rhetoricians to work upon these Fishermen, but by these Fishermen hath reduced all those Kings, Emperours, and States, which have embraced the Christian Faith these 1600. years, *chusing the foolish things of the world to confound the wise, and the weak things to overthrow the mighty, &c.* 1 Cor. 2. And * *Prosper* saith, this was fore-typed, *Judges* 15. by *Samson slaying a thousand with the jaw-bone of an Ass:*

Nec quæsivit per oratorem piscatorem, sed de piscatore lucratus est Imperatorem. St. Augustine.

1 Cor. 2. 27.

* *Prosper in* Judges 15. 16.

Venichant ad Discipulatum, priusquam ad Apostolatum.

Ass: When Omnipotence is the Agent, no matter what the Instrument; of *Fishermen*, Christ made them Fishers of men; but first, they followed him: they came to the *Discipleship* before they came to the *Apostleship*; they were taught and caught by him, before they taught and caught others; they *straightway left their Nets and followed him*; the chearfulness of which obedience is exalted in this, that it was freshly upon the imprisonment of *John* the *Baptist*, whose Disciple St. *Andrew* had but lately been; and thence might easily have been deterred and averted. But he was one that was right owner of his Name; * *Andrew* signifying *strength* or Fortitude, and * *Simon* signifying *Obedience*; from whence † *Beda* frames this handsome Descant, that without *Obedience* no *Disciple* enters the School of *Christ*, and without *Fortitude* none persevereth in it. But the contemplation of sad examples past, the apprehension of perils future, the sense of persecutions present, all cannot startle St. *Andrew* here, or retard those, whom the love of Christ Jesus works upon effectually; they followed for all that, and followed at the first word *sequere*; and but that one us'd to them, they left their Nets, they did not burn them, (saith one) but at fit occasions again made use of them, *John* 21. as Christ found them after his Resurrection; not to be too diligent to the world, is the diligence God requires: that we defer not the making our *Reconciliation with him*, *not sacrificing to our own Nets of gain or pleasure*! but leaving our Nets, that is, our darling

* ἀπὸ τῦ Ἀνδρος, seu Ἀνδρίζεσθαι.

* שמע from *audivit, vel obedivit.*

† *Discipulus Christi sine Obedientiâ non intrat, & sine Fortitudine non perseverat.*

John 21. 1.

Perfecta obedientia est imperfecta relinquere.

darling ſins; you leave your Nets, if you renounce your vitious deſires; whether they be covetous, riotous, or ambitious; and if St. *Andrew* and others here followed *Chriſt* ſo in his poverty and Humiliation, what a ſin will it be, not to follow him *ſitting at the right hand of God*? Saint *Andrew* followed him, both in life and death, preaching *Chriſt*, firſt in *Scythia*, and afterwards in the interiour parts of *Æthiopia*, inur'd like *Jacob* to the extremities of heat and cold! and after that (ſaith *Alſted*) he preached in *Capadocia*, *Galatia*, *Bithynia*, and along the *Euxine Sea*: (*nothing difficult to a willing minde, much leſs to ſuch a zealous diligence*) laſt of all, in *Thrace*, *Macedonia*, *Theſſalia*, and *Achaia*, where at length under *Veſpaſian* the Emperour, he had the double honor of dying for his Maſter, and that on ſuch an Inſtrument, *viz.* the Croſs, though with ſome modeſt difference, a Croſs inverted. And here * *Ludolphus* gives us an abridgement of his Speech made at the *Croſs*, which not being abuſed with ſhort hand, (as our Age moſt uſeth) but keeping the *Analogy* of Faith, may be well worth attending. St. *Andrew* (ſaith he) being brought unto the *Croſs*, ſtedfaſtly beholds it, ſalutes it, and breaks forth into the *praiſes* of it: "Now methinks, Thou ſeem-"eſt not common Wood, but, as it were "Conſecrated with the *Body* of my *Maſter* "*Chriſt*; and by his *extended* Limbs all over "(as it were) ornamented with *Pearls* and *Di-*"*amonds*; before our *Bleſſed Lord* aſcended "Thee, thou waſt ſomewhat of a formidable aſpect,

Vitia ſunt Retia.

Retia relinquitis, ſi deſideriis renuncitis.

Greg. magn. in Mor.

Alſted. in Chronol. c. 27.

* *De Vitâ Chriſti*, p. 2. c. 67. n. 17.

"aſpect, of ſome terrour unto *humane* eyes!
"But now thou looke ſt like a Tree of *Para-*
"*dice*, bearing cæleſtial Fruit; ſo that thou art
"now much deſired; *Rejoycing* therefore, and
"ſecure I come unto *Thee*, I would have Thee
"alſo joyfully receive his *Diſciple*, whoſe *Ma-*
"*ſter* firſt devoted Thee, having ever ſince
"been a *Lover* of Thee, and *deſirous* to em-
"brace Thee: O take me hence, remove me
"from this *evil world*, and reſtore me to my
"*Lord* and *Maſter*; that by Thee He may re-
"ceive me, who by Thee did *Redeem* me; So
piouſly ambitious of the Inſtrument of our *Sa-*
viours Suffering; which made ſome amends
for his ſufferings ſo in his own Countrey, and
City of his Father, the place called *Patras*, a
City of *Achaia*, a Region of *Greece*, where he
was Crucified, about the eightieth Year of
Chriſt.

Alſtadii & Iſaacſoni Chronolog.

POEM 19. { On Saint *Andrew*. }

OF all the twelve St. *Andrew* leads the Van,
Whoſe *Name* and *Nature* ſpeaks a valiant Man,
One made for *hardſhip*, not a life of *Eaſe*;
Converſing with the rude and boiſterous *Seas*.
An *Element* of wonder, made ſo dread,
That we deem *ſuch* betwixt the quick and dead!
Where *Windes* and *Waters* oft create a *Jar*,
As if both *Globes* were about waging *War*!

The

The *Day* oftimes beclouded into *Night*,
Night multiply'd with *Storm*, no friendly light,
Or helpful *Star* appearing, ſometimes toſt
Above the *Clouds*, ſometimes in Dungeons loſt!
The *Billows* like ſo many Rowling *Graves*,
And *Deaths* as many as approaching *Waves*!
As *Hell* it ſelf were empty, and its Train
Of angry *Furies* dancing on the *Main*!
There this *good Man*, his *Time* and *Travel* ſpent
Upon that *fierce* and *fickle Element*;
Making with *Art*, or uſing *Nets* with care,
The *Scaly People* of the *Waves* to ſpare;
Buſie as might be in *contented Toyle*,
Supineneſs and the *Tempter* to beguile:
And ſuch, *Bleſſings* attend; *Chriſt* paſſing by,
Caſt on this Man of *Induſtry* his *Eye*,
Invites to follow; at whoſe gentle *Breath*
He *leaves all*, to attend in *Life*, and *Death*:
Relinquiſheth his *Veſſel*, *Nets*, and all,
The ready *Firſt-Fruits* of his *Maſters* Call:
Leaving his *Element*, though not his Trade,
Fiſher of Men, inſtead of Fiſhes, made:
The Church is now his *Bark*, his *Ocean* is
The ſpacious *World*, and *Heaven* his *Port* of Bliſs;
His Cable Faith, his Anchor Hope, his Sails
The ſacred *Spirit* now fills with proſp'rous *Gales*;
Souls are his *Fiſh*, his *Doctrines* are the *Nets*,
Wherewith to Chriſt a Multitude he gets,
And to their ſtrange advantage, for *Theſe* thrive
By being ta'ne, are ever kept *alive*:
May ſuch induſtrious *Fiſhers* have *ſucceſs*,
That may on *both ſides* prove a *Happineſs*:
Thus this ſtout *Champion* both by *Sea* and *Land*
Both firſt and laſt fulfill'd his *Lords* Command;

For

For after a long *Diligence*, He *Dy'd*,
As for, so like his *Master*, Crucify'd:
Rejoycing in that *Kindeness* of the Cross;
To shew him Christ, as once it cans'd his *Loss*.
So may thy Call (*dear Lord*) with us prevail,
To leave our shrowds of Pride, and to strike Sail
To thy Commands, to quit our *Nets* of *Sin*,
That we thy nearer Correspondence win:
To metamorphize our old Toil and Care,
Instead of *Bodie's* to the *Soul's* welfare;
That like this *Saint* we so thy Call remark,
As *Thee* t' attend, may quit our *Mortal Bark*.

PRAYER 19. { On Saint Andrew. }

O *Eternal Saviour, who art honoured in Thy Saints and Servants, and Those most honoured by Imitation; vouchsafe us (we beseech Thee) the Graces of thy first Disciple Saint Andrew; Contentedness in our Condition, Diligence in our Vocation, Resignation of our selves and all we have unto thy Call and Service; a Practice answerable to our Professions; and Perseverance in them all unto the end, and Then that hast put into our mindes these good desires, help us to bring the same unto good effect, by endeavouring Contentation in our lowest condition, though like this Saint, among the meanest Fishermen, or inferiour Mechannicks; knowing that the contracting of our desires is a nearer and safer way to Riches, then the inlarging of our Possessions; and that it is far easier and happier to let down our*

Desires,

Desires, then to raise a satisfaction to their Elevations; direct us to the study of St. Paul, that we may learn to know, how to want, if Thou please to impose it, how to undergo it: and how to abound (if Thou trust us with a Stewardship) how Christianly to manage it: in all estates to rest contented, that is, in chearfulness and patience; and let us still evidence this vertue by another (like Thy servant here) shew our Contentment by a Diligence in our vocation; Thou observing him (O Christ) painful in his Ship, mending of his Nets, labouring for Fish; wert pleased to elevate his Profession into a Fisher of men, (thine infinite wisdom having so appointed it) that Diligence ever invites a Blessing, while Idleness invites Temptation, and as it were, even tempts the Tempter; that envious man sowing his Tares while the Husbandman sleeps; it is the sitting Bird that is the Fowlers Aim, and the idle Person is no better then the Devils Cushion, whereon he sits and takes his ease, while the well-busied heart is, as it were, the Shop or Work-house of Thee the Almighty, as here Thou wert pleased to make St. Andrew; so well becomes it all to be industrious in their Calling; especially all good Fishers of men, to be ever either Fishing, or mending their Nets, still steering their Course for the Port of Heaven; as here thy servant doth at thy first Call; Resigning all unto thy Word and Service: O give us the like Spirit of Resignation, that we may relinquish our Sails of Vanity, our Rigging of Pride, our Fraight of Apes and Peacocks, nay of Gold and Silver, for the more gainful imployments of Christianity; that we may leave our Nets of sinful

Pleasures and profits; nay, and give up even our vessels of frailty, these leaking vessels of mortality, whensoever they may make a Sacrifice holy and acceptable unto Thee: mean time, O God, give us Obedience to Thy Call, and a discerning of Thy Call from our own Fancies, (that by the Talents within, and Approbation without) the Designations of Grace may be known from the Presumptions of Nature; and then vigilance of Practice being added to the sincerity of Profession, grant that both may be Crowned with Perseverance, which Crowneth all Performances with happiness; that so however our Course may here end in a Cross, (as did Saint Andrews) *yet shall that Cross soon return again into a Crown, of Glory and Felicity. Amen.*

The Collect.

Almighty God, which didst give such grace unto Thy holy Apostle St. Andrew, *that he readily obeyed the calling of Thy Son Jesus Christ, and followed him without delay: grant unto us all, that we being called by Thy holy Word, may forthwith give over our selves obediently to fulfill Thy holy Commandments, through the same Jesus Christ our Lord.*

The Epistle. Rom. 1. ver. 9. unto the end.

The Gospel. Matth. 4. ver. 18. unto 23.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

Bleſſeders and Pryers; may, and give up even our veſſels of Frailty, obeie leaking veſſels of mortality, whenſoever they may make a Sacrifice holy and acceptable unto Thee: mean time, O God, give us Obedience to Thy Call, and a diſcerning of Thy Call from our own Fancies; (that by the Tenets within, and Approbation without) the Demonſtrations of Nature may be known from the Impreſſions of Nature; and then vigilance of Practice being added to the Sincerity of Profeſſion, Grant that both may be Crowned with Perſeverance, unto Thy Church all Perfectionates with happineſs; that (ſo however our Courſe may be run as a Cycle, as did Saint Andrews) yet finally our Croſs from Weſtern Æquinoctio a Crown of Glory and eternity, Amen.

The Collect.

Almighty God, which haſt given Grace unto Thy holy Apoſtle Saint Andrew, that he readily obeyed the calling of Thy Son Jeſus Chriſt, and followed him without delay; Grant unto all, thy Church, that we being called by Thy holy Word, may forthwith give over our ſelves obediently to fulfil Thy holy Commandments, through the ſame Jeſus Chriſt our Lord.

Our Father which art in Heaven, &c.

The Grace of our Lord Jeſus Chriſt, &c.



S. THOMAS.

P. 387.

M. *Pſalms for* D. M. 21. E. *Pſalms for* D. M.

UPON *The Feaſt of Saint* Thomas.

M. Leſſ. 1 *Pro.* 23: 2 *Acts* 21: E. Leſſ. 1 *Prov.* 24: 2 1 *John* 1:

DISQUISITION 20.

That *Church* (which of all the world) keepeth to St. *Pauls* rule moſt exactly, 1 *Cor.* 14. *Let all things be done decently and in order*, next unto St. *Andrew*, that firſt *Diſciple* of our bleſſed *Saviour*, Celebraeth the Commemoration of Saint *Thomas*; and therefore (methinks) They * do a double treſpaſs, that ſay, *His memorial is kept laſt in order, as being the laſt of all the Apoſtles that believed*; whereas he marcheth in the Van of the *Church Militant*, (according to her *Regular* computation from *Advent*) he is one of the foremoſt rank, and the foremoſt of it ſaving one; and that indeed but worthily, his *Heſitation* and *Confeſſion*, being a leading ſtar to our *Devotion*, inſecting not onely a ſerious apprehenſion of our frailty, but (above all the reſt) evincing the confirmation of our *Faith*: the Hiſtory of this *Apoſtle*, of all the four *Evangeliſts*, is onely by Saint *John* declared; the reſt (perhaps) Nominate him in the *Catalogue* of the Diſciples, (as St. *Mat-*

Παῦλε ἐν πάντα εὐσχημόνως: 1 Cor. 14. 40.

* *Auſtin* in his Meditations on the Day:

John 20: 24. &c.

Matth. 10 3. Mark 3. 18. *Matthew*, chap. 10. and St. *Mark*, chap. 3.) but Saint *John* alone records his story, who indeed best could do it, the other writing but by information, as Saint *Mark*, and St. *Luke*, and Saint *Matthew* saw but in part; but St. *John* writ by Intuition, and affectionate experience from the beginning; as he begins his first

1 John 1. 1. Epistle, *That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life*: all his senses were thoroughly informed, having so long interchanged *Bosoms* with his gracious *Master*; and therefore we may well accept his

John 20. 24. Testimony in the *Gospel* for this day, *John* 20 wherein is recorded (for our caution and instruction) both St. *Thomas* his frailty, and his *Faith*: his frailty appeareth in a double fault, *viz.* in his absence, and his incredulity: First, his absence, ver. 24. *Thomas one of the twelve which is called Didymus, was not with them when Jesus came.* Christ had promised to his Apostles, (a little before his *Passion*) his appearance to them after his *Resurrection*, Matth. 26.

St. *Thomas* his history consisteth of his frailty, and his faith.

Matth 26. 32. *After I am risen again, I will go before you into Galilee.* Now then, according to his Word, even the same day of his *Resurrection*, (the first *Lords* day that ever was kept) he came *when the doors were shut, (into the place secretly for fear of the Jews) where the Disciples were gathered together*, and stood in the midst, and said unto them, *Peace be unto you*: *when the Doors were shut*, not while they were shut, meaning that 'twas either late in the evening (say some)

Aret. in loc.

at

at what time doors use to be shut; or that they were opened by some body of the house, unknown to the Disciples, but as most acknowledge, he came in miraculously, (yet not by *Penetration*, as some fondly imagine, through the wood and iron of the doors) but, as St. *Hierom*, the Creature there gave place to the Creatour; as did the Grave-stone at the Sepulchre, these doors did here unto our *Saviour*: as those did to St. *Peter*, *Acts* 12. and to some other Apostles, *Acts* 5. (that is) *opened of their own accord*, however unperceived by others; and then was the time our Saint *Thomas* was not with them: the shepheard had been *smitten*, and the *sheep had been scattered*, but here they began to recollect together again, and St. *Thomas* is the onely stray, that returneth not, (at least, not now seasonably, to the Fold) but his absence might be *involuntary*, many occasions might enforce it, and so he might not deserve all *Maldonates* censure, that either upon supine neglect, or cowardly fear (saith he) St. *Thomas* being absent from the Apostles Assembly, lost the first sight of his lately risen Saviour, punished with the want of those *divine infusions*, which the rest then received. Be diligent therefore in frequenting the *Congregations* of the faithful, *(where the Ordinances are Orthodoxally dispensed)* lest you fall into of Christs presence, and remain under *Infidelity*; they that gather temporal *Manna* on *Gods day*, (following their seculars) lose their labour and themselves, *Exodus* 16. 27.

Marlorat in locum.

Creatura cessit Creatori. Hierom. in Epist. ad Pammachium.

Acts 12. 9.
Acts 5. 19.
Chap. 12. 9.

Per negligentiam aut timorem. Maldonat in loc.

Matth. 18. 20.

Falleris sancte Thoma, falleris si videre Dominum speras, ab Apostolorum collegio separatus. Bar. in loc. non amat ordinata amando, separat se separando. Ideo dubitavit est ab illo re dubitemur à nobis. Ludolph. V. C.

† Non tam illius infirmitas, quam nostra firmitas. Leo. † Plus enim nobis incredulitas Thomæ, quam aliorum credulitas ad fidem profuit; nec tam casu sed divinâ dispensatione, gesta est hujus absentia. Greg. hom 26. in Evang. † Minus enim mihi Maria Magdalena præstitit quæ Christo credidit, quam Thomas qui dubitavit; ille enim cicatrices elegit per quas posset dubitanti succurrere. Greg. ut supra.

A pity, that we are deceived, that our mind mistakes, if thou thinkest to see Christ out of his Church, and Colledge of the Apostles; Christ who is Truth, seeketh no corners, no Conventicles, but standeth his virtue in the midst of his Temple, of his Disciples, of his Holy Congregation, in the midst of the seven golden Candlesticks, Revel. 1. 12. It is none of his light that is voluntarily hidden under a Bushel. But albeit, St. Thomas his absence might be his own sorrow, yet may we be glad of it, his † doubt occasioning our infallible assurance, † so that he might invert the speech of his Master, Joh. 11. to the Apostles, Lazarus is dead, and I am glad for your sakes that I was not there, to us this † Saint may turn it, saying, Christ lives, and I am glad for your sakes that I was not there, that you might believe, through my incredolity; and that his second fault, we may not call it infidelity, it being but a particular act of dubitation, and no habit of Renunciation of Christ in our Nature as like Circles in the Water, propagating one another to the utmost Banks of our life, we need be the more vigilant in preventing occasions of them. St. Thomas his former offence drew on this; his absence caused incredulity; and that passionately expressed, Except I see in his hands the print of the Nails, etc. St. Cyril and others would fain excuse him, and so render the favourable accident of this dubiety, attri-

buting.

buting all to sudden passion, and nothing to *Incredulity*, as being extreamly grieved that he lost the sight of his Master, fearing he should never see him again. From those words which he remembred, *that* 26. St. *Austin* also saith, that these words are but the voice of an Inquirer, not of a Denyer: while he speaketh thus (saith that Father) he sheweth he hath a minde to be taught, a desire to be confirmed; as though by touching the print of the nails, and thrusting his hand into the hole of Christs side, he meant to take (as it were) a real and corporal possession of his Master, a kinde of Livery and seisen of the Land of the living. St. *Ambrose* too saith, that he doubted not here of the Resurrection, but onely of the manner of it. These are charitable extenuations; but *Truth himself* reprehends him; *be not faithless but believe*, *credas*; and indeed many circumstances heighten the *infirmity*, if not carry it above one. As first, *He was one of the Twelve*, as it were, *a Master in Israel*, *a well-instructed Disciple*. Secondly, that he gave no credit to the rest of the *Disciples*, (though ten to one informing him so) coming within some danger of that of *Christ*, Luke 10. *He that despiseth you, &c.* for he believ'd neither. Thirdly, by suiting his ill thoughts with as peremptory words, *Except I see, &c. Except I put my finger, &c. Except I thrust my hand, &c.* an ill threefold cord of incredulous Resolution, (that is) Except I measure all, by all my senses, and finde exact proportion, I *neither can, nor will believe*! And herein, to see the

John 16. 15. *Vox inquirentis, non negantis*, St. Austin Serm. 146. de Temp.

Docuit voluit, confirmari desideravit.

Luke 10. 16.

Quid est fides nisi credere quod non vides? Austin. Tract. 29. in Johan.

state of Nature, how blinde to discern the things of God? And especially that hardest Article of the *Resurrection*, which to the senses (till Saint *Thomas* his experience) seemed but a *Fiction*; Ψυχικὸς ἄνθρωπος, *the natural man discerneth not the things of God.* 1. Cor. 2. He hath his Faith at his fingers ends; and yet for all this, *Christ* treats him with so milde a *Dialogue*, when he appeared again to his *Apostles* on the Octaves of his *Resurrection*, making Demonstration to *Thomas*, (and for his sake say most) in Conviction and Reproof of his *unbelief*; promising a special *Blessing* to all succeeding Ages, whose *Faith* shall not depend upon their

Heb. 11. 1.

Quo minus argumenti plus fidei, videbat hominem, confidebatur Deum. Aug. in loc.

* *Beati qui non viderunt, & credidérunt. Quâ sententiâ nos specialiter signati sumus, qui eum, quem carne non vidimus, mente tenemus: Hoc valde lætificat, inquit.* Gregor. Hom. 26. in Evangelia.

* senses, hereby working so mercifully upon him, as that his *Sore* was made his *Salve*, his low Ebbe became a Flood of Faith, and what was in *Mustard seed*, became a great and fruitful *Tree*; and let us be of those *Birds of Heaven*, that *shelter under the branches of it*: Let us so *shelter*, that we neither * *presume*, nor *despair*; not presume, for if the *Apostles* had their *slips*, we may well fear falls: Not despair, seeing how sweetly *Christ* here restored St. *Thomas* to an eminent and most exemplary confidence, *My Lord, and my God.*

* *Memento Peccati, ut doleas: Memento Mortis, ut desiões: Memento divinæ Justitiæ, ut timeas: Memento Misericordiæ, ne desperes.*

Remember Sin, to mourn and mend:
Remember Death, that Thou must end:
Minde divine Justice, that Thou fear:
And Mercy, that Thou not despair.

Petrarch. l. de Rem. Utriusq; 8.

Then

Then though thou be a *Thomas*, that is, a Twin, and but of half a Spiritual Birth, dubious, and of a wavering Faith, *Christ* will make thee a *Thomas for perfection*, (as that Name signifieth) whose Faith shall be a comfort to thy self, and a pattern unto others; to which *Christ* leadeth him by a sensible *Demonstration*, verse 27. * *Infer digitum*, (using the method of his own terms, and exceptions, and thereby much convincing, much attracting him:) *Bring hither thy finger, &c. and put thy hand, &c.* He knew well what *Thomas* had said, though absent, and that speaks his *Godhead*: he condescends to *Thomas*, and his other servants weak desires, and thus speaks his *Goodness*. I shall not think it here worth while to mention that needless question, which many make a *business* of, whether St. *Thomas* did actually touch *Christ*, or no? When we know it was his resolution, verse 25. and our Saviours offer, verse 27. And for the Objection, 'tis said onely, *Vidisti & credidisti, Thou hast seen, and hast believed*, an easie figure of † *Video pro intelligo* absolveth the Riddle; to see and to perceive, or understand, are all one; and so all the senses may see, and interchange with one another. *Videte & gustate*, Psal. 34. *O taste and see how gracious the Lord is.* Let us touch him spiritually, Col. 3. 1, 2, &c. And yet more frivolous is that question, whether St. *Thomas* his words were an *Exclamation*, *My Lord, and my God!* Some *Socinianized Grandchildren* of *Arrius* may pretend them to proceed onely from *Passion*, as an Exclamation,

Lord,

* *Propter cor dubium in credendando. Aquas. (i. e.) Geminus.*

† דאם *Perfectus, (ex perfectio.* Psal. 37. 37.

* *Quasi respondenti Petitioni ejus suppositæ.* Ludolph. de v. Christi in Sanctum Thomam. p. 710.

† *Videre hoc in loca pro sentire & intelligere ponitur, quod locutionis genus adeo usitatum, ut per omnes sensus currere videatur.* Ludolph. loco superdicto

Lord what is that I touch, &c. But the Text is clear; and by our Saviours Interpretation, That to be *Lord* and *God*, verse 28. (saith *Bullinger*) it is a short, but a sweet and absolute Confession, two words involving the two Testaments, the sum of the Creed: As much honouring *Christs Resurrection* (saith * one) as those three Kings, or the *Wise men* did his *Nativity*; and with the like three presents, (for means sure spiritual presents) *Tu es* † *Dominus*, there he confesseth him a *King* the Lord, *Deus*, that declares him *God*, and *Meus*, that presents him *Man*: and we may carry it yet higher by the *Emphasis* in the Article, ὁ κύριός, καὶ ὁ θεός, *the Lord, and the God*: for many in Scripture are so called, Magistrates and others; besides, in Opinion (as the Apostle saith) there be many Gods, and many Lords, 1 *Cor.* 8. but this the *Paramount*, *Psalm* 50. a very pregnant Text against unbelieving *Jews*, and misbelieving *Arians*, *Socinians*, and others; my *Lord*, and my *God*: and not only God, but Lord also, hinting our *submission* to his *Golden Sceptre*, our Obedience to him, as well as our Belief in him: They, who are out at the *Lord*, must never look to be in at the *Jesus*: He is a *Saviour* to none, but unto whom he is a *Ruler*; if in that sense, then may they in the other say, My *Lord* and my *God*: and not only both *Lord* and *God* in general, but in a sweet particularity applied, *my Lord and my God*. 'Twas the frequent speech of *Luther*, that much *Divinity* was couched in Pronouns; these indeed bring all home in pious Application: so *David*. *Psal.*

Ut brevissima sic & absolutissima Confessio.

* *Austin* his *Meditat. in Festo.*

† *Non solum corde credendo, sed etiam ore confitendo, quia utrumque ad salutem requiritur.* Ludolp. ibidem.

1 Cor. 8. 5.

Psal. 50. 1.

* *Qui prim in fidzin fuerat post visum, se optimum Thelogum ostendit, non duplicem naturam & unitatem hypostasin Christi asserit.* Theop. in loc.

Luther's frequent saying, *Tolle Meum, & tolle Deum.*

Psal 63. O God, thou art my God; and so the blessed Virgin, *In God my Saviour*: so here, *My God, and my Lord*; mine by Promise, mine by Stipulation, mine by Oath, mine by Gift, mine by Purchase, mine by Participation, as *Ferus* sweetly: take away this Relative, and 'tis as if there were no Antecedent, take away this propriety, and 'tis as if there were no such Lord in all the world, no Christ, no benefits by him; and *Faith* is it must effect this. Pray therefore each one, *Lord I believe, help mine unbelief*! that (however weakly) I may yet say truly, *My Lord, and my God*; with Saint *Thomas*, who did not onely say it here, but Preached it to the utmost parts of the earth, becoming afterward the * *Apostle* of the *Eastern Indies*, where we read of certain Christians (differing from the Church of *Rome*, and rather agreeing with the Protestants) which had received by Succession, their Religion, from the time of St. *Thomas* the Apostle; by whom, as it is recorded, a great part of *India* was converted, as *Taproban* and other Nations, to the utmost Ocean of the East (as *Alfredus* writes) where (after a long pains and pilgrimage) he fulfilled his own words sometimes spoken to his fellow-Disciples, *John* 11. *Let us also go, and dye with him*: changing onely the *Preposition*, not the *Preposition* dying for him, being *Martyred* in the five and twentieth year of *Christ* his Master.

Psal. 63. 1.

Ferus in loc.

* Sanctus Thomas Indiarum Apostolus. Abdee A. C. Cosmogr. 101.

Thomas docuit in India, Æthiopiâ, Taprobanâ, extremâque Orientis ora, & ad ultimum Brachmanum Gentem convertit. Alfred. in Chron. c. 27.

John 11. 16.

POEM.

POEM 20. On Saint *Thomas*.

SAint *Thomas* Day (among the *Festivals*)
Is Usher to the *Nativitials*
Of our great *Lord*; since *He* above the rest,
The *Christian Faith* in humane *Hearts* impreſt;
Though his *Belief* was shaken, yet at length
Like *Trees* beſtorm'd, it *roots* with deeper ſtrength:
Or like the *Oxe* that is of tardy pace,
Fixeth his *Foot*, more firmly in the place;
His *backwardneſs*, but like the fighting *Ram*,
Playes with more *vehemence*, his after-*Game*;
Yet, *Senſence* from good *Duties*, doth betray
Our *Bleſſings* oft, and leave us to *Diſmay!*
Such *ſullen* and reſolved *Prejudice*,
Doth *here* obſtruct our *Grace*, hereafter *Bliſs!*
Yet *Providence* did ſo *this matter* guide,
That the *Saints Faith* was *hereby* multiply'd;
Leading Him by *Philoſophy* of *Senſe*
To *Demonſtrations*, that all Doubts Convince:
His *Hand* and *Eye*, of *Witneſſes* the beſt,
Chriſt's Reſurrection to his *Heart*, attеſt;
And now with *holy Confidence* he cryes,
My *Lord*, my *God*; O thank you *Hands*, and *Eyes*:
My *Lord* on Earth, my *God* in Heav'n above.
Who *Roſe* in *Pow'r*, as for me, *Dy'd* in *Love*.
His *Heſitation* thus our *Faith* allures,
His *Doubting*, our full *Conſtance* procures:
While others *Faith* leads our *Intelligence*,
His *Doubt* inſtructs *Belief* from Common-Senſe;
And what *before* was wrapt in *Myſtery*,
Is now *Tranſlated*, —*Handle me, and ſee*:

Hence,

Hence, the *Victorious Wounds* of Christ Review,
From whence thy *Resurrection* must ensue;
His Finger points *Thee* to that open *Side*,
Where *Thou* may'st all thy *Sins* and sorrows hide;
Directs *Thee* unto those *Almighty* Hands
That *made*, and *binds* all in submissive *bands*:
And while St. *Thomas These* to *Indians* taught,
A richer Treasure, then their own, He brought:
Where He, to save their better part did stay,
Till they his *worse*, with *Martyrdom* repay.
What more could *Man*, then *Travel*, *Preach*, and *Dye*?
All which did *He*, for *Christianity*;
Perfection therefore justly *Crowns* his *Name*,
Whence *Christian Faith* to such *Perfection* came.

PRAYER 20. { On Saint Thomas }

O *Gracious Father*, who besides *Thy Precepts* affordest us *Patterns* of all *Vertues* in *Thy holy Saints and Servants*; and also *Cautionest* us with *Instances of Frailty*, and *Infirmities* in some of them, to let us see, that even the best of men are but men at the best, give us grace here to improve both unto our *Spiritual advantage*; that he that standeth may take heed lest he fall, and that he that is fallen may endeavour to arise: Let us beware here of *St.* Thomas *his neglect and incredulity*, imitating his later *adherence and fidelity*: Let no *Secular Occasions* detain us from *Thy holy Ordinances*, knowing that *St.* Thomas *his absence from the holy Assembly of the Apostles*, deprived him of *Christ's first Appearance*, and the spiri-

spiritual Comforts then bestowed upon them; incline us therefore to lay hold on all good opportunities, that may improve our Graces, and entreast our Blessings: But if any of us have (as indeed who hath not?) like the stray Sheep wandred from the Fold of Christ, and been more absent then St. Thomas: O give us but his seasonable Return, that we may like wise enjoy the Re-appearance of our dearest Saviour; as he did here unto his happy Conviction and holy Conversion. For well knows (O Lord) how Thou goest in the Sanctuary, the House of Prayer, is the place which Thou frequentest, the Apostles Company, where they pray and meet together, these are the Scene, the Place and Opportunities of meeting and embracing Thee sweet Jesu; there are the sensible Demonstrations of Thy Grace and Mercy: by which this Saint convinced at once, believeth with the heart, and confesseth with the mouth, (as both must make up our Christianity) my Lord, and my God: so must we acknowledge Thee, not onely the God of our Faith, but the Lord of our Practice also, each one truly calling Thee my Lord, and my God; my Dread, and my Love; my Surety and my Ransome; my Sacrifice, and my Priest; my Advocate, and my Judge; my Desire, and my Contentment; the Life of my Hope here, and Hope of my Life hereafter; and then, as his outward senses wrought the stronger impressions on his Soul, so with Thy Blessing may his Conviction and Conversion work upon our Faith, a fuller Confirmation, that so we may partake that greater Benediction, Blessed are they that have not seen, and yet have believed. Amen.

The

The Collect.

Almighty and ever-living God, which for the more confirmation of the Faith, didst suffer thy holy Apo-

The Epistle *stle Thomas to be doubtfull in thy* The Gospel
Eph. 2. ver. 19. *Sons Resurrection: grant us so* Joh. 20. ver. 24.
unto the end. *perfectly, and without all doubt to* unto the end.
believe in Thy Son Jesus Christ, that our Faith in Thy sight never be reproved. Hear us, O Lord, through the same Jesus Christ, to whom, &c.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

M. *Psalms for D. M.* 24.
B. *Psalms for D. M.*

UPON *The Conversion of St.* Paul.

M. Lect. 1 *Wisd.* 5. 2 *Acts* 22.
E. Lect. 1 *Wisd.* 8. 2 *Acts* 26.

DISQUISITION 21.

ALbeit *This Day* be not so fine as others in the *Calendar*, yet is it a *Festival* altogether as *solemn* in the *Church*; and though it be not cloathed in *Scarlet* as the rest, yet is there as good *Spiritual entertainment* provided for it; nay, and with this eminence above them all, that the *Church* Celebrateth the *Conversion* of none, but of *St. Paul*: and good *Reason* for it too, though we read of multitudes, and some of them strange enough, yet no *Conversion* so miraculously effected, or so beneficial to the *Church* of Christ. This glorious story is recorded in the ninth of the Acts; being somewhat like that old *Effigies* in *Diana's Temple*; that was sad and lamentable at the *Entrance*! but chearful, and all joyous at the *Exit*; or like *Jacobs flock*, *all Ring-straked* and *speckled*, Checquered (as it were) with *black* and *white*: or if without presumption, I might be his *Herauld*, I should adventure thus to *Emblazon* his Coat of Arms: he beareth *a white Cross in a bloody Field*, with a *Wolf* for his *Crest*, that badge of his own *Tribe of Ben-*

Acts 9.

Tristis intrantibus! hilaris exeuntibus.

A Croſs Argent in a Field Gules.



And as he journeyed he came neere Damascus, & suddenly there shined round about him a light from heaven.

4 And he fell to y earth, and heard a voyce saying unto him, Saul, Saul, why persecutest thou me?

5 And he said, who art thou Lord? and y Lord said I am Jesus whom thou persecutest. &c



Benjamin. But to his ſtory, *Acts* 9. where we may conſider him as a *Saul* and as a *Paul*; his *Aberation* and his Tranſmutation; his *natural Diſpoſition*, and his *Spiritual Converſion*: the firſt appeareth both by Inditement, and his own *Confeſſion*; the evidence of the *Spirit* againſt him beginneth the Chapter. *Saul yet breathing out threatning and ſlaughter againſt the Diſciples of the Lord,* ἐμπνέων: Rage was as natural to him, as reſpiration: and you ſee how he *breathed* others out of *breath*, in the former Chapter! A main *Actor* in (that διωγμὸς μέγας) that great *Perſecution*, that took off Saint *Stephen* and others, and thereby occaſioned that ſad *Diſperſion*! which yet *Omnipotent* Wiſdom turned to an advantageous Propagation of the *Goſpel*; but *Saul* here had a contrary deſign, deſiring Commiſſions, not ſtaying till they were ſent him; but like ſome of our forward Zealots, *Petitioning* for miſchief, to perſecute both Sexes without equity or pity; *That if he found any of this way*, (that is) *Chriſtians, whether they were men or women, he might bring them bound to Jeruſalem*: Thus ἐλυμαίνετο, (as many now adayes tranſlate it) *He made Havock of, or was exceedingly mad againſt the Church*! Inordinate zeal being no better then fury, and well numbred among the fruits of the fleſh, *Galatians* 5. And this is the *Inditement* of the Holy *Spirit* drawn up againſt him, all which upon the matter, he confeſſeth, Acts 22. *I perſecuted this way unto the Death; I bound and delivered into Priſon both men and women*: And Acts 26. I

Acts 8. 1.

St. Pauls natural diſpoſition.

Acts 9. 1.

Gal. 5. 20.

Habetis confitentem reum, Chap. 22. 4. Chap. 26. 11.

punished them in every Synagogue, and compelled them to blaspheme, περισσῶς τε ἐμμαινόμενος, *and was exceedingly mad against them, and persecuted them even to strange Cities!* And what could be more said, or worse done? He was διώκτης μέγας, a grand Persecutor! yet when he was in his height, *(as Christs Method is, to come in at an extremity)* even then saith *Christ* unto this *Tempest*, Be still; and to this *unclean Spirit*, Come forth: and in this sense especially doth Saint *Paul* call himself *Abortivum*, one
1 Cor. 15. 8. born out of due time, 1 *Cor.* 15. &c. I say, when he was *Trooping to Damascus, the Lord of Hosts* encountered him, and conquered him, into a more then *Conquerour*; when this *Sun*
His Conversion. *(in his own esteem)* was in his very *Zenith*, in his scorching *Meridian*, then Christ said, *Sistgradum*, stand still, or go down rather, *set at noon*: which was his Transmutation, *(our* Acts 9. 3, 4. second Considerable*)* his *Conversion*, Acts 9. where in the third verse you have the manner,
Verse 3. and in the fourth the matter of it, *Suddenly there shined round about him a light from Heaven*; *Divine Illumination is the sole efficient of mans Conversion.* There is no *deriding or censuring* of any; no despairing of our selves, or others, touching *Conversion*; we know not how *soon* or *suddenly* the light may shine from *Heaven*; yet much less is there any *presuming* on such *singular examples*, for the case may so many wayes differ: the good *Thief* was converted at the first *Call*: and Saint *Paul* here at the first *Illumination*: Take heed then of both Rocks, *Scylla* and *Carybdis*, and thou shalt escape *Demetrius*

metrius his ſhipwrack, of *Faith* and a good *Conſcience*: next in the fourth verſe, *He fell to the Earth, and heard a voice from Heaven, &c.* Verſe 4.
Humiliation is a Chriſtians way to *Exaltation*, and brings us even to a Conference with Chriſt: *Saul, Saul, why perſecuteſt thou me?* And mark the happy Conſequent of ſuch *Antecedents, viz.* Remorſe, Obedience, Readineſs, ver. 6. *And he trembling and aſtoniſhed, ſaid, Lord,* Verſe 6.
what wilt thou have me to do? acting according to all thoſe directions following in the ninth Chapter, which the Church appoſitely appointeth as *this Dayes* Contemplation.

And here was a ſtrange *Tranſmutation* wrought, a kinde of *Tranſubſtantiation*; contrary to the worlds *Lycanthropy*, whereby too oft one man becomes a Wolf unto another) for here a very Wolf is made a Lamb, a Bramble becomes a Vine, and Cockle it ſelf good Wheat: here (as 'twere) are *Grapes of Thorns, and Figs of Thiſtles*, a Pirate becomes a Pilot, the mouth of Blaſphemy here becomes *Chriſts* Oratour, and Satans Trumpet, the Organ of the *Holy Ghoſt*! Happy all thoſe that finde but any *degrees* of ſuch changed *Affections*, as our St *Paul* did here, that can ſay with him, as to evil, *Not I, but ſin that dwelleth in me!* And as Rom. 7. 20.
to every good, *Not I, but Chriſt that liveth in* Gal. 2. 20.
me: not to ſpeak of the Raptures of his Piety, *Rom.* 9. that *Seraphick* Zeal *by which he could* Rom. 9. 3.
have wiſhed himſelf an Anathema, for the good of others, and encreaſe of Chriſts Kingdom; that it may well be ſaid of him, that of the laſt and

λυκὸς a Wolf, ἄνθρωπος a Man.

Ex lupo agnus
Ex vepribus racemus.
Ex noviſſimo primus, ex abortivo perfectus.

* ἐλάχιστος τῶν Ἀποστόλων 1 Cor. 15. 9. καὶ πρῶτος Ἁμαρτωλῶν. 1 Tim. 1. 15.

* least Apostle, as he is pleased to call himself, 1 Cor. 15. he became the first and chiefest, and of an Abortion, a Man of the most eminent Perfection, 2 Cor. 5. one saith of him, that he was a man in *Heaven*, not onely by his *Conversation*, but in his Rapture, where he heard ῥήματα ἀῤῥήματα unutterable words; and while yet upon the earth, he was a kinde of *Angel*; insomuch, saith *Origen*, that many thought him to be that *Holy Ghost*, which Christ had promised to send after his departure: From what a lowness was St. *Paul* here raised? unto what a height? see, what strange changes here Grace can effect? What then can *Glory*! Be therefore like him, alwayes obedient to the *Heavenly vision*, whether in his word, or secret *motions, that so you may be renewed in the Spirit of your minde*; till each one with St. *Augustine* come to his *Ego, non sum Ego*, his pœnitent acknowledgement and castigation; I am not now the same as heretofore; and that so made appear, by redeeming of lost time, and by a bettered Conversation, as St. *Paul* did, 2 *Cor.* 11. in labours more abundant, *&c.* He having written, and enriched the *Church* of *God*, with fourteen excellent Epistles, (besides the *Pains* and *Perils* of his Travels, these the *Travels* of his *Soul* besides those of his *Body*) the thirteen former, there was never any scruple of, but the fourteenth being the Epistle to the *Hebrews*, some having attributed it to St. *Barnabas*, others to St. *Luke*, others to *Clement* of *Rome*, as St. * *Hierom* testifieth. But those that well observe the *Scope* and *Stile* of the *Writer*, may

In Cœlis Homo, in Terris Angelus.

Chap. 12. 4.

2 Cor. 11. 23.

*Lib. de Script Eccl.

may easily conclude it to be St. *Paul* himself. But see * *Bellarmins* particular *Dispute* about it; but for those *Epistles* pretended to have been written by St. *Paul* to the *Laodiceans* and unto *Seneca*, those of † both Persuasions acknowledge to be not onely *Suppositions*, but *Spurious*. Such, and so *powerful* was the way and Method of his *Preaching*, that Saint *Hierom* saith, *Quot verba, tot tonitrua.* His words were like thunder. And one of St. *Augustines* three chief Wishes was, *Paulum in Cathedrâ*, to have heard St. *Paul* out of the Pulpit, or seen him in the Chair.

* *Lib.* 1. *de ver. Dei. c.* 17.

† *Bellarm. de Script. Eccl. de Sancto Paulo. Et Cook's Cenſura Patrum.* p. 10.

For the sensual * Observation of this *Day*, in order to the weather, and natural consequents thereof, (as also of *Candlemas*, *Saint Swithins*, and some other dayes) I look upon them as onely *Fantastical* Conjectures, of such as had little else to do, but to impose on *ignorant* and over-credulous people: for in this sense it is, that St. *Paul* himself forbids *such* an *observation* of dayes; *Gal.* 4. in respect of *good* or *bad success*, and certainly would not have this *Day* of His so *observed*, as it is among the *Superstitious*.

* *Clara dies Pauli, bona tempora denotat Anni;*
Si fuerint venti, denarrant prælia genti:
Si nix & pluvia, pereunt animalia quæque.

Gal. 4. 10.

Thus our * St. *Paul*, though he arose a red and fiery Sun of persecution, yet was his *Meridian* full of miraculous splendour and *Illumination*, and his *setting* with more blush of pœnitence and passion! vindicating his former time, and mistaken zeal,

* *Hic Lupus ante rapax vestitur vellere molli:*
Saulus qui fuerat, fit adempto lumine Paulus;
Mox recipit visum, fit Apostolus, ac populorum
Doctor, & ore potens, Corvos mutare Columbis.

with multiplied *labours*, in propagating the true * *Gospel*: so that while other *Apostles* had their particularly designed *Circuits*, *totum pariter mundum Paulus*: He was more then any, the universal *Bishop*; and had the whole world for his *Diocess*, left to his peregrination, and which indeed (as the Sun in the *Apostles Zodiack*) he did run through, or the most known parts of it, viz. *Seleucia*, *Phrygia*, *Pamphylia*, *Galatia*, *Macedonia*, *Athens*, *Corinth*, *Ephesus*, and the rest of the *Grecian*, and *Asiatick* Churches; besides the *Mediterranean* Islands, *Cyprus*, *Creet*, *Malta*, &c. with the Continents of *Spain*, and *Italy*: in which last, after as large a *Catalogue* of *Dangers* as *Endeavors*, he had his *Quietus* by the Sword of † *Nero*, although some say, by the Axe, about the sixty seaventh Yeare of Christ his Master. *Eusebius* lib. 2. *cap.* 24.

* *Paulus præco Dei, qui fera Gentium*
Primus corda sacro perdomuit stylo,
Christum per populos ritibus asperis
Immanes, placido Dogmate seminans.
Immansuetæ suæ ut Cæremoniæ
Gens Pagana Deo serviret agnito.
Prudent. in Præfatione contra Symmachum.

† *Evomit in jugulum Pauli Nero servidum furorem, feriri Gentium Magistrum* (rorem, *Ipse prius sibimet finem cito dixerat futurum,*
Ad Christum cursum est; jam Resolvor inquit.
Nec mora protrahitur, pœna datur, immolatur
Non hora vacem, non dies fefellit. (exse;
Prudent. περὶ Στεφάνων, Hymn. 12.

POEM 21. { On Saint *Paul's* Converſion. }

BOld *Poetry* durſt never *feign a Change*
Like this *Converſion*, yet as true as ſtrange;
Ingenious *Emblems*, That contrives, but this
Leads to a real *Metamorphoſis*:
That ſings of *Men* transform'd to *Beaſt* or *Plant*,
This of a *Beaſt* turn'd *Man*, and that Man *Saint*.
A *Benjamitiſh* Wolf, that would devour
All ſuch, as own'd the *Evangelick* Pow'r!
A Savage *Boar*, got in a fruitful *Soyle*,
That doth the *Vineyards* tender Plants diſpoil!
Or like a Rob'd-*Bear* Ranging up and down,
Hunting the *Innocent* in every Town!
This Bird of *Prey* at Chriſtians onely flew,
Thoſe *Doves*, this Vulture's bloody wings purſue:
Againſt all *ſorts* of them, *He* bends his force!
Nor *Age*, nor *Sex*, can move him to remorſe!
The *Stoners* Clothes ſo turn'd his *Heart* to *Flint*,
That he becomes even *Barbariſm's Mint*!
Breathing Deſtruction whereſoe're he goes,
And like a *Whirlewinde* all he meets o'rethrows!
Breath's like an angry *Tempeſt* on the *Seas*,
Which nothing leſs then *Shipwrack* can appeaſe,
Stark *mad* with Fury! raving at the Church!
Diſpoils all *Chriſtians* coming in his *Lurch*!
Yet in this full *Career* a Check is given
By a ſtrange *Luſtre*, and a *Voice* from *Heav'n*!
Which works a ſudden and an happy Change,
That to *Himſelf*, and all the *World* is ſtrange;
This *turns* him backward, makes him *Retrograde*,
Not onely in his *Journey*, but his *Trade*,

His *Trade of Mischief*; for he now appears
Converted all to *Penitential* Tears!
Saul melts to *Paul*, who once *Destruction* breath'd,
A Vessel of *Election's* now bequeath'd;
As *Posting* on, struck down, that he might rise,
Blinded with *Light*, but yet to mend his *Eyes*;
Heav'n stoops to *Him*, that He to it might *Soar*,
And higher *Mount* for being thrown down before;
For he that did to *Stephen's* Death consent,
Instructs men to *Believe* (now) and *Repent*;
And who to *Bonds* and *Death* (once) *Jews* betray'd,
Is now great *Doctour* of the *Gentiles* made;
And (both with *Pains* and *Perils*) doth *Redeem*
His former *Actions*, *Time*, and lost *Esteem*;
Compassing *Sea* and *Land*, for to invite
By all fair *means* the Christian Proselyte:
He turns a *Sheep*, that was a *Wolf* before,
And *Saul* being *blinded*, makes *Paul* see the more:
Of a *Disease* he now *Physician* proves,
(Whose holy *Rhetorick* turns *Ravens* Doves:)
His *Sovereign Balsoms* now do such *Restore*,
As his wilde *Zeal* so *wounded* had before:
Paul was the *Christian Orpheus*, who did *Tame*
The *Hearts* of wilder *Gentiles*, and so frame
Their *brutish* Natures by his fluent *Style*,
That he to their *Advantage*, did beguile
Them of their *Pagan Rites*, which they disown
So soon as *Christ* was to them once made known
And mark but how the thronging *Nations* come
(Drawn by his sacred *Lyre*) to *Christendom*:
And they whose *Practice* listens to his *Airs*,
Shall once (like Him) be *Rapt* above the *Spheres*.
O may the like *Celestial* Bridle *Check*
Our Galloping Corruptions, and pull back

Our

Our ranging Hearts, *Lord* ſtrike us ſo to Ground,
That we Thy Tennis Balls to Heav'n Rebound;
Dazzle us with thy *Beams*, that we may ſee
No more our dirty Paths, but clearer *Thee*:
That to Himſelf or Others, every *Saul*
May prove a *Penitent*, or Preaching *Paul*.

PRAYER 21. { On St. *Pauls* Converſion. }

O *Father of Compaſſions, who in the example of this great Apoſtle, art pleaſed to ſhew us a Proſpect of the ſtate of Nature, together with the Riches of Thy Mercy, and the power of Grace; O grant us (we beſeech Thee) ſo much of the latter, as that we may conſider each of them, to the Advantage of our Souls: Firſt, How unbrotherly and harſh our Nature to each other? we every where have but too many Inſtances! and was too viſible in the young man* Saul, *that kept the Clothes of them which ſtoned* Stephen! *whoſe tender years could look on, and aſſiſt ſo barbarous a Murther! Whence natural Feroſity improved, and being (as it were) Petrified with Obduration, He ſoon is hurried by that Murtherer from the Beginning, into all ſorts of Perſecution! Delivering over Thy Servants unto Bonds and Death! Regardleſs altogether of their Condition, Sex, or Age! Exceedingly mad againſt Thy Church and People! So that here we cannot but admire the interpoſition of Thine infinite Mercy; that cutteſt*

not

not off a Sinner in the midst of his Transgressions, but cutteſt off his Sins in their higheſt Elevations: giving ſtop to his Career by the double caution of a ſtrange Light, and a particular Voice from Heaven, Saul, Saul, *why perſecuteſt thou me? An infinite Mercy both to Himſelf, and Others; to others, by ſeeming ſo concerned for them, that through their ſides thy ſelf art perſecuted! And ſo preventing (as to Him) their further danger! And for himſelf a Mercy of Converſion, calling him even by Name to Repentance and Obedience: and herein we obſerve the Power of Thy Grace, (I had almoſt ſaid the Omnipotence, that we might value it, and endeavour for it accordingly) working ſuch a ſudden, ſuch a total Change, as amounted to a full Oppoſition of all former Habits: Rendring Him Obedient to the Heavenly Viſion; Obedient both as to Faith and Practice: So that he who lately breath'd Deſtruction! now appears a Veſſel of Election: And He that perſecuted the Chriſtians, now becomes the Doctour of the Gentiles; the Moral of the Poets* Orpheus, *the Muſick of whoſe Doctrine draws in multitudes to Chriſt: Redeeming his paſt Time and Actions, with multiplied Travels, both of Soul and Body; both of Pen and Perſon: becoming all to all, (in a vertuous Compliance) that by any lawful means He might win ſome to the Truth, ſticking at no Difficulty, or Diligence; at no Labours, or Perils, whereby He might advantage Chriſtianity: In Labours abundant, in Stripes above meaſure! In Perils of all Elements and Factions, inferiour to none, nay beyond all the Apoſtles. O Thou great Lover of Souls, vouch-*

ſafe

ſafe each of us ſomewhat of this metamorphoſing and effective Grace; that ſame Reſtraining Grace, *to take us off from all violence of Sin, and ſins of violence! from all ill tempered Zeal, that hath not the Allay of Charity and Knowledge; from Cenſuring the Spiritual Eſtate of others, and from neglecting of our own! Afford us alſo that* Inſtructing Grace, *which having firſt thorowly inform'd our ſelves, may actuate us into Diligence of doing good to others, who belong unto our Charge, or ſtand within the Limits of our ſeveral Callings. And laſtly, to ſecure all the reſt, we importune Thee for a* Confirming Grace, *that may lead us on in a ſteady Courſe of* Diligence *and* Piety *begun; that both may be Crown'd with* Perſeverance; *that ſo at length having ſerved Thee and our Generation faithfully, we may (like St.* Paul *thy bleſſed Apoſtle) whenſoever, howſoever Thou ſhalt pleaſe to call us, ſeal all the premiſes with a good concluſion at (if not with) our Lives end.* Amen. Amen.

The

The COLLECT.

God, which hast taught all the World, through the preaching of Thy Blessed Apostle Saint Paul; *Grant we beseech Thee, that we which have his wonderfull Conversion in remembrance, may follow and fulfill Thy holy Doctrine which he taught, through Jesus Christ our Lord.*

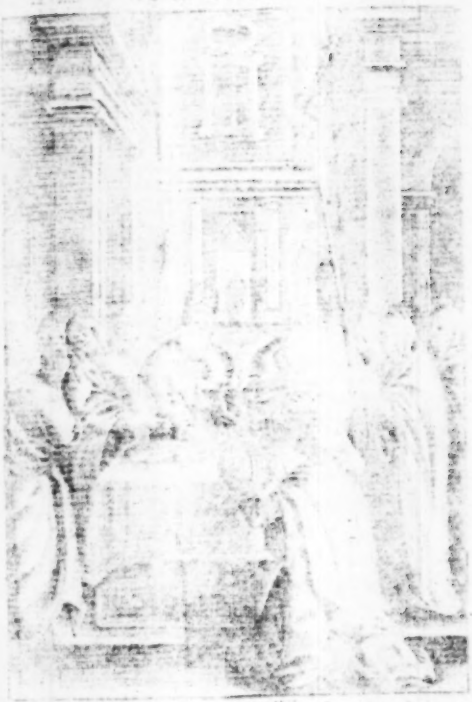
The Epistle Acts 9. ver. 1. unto ver. 23.

The Gospel Mat. 9. ver. 23. unto the end.

Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON





22 *And when the dayes of her Purification, (according to the Law of Moſes) were accompliſhed, they brought him to Ieruſalem to present him to the Lord.* P. 423.

M. *Psalms for D. M.* 2. E. *Psalms for D. M.*

UPON *The Purification of St.* Mary *the Virgin.*

M. Leſſ. 1 *Wiſd.* 9. 2 *Mark* 2. E. Leſſ. 1 *Wiſd.* 12. 2 1 *Cor.* 14.

DISQUISITION 22.

HOw genuinely doth *Purification* here follow *Converſion*? This of Apoſtolick *Mary*, that of St. *Paul* the *Virgin*. Some particular *Churches* obſerve four *Holy Dayes* in memory of the bleſſed *Virgin*, *viz.* the *Annunciation*, the *Aſſumption*, the *Nativity*, and *Purification*; our *Church* findes good ground to keep onely two, *viz.* the *Annunciation*, and the *Purification*, and thoſe (in ſome kinde) common to her, and our bleſſed *Saviour*; and this Feaſt alſo of Purification ſome make to be of a fourfold *Denomination*, (as the Maſters of the *Ceremonies* obſerve) *viz.* the *Purification* of *Mary*, the *Preſentation* of *Chriſt*, *Candlemas Day*, and St. *Simeons* Holy Day; for the laſt, the *Goſpel* appropriated ſaith enough, as of a witneſs; for the third, ſince we ſhorten not our day, by lights at noon, nor force a night before it come; our *Church* doth rather exhort unto the Metaphor, with the * *Light* of the world here *preſented*, Matth. 5. *Let your Light ſo ſhine before* Matth. 5. 16.

Baronius in Roman. Mart. Febr. 2. &c.

Diem lucernis non infringimus. Tertull. in Apolog.

* *Dies Candelaria.* Bern. in Feſt.

before men, that, &c. Of the two former, I shall give you some account, (let others of the rest) and first of the various *Readings*; some Copies having it ἀνῶν, his *Purification*, (so *Erasmus*) our latter English, and old Latine Bibles, according to ἀυτῆς, her *Purification*; and some read αὐτῶν, their *Purification*; because *Christ* was presented in the *Temple*, so well as *Mary* purified: the first part of this was enjoyned upon the fourtieth day after the Birth, *Lev.* 12. as to the *purifying of women*: the other, *Exod.* 12. as to the offering up the *Males*, from both which *Ceremonial* duties, our blessed *Lord*, and his *Virgin Mother*, might have pleaded just exemption; *Himself* being the real *Temple* of the *Godhead*, *as in whom it dwelt bodily*, the very end and *substance* of that *Figure*: and she being void of *Sin* in her *Conception* of *Him*, that ground-work of *Purification*, (I speak not of her own conception, and that civil war of the *Dominicans* and *Franciscans* thereupon) but having been over-shadowed *by the Holy Ghost*, Luke 1. she was not obliged by that Law, *Levit.* 12. according to that *judicious Maxime*, *That where the Reason of the Law ceaseth, the Obligation is ended*, as it was here, yet both (here) *chearfully* and *punctually* undergo it; out of an high obedience, and exemplary lowliness.

Doctor *Donne* Serm. 1. vol. p. 112. and 8.

Levit. 12. per totum.

Exod. 12. 21.

Col. 2. 9.

Luke 1. 35.

Hodie Dominus rem vli, ingressus e, & templum Domini. Bern. de Purificatione.

Christ being (as this day) presented in the * *Temple, as it is written in the Law of the Lord,* Exod. 12. (and in the *Gospel* for the day) *Every man-childe that first, &c.* being a *grateful Reflexion*, grounded on *Gods delivering Israel, when*

when he ſmote the firſt-born of Egypt: and this Reaſon is rendred by God himſelf, *Numb.* 8. why they ſhould conſecrate all their *firſt-born* to him; and therefore now *Chriſt* was preſented, as the firſt-born by many fair prerogatives, as 1. of his Divinity, *John* 3. 2ly. of his *Humanity*, Mat. 1. and 3ly. the firſt-born of *Grace*, Epheſ. 5. and 4ly. of power, the firſt-born of the *Dead*, 1 Cor. 15. Laſtly, the firſt-born of the *Regenerate*, 1 Pet. 1. And therefore though he were not tyed to the *Rites* of the *Law*, yet ſuffered he himſelf to be preſented in the *Temple*, to ſhew *God* the *Author* both of the *Law and Goſpel*; *to redeem thoſe that were under the Law*, Gal. 4. 5. to avoid ſcandal of the *Jews*, and to conciliate many good *witneſſes* of his meekneſs, and obedience, as *Anna*, and old *Simeon*, who ſung his *Nunc dimittis*, his ſwan-like *Anthem* at this Solemnity; which was called *Chriſts* morning Sacrifice, his firſt being offered in the *Temple*; as that other was called his evening Sacrifice, being offered upon the Croſs; in the former, he was Redeemed, in the latter he did Redeem, *giving himſelf for us, an Offering and a Sacrifice to God, of a ſweet ſmelling ſavour*, Epheſ. 5. And it being *Revealed* to aged *Simeon*, that he ſhould behold *Chriſt* in the Fleſh, before he reſign'd up his own *Spirit*; He (at this time) went unto the *Temple* of the *Lord*, and there finding the *Lord* of the *Temple*, was ſo over-joyed

Numb. 8. 17. John 3. 16. Matth. 1. 25. Eph. 5 2. 1 Cor. 15. 20. 1 Pet. 1. 3.

Excidio Templi veteris ſtat Pinna ſuperſtes,
Structum enim lapide ex illo manet Angulus, uſque
in ſeclum ſeeli, Quem ſpernunt adificantes,
Nunc Caput eſt Templi, & laterum compago duorum.
Prudent. in Enchirid.

Matutinum Sacrificium.

Et veſpertinum, Chriſti.

joyed thereat, that taking the *Babe* into his arms, he falls a *singing* to it, (a *Swan-like Song*) his own dying *Anthem*; wishing to close his eyes with that blest object, *Lord now letteſt thou thy ſervant depart in peace, &c.* I have ſeen the Prince of Peace, *Mine eyes have ſeen thy ſalvation*, and they deſire to ſee no more: into thy hands (ſweet *Jeſu*) whom I hold in mine, I *commend my* fainting *Spirit*; embrace my *Souls* in the *Arms* of thy *Mercy*, as I embrace thy *Body* with theſe *Armes* of Fleſh: this was a ſingular prærogative of old *Simeon*, yet a greater he vouchſafeth, every devout *Soul* that meets him in the *Temple*, embracing him in his holy *Word* and *Sacraments*; even to *ſee with their eyes, and handle with their hands; yea, and to taſte with the mouth the Word of Life*, John 6. And thus you have the *Preſentation*. For the *Purification*, the Bleſſed Virgin (*knowing Obedience is better then Sacrifice*) performed the Rites thereof, (though not engaged to them) in every *circumſtance*; for time, *Luke* 2. that is, about forty dayes after her delivery: for place, *they brought him to Jeruſalem*, (the Standard of *Religion*) *and preſented him in the Temple*; the ſpecial *ubi* of Gods preſence, and there, not without a due oblation, *God ſaying none ſhall appear before me empty*, Exodus 23. *A pair of Turtle Doves, &c.* fit *Emblems* of her Innocence and Chaſtity. A pious *David* diſdains *to ſerve God of that which coſts him nothing*, for nothing he may juſtly gain by ſuch a ſervice; yet ſuch cheap *Votaries* are frequent now adayes;

Cygnea Cantio — *Canticum Simeonis, Nunc dimittis, &c.*

John 6. 48, 50, &c.

Luke 2. 22.

Levit. 12. 4.

Exod. 23. 15.

dayes; and Saint *Basil* might as well now, as ever, complain of such, as perform onely that kinde of *Devotion* which is without cost, as to *Pray* for fashion, and to *Fast* for frugality; yet here her *Offering* proportioneth her Ability, (and so merciful is *Gods* acceptance) *a pair of Turtles*, not the *Sacrifice* of the *Rich*, (which was a *Lamb*) but the *Poor's Offering*, *two young Pigeons*, so *Maldonat* and others gloss upon her *Penury*, however her Representations are since gayer far then ever she was in person; *Sanctified Poverty*, being, indeed, richer then splendid vanity: If we cannot give much, *God* will accept of little; of a *Virgin* two *Pigeons*, of the Widdow two *Mites*, Mark 12: so we belye not our ability, and remember that of *Exod.* 23. *None shall appear before me empty*, lest he (he go as he came) be of *those rich that are sent empty away*: And now by this Precept of *Moses*, and Practice of *Mary*, Parents are instructed to beget Children unto God, by pious Education; like *Joseph* and *Mary* here, to present them in the *Temple*, bringing them to Holy Baptisme, and Consecrating their Infancy to God: as St. *Jerom* was delighted to hear children smatter of *Christ* before they well could speak; *a careful seed-time may well hope a fruitful crop.* It is the wise mans Counsel, *Train up a childe in the way he should go, and when he is old he will never depart from it*; Proverbs 22.

Serm. in divit. & avarit.

Luk. 2. 24. *In locum.*

Mark 12. 42.

Exod. 23. 15.

Baltutire Christum. Hieron in Epist. ad Eustoch.

Prov. 22. 6.

Lastly, in all the *Judicials* and *Ceremonials* (you must know) there was ever somewhat *Moral* wrapped up in them, as in that of *not*

Deut. 22. Exod. 23. ἀσφγοι. Rom. 1. 31. *taking the Dam with the young*, Deut. 22. *and not ſeething a Kid in his mothers milk*, Exodus 23. The moral was to prevent, being void of natural affection, and to move us to pitty and

Deut. 25. 4. compaſſion: that of *Deut.* 25. *Thou ſhalt not muzzle the mouth of the Oxe*, &c. Saint *Paul* Moralizeth of the Labourer and his Wages, indeed eſpecially of the *Miniſter* and his *maintenance*, 1 Tim. 5. So likewiſe in this Ceremo-

1 Tim. 5. 13. 1 Cor. 9. 10. ny of *Purification*, is there ſomething *Moral*, (that is) Competent *Reſervedneſs*, and due *Gratitude*, though not tyed to the *Jews* number of dayes, and particular *Oblation*; yet moſt neceſſary is ſuch a retirement, for recovery of ſtrength, and reſtraining of intemperance; and then that their firſt *publick* appearance ſhould be in the *Temple*, to preſent their *Benefactor*, the *Chriſtian Offerings* of *Prayer* and *Praiſe* for his *preſerving them*, in the great danger of *Childe-birth*; which (as one ſaith) is

Melanct. poſtil. in locum. *magnum miraculum*, ſo great a miracle, that they may well go, and ſay with *David*, (and that not onely by *Proxy*, and ſlight *Bills* put up at any time) but alſo by their own ſerious Reſponſals interwoven, *O Lord I will give thanks unto thee, for I am wonderfully made,*

Pſal. 139. 13. Pſal. 139. my fruit is wonderfully made, and I the *Mother* of it no leſs wonderfully *ſaved!* I ſay the bleſſed *Virgin* thus ſubmitting to the *Jewiſh* Rites, it was not for her ſelf, but for our

Bern. Serm. 7. in Purific. example, (ſaith St. *Bernard*) teaching us pacifick, and morigerous Spirits; and ſo far (as Peace of Conſcience is not interrupted) *to ſeek the peace of outward Jeruſalem. Pliny* hath a

ſtory,

ſtory, and it is none of the worſt, that he tells of two *Goats meeting* on a narrow bridge, that did not fall a *Duelling*, and make away each other, but one make way for the other, by lying down upon his belly, and ſuffering his fellow to *paſs over* him; whereby both eſcaped the danger of the *Ditch*: would God all that are too like them in ſome other qualities, were but as like theſe Goats in this, although but a neceſſitated Prudence and Humility; for then ſurely would not ſo many fall into the Ditch, the Ditch both Spiritual and Corporal! But to cloſe this, *Nicephorus* and *Reuſn.* report that the bleſſed Virgin *Mary* dyed in *Anno Chriſti* 45. that was about twelve years after his Crucifixion, while *Bucholcerus* placeth her death three years after: but (among them all) we hear not any thing of her Aſſumption; her Spiritual we believe as confidently as any; but her Corporal, we are ready to believe when it ſhall once be creditably evinced.

Quæ non vim, ſed viam fecere. *Plinius nat. Hiſt. lib. 8. cap. 40.*

Iſaac. Chronol.

POEM 22. { On the *Purification.* }

HEre comes a *Virgin*, doth her Sex excel;
Without *Hyperbole* or *Parallel*;
Paſſing *Aurora*, or the gilded *Morn*,
When *Roſie* bluſhes *Silver*-beams adorn:
Where *Grace* and *Beauty* ſweetly do contend,
Which ſhall Her moſt unto the world commend.

She from an unſtain'd *Childebed* here doth riſe
Brighter then *Cynthia*, when ſhe mounts the *Skies*
From *Thetis* Streams; *Producing* without Pain,
As formerly *Conceiving* without *Stain*:
Yet *She*, though purer then the *Salmon* Snow,
Doth here the *Legal Cleanſing* undergo;
The Bleſſed *Virgin* to the *Temple* hies,
To *Offer* there her grateful *Sacrifice*;
But what need ſhe thoſe *Waſhings*, being the *Well*
Whence ſprung the *Living Water*? But to tell
In her Returning *Feaſt*, our *ſinful years*,
That they more need th' *Ablution* of our *Tears*!
May her Obedience then to All impart
Endeavours to be *Puriſi'd* in *Heart*;
Ladies look here, Dreſs by this *Virgin-Glaſs*,
And you for *Beauties*, nay for *Saints*, ſhall paſs;
She with an *Off'ring* to the *Prieſt* repairs,
But more to *God*, with *Grutitude* and *Pray'rs*;
Preſenting to *her Son* and *Saviour* There,
Where ſhould our *Firſt-born* Youth, and ſtrength appear;
Happy thoſe *Parents* who Devout as ſhe,
Tender to *God* (at once) both Fruit and Tree:
Happy thoſe Children too, whoſe flow'r of *Youth*
Is thus preſented to the *God* of Truth.
She that had born the *Lamb*, preſents a Pair
Of Turtle Doves, all *Hieroglyphicks* Faire
Of that ſame ſpotleſs *Innocence* and Grace,
Which (in her *Soul* and *Body* both) took place:
Doves or *Goats*-hair accepted in good part,
God not ſo weighing the *Gift*, as Givers heart;
He, Quality, not *Quantity* reſpects,
The *Minde* accepts, that *Mines* of Gold rejects:
Meaſures not *Deeds* by *Time*, nor *Pray'rs* by length,
But both by their Sincerity and Strength.

If

If *evil Times* then other *Gifts* prævent,
Yet *Soul* and *Body*, Thou may'ſt ſtill *Preſent*;
And thoſe indeed moſt acceptable Twins
Sincerely Offer'd, *Puriſie* our Sins.

PRAYER 22. { On the *Puri-* / *fication.* }

O *Bleſſed Jeſu, who (as upon this Day) waſt preſented in the Temple; yet not as needing any Conſecration thence, but rather beſtowing it thereon; nor as obliged by any guilt or ſtain, unto that legal Rite and Duty; but onely as a voluntary Pattern for our Imitation, and to preſent the Morning Sacrifice of thine Obedience for mankinde, which was Compleated afterward in the Evening Sacrifice of Thy Paſſion! Give us grace likewiſe to preſent our ſelves unto Thee in Thy holy Temple; and as Thy People, to come willingly to Thy holy Aſſemblies, worſhipping Thee (O Lord) in the Beauty of Holineſs: Nor to make ſingle Addreſſes onely, but that (like the Bleſſed Virgin here) we devote the Fruit of our Bodies alſo, and preſent our Children early to Thy ſacred Ordinances; as firſt, to that of* Baptiſme; *and after, in their ſeaſon, to thoſe of Thy holy Word and* Euchariſt. *And as this Famale Saint repaired unto the Temple for her Purification, (according to thy Law) with her proportionable Offering; let us all ſo far follow her, as to Gratitude and Obedience, for received Mercies; but her own Sex eſpecially make ever mindeful, to Repay peculiar Offerings of Praiſe and Thank-*

fulneſs for their miraculous Deliverances; wherein they are ſo near Receiving Death, in exchange for giving others Life! wherein Nature (if in any thing) ſeems ſomewhat ungrateful, and man too like the Viper, to Repay the Kindneſs of Production, with ſo much Danger and Affliction! But O Thou Preſerver of Men, be Thou (in ſuch caſes eſpecially) the Preſerver of Women, as Thou affordedſt ability to conceive, ſo give them ſtrength alſo to bring forth; make them joyful Mothers of Children, that may be Thine, more then Theirs: To which end as Thou giveſt them Faith to ſave them in Childe-bearing, ſo give them hearty Gratulations after it, that like this holy Virgin *they may make their firſt publick Appearance in the Temple, and there not empty, nor by the Proxy of anothers Lips, but by their own mouthes, and hearts, and hands, and lives may praiſe Thee. And laſtly, grant us all (even of both Sexes) Grace, dear Saviour, to embrace Thee in the Arms of our Faith, as good old* Simeon *did in the Arms of his Fleſh; that our Eyes having ſeen Thy Salvation, we may at length depart in Peace, here ſeeing the Light of the Gentiles, and hereafter the eternal Glory of Thy People Iſrael. Amen. Amen.*

The

The COLLECT.

Almighty and everlasting God, we humbly beseech Thy Majesty, that as Thy onely begotten Son was This Day presented in the Temple, in substance of our flesh: so grant that we may be presented unto Thee with pure and clean Mindes, by Jesus Christ our Lord.

The Epistle That for the Sunday before. The Gospel Luke 2. ver. 22. to 27.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

M. *Psalms for* D. M. 25. E. *Psalms for* D. M.

UPON *The Feast of Saint* Matthias.

M. Lect. 1 *Wisd.* 19. 2 *Luke* 7. B. Lect. 1 *Eccles.* 1. 1 *Ephes.* 1.

DISQUISITION 23.

Vetus & novum Testamentum, idem velatum & revelatum.

THE New and Old Testament being but one and the same, vailed and revealed; we shall meet with in reading of Them, many mutual *Aspects*, and frequent sweet *Reflections*, and one of them here, in the *Election* of this Choice *Apostle*, who was to make up the *Fracture* in the number of the *Twelve*; for as *Gods* old *Church* and *People* stood, and were founded on the *Basis* of the twelve *Tribes* of *Israel*; so *Christ* was pleased to Found his *Church* proportionably upon his *twelve Apostles*, *Himself being the Chief Corner-stone*, Eph. 2. *Built upon the Foundation of the Apostles and Prophets*, *Jesus Christ himself being*, &c. *Alii aliud*, (saith St. *Austin*) there are variety of Descants on this *Number* Twelve, but all allow it mystical, and reflecting on the *Twelve Fountains of Elim*, Numb. 33. while its 70. *Palms figure out the* 70. *Disciples*, and their victorious Doctrine. Some make this number twelve, look back upon the *twelve precious stones*,

Eph. 2. 20.

De Civit. Dei. l. 8. c. 3.

Numb. 33.



S. MATTHIAS.

P. 424.



ſtones, appointed *for the Breaſt-plate of Aaron*, Exod 28. Or on thoſe *twelve Princes choſen out of the Tribes of Iſrael*, Joſhua 3. Or *to the twelve ſtones took out of Jordan, and by Joſhua pitched in Gilgal*, Joſh. 4. As thoſe *twelve he put in Jordan were a Type of the twelve Patriarchs.* Laſtly, ſome make this number to look forward, as on *thoſe twelve Gates of the Heavenly Jeruſalem*, Rev. 21. wherein (as *Chriſt promiſed*) *They ſhall be Judges of the twelve Tribes of Iſrael*, Matth. 19. that is, either in the *Church*, by way of *Cenſure and Direction*; or at *Chriſts* laſt Comming by their *Comprobation.* But from the Number here made up, to the ſtory of effecting it, whereof (in the Epiſtle for the Day. *Acts* 1.) you have a ſhort and ſweet Account from Saint *Peters* Mouth, verſe 15. (both as to the vacancy, and the Succeſſour) *In thoſe dayes*, that is, between the Aſcenſion of *Chriſt*, and the *Spirits* Deſcenſion; *Peter ſtood up in the midſt of the Diſciples, and ſaid, &c.* whence to argue *Peters Supremacy of Power* over the reſt of the *Diſciples*, (as ſome do) is rather an *Extortion of wit*, then any fair Conſequence of Truth or Argument: He being Elected *Prolocutor* of their *Convocation*, or by the ſecret *Revelation* of *the Holy Ghoſt*, appointed to this *Exhortation*; and ſure a *Speaker pro tempore*, is not above the *Authority* deſigning him, or any of his Fellow Members, ſave onely in a *Primacy* of *Order*, which may be allowed to Saint *Peter* for his years, as well as for the *Vindication* of his *Repute*; as having moſt of all *deny'd Chriſt* heretofore,

Exod. 28.
Joſh. 3. 4.
Auguſt. Serm. 106. de Tem.
Rev. 21. 12.
Matth. 19. 28.
Acts 1. 15.
Bellarm. de Rom. Pon. l. 1. c. 22.
Calvin & Be- za in loc. m.

tofore, it now moſt became him (of all the *Colledge*) to be the *Mouth* of the Company, and forwardeſt in ſuch a buſineſs; *and in thoſe dayes Peter ſtood up in the midſt, &c.* where he firſt ſheweth the vacancy, how *Judas* his Apoſtleſhip became void; and ſecondly, how needful that another ſhould be choſen. To the
Pſal. 41. 8. firſt applying that of *Pſalm* 41. *Men and Brethren this Scripture muſt needs have been fulfilled, &c. muſt needs*, where you muſt underſtand, *neceſſitas hypothetica*, (as the Schools call
Lorinus in loc. it) not an abſolute, but a ſuppoſitional Neceſſity; prædictions of Scripture, being (like the Legitimate Prædictions of *Aſtronomy*) not *occaſional*, but *conſequential* intimations. *Oportet eſſe Hæreſes*, 1 Cor. 11. *There muſt be*
1 Cor. 11. 19. *Hereſies, it muſt be that offences come, &c.*
Matth. 18. 7. Matth. 18. That is, *ſuppoſing the malice of Satan, and wickedneſs of man.* 'Tis impoſſible but that ſuch ſhould be in the world, and thus foretold (like Eclipſes of the Sun and Moon) not by way of *Cauſality*, but onely of Præviſion, as being foreſeen in their Cauſes. *This*
Acts 1. ver. 16, 17, &c. *Scripture muſt needs have been fulfilled which*
Pſal. 41. 8. *the Holy Ghoſt by the mouth of David ſpake before concerning Judas, which was Guide to them that took Jeſus: For he was numbered with us, and had obtained part of this Miniſtery*; We ſee, and grieve to ſee it, that the eminenteſt places may be ſometimes unworthily ſupplied, (notwithſtanding all the Cirumſpection of Electors)
The vacancy of *Judas* Office. *Herod* and *Pilate* may uſurp the Chair of State, as *Annas* and *Caiaphas* may that of *Aaron*; and even *Judas* here a *See Apoſtolical*. (Nor are we

to

to abate *the place* its due, for any such indignity of person) Yet this Eminence of Office exalts the *hainousness* of the Crime, the higher *Judas* his Station, the lower his *Fall!* Of an Apostle to become an *Apostata*, rendreth him like *Lucifer*, the brighter Angel, the fowler Devil! for so he is called, *John* 6. See what a *Metamorphosis* Covetousness can make in man! ῥίζα τῶν κακῶν πάντων, *well called the root of all evil*, 1 Tim. 6. For *Judas* here was caught in a *Pursenet*! as Saint *Ambrose* saith of a Drunkards, while he sucks in the Wine, he is himself ingurgitated! So *Judas* here, (for *Covetousness* is Allegorical *Drunkenness*) while he hath the Bag, that hath him; and while he would make a prey of others, justly he becomes one himself, *Matth.* 27. being his own *Accuser*; *I have sinned in betraying innocent blood.* Secondly, his own *Arraigner*, *He brought again the thirty pieces of Silver to the High Priests.* And thirdly, his own *Executioner*, *He departed, and went and hanged himself*, (as you may read more of this, in the *Disquisition* on *Good-friday*) And thus you have the *Vacancy*. Now see the *Election* of his *Successour*. *Succession* being one of the boasted γνωρίσματα, that is, one of the great pretended *Marks* of the *Church visible*, though certainly, the *Church* is as *visible* in *Persecution*, as in *Glory*, and perhaps more conformable to her *Head*, and chiefest *Pillars*, *Christ* and his *Apostles*. But yet the Apostles here (as all good Christians ought) endeavour to continue the *Succession* of the sacred *Function*; and to that end *continued* with

John 6. 70.

Ut ebrius, sic avarus.

Dum absorbet, absorbetur.

Fœnendo divitias, tenetur ab eis.

Dum Prædo, Præda. Saint Aug. Psal. 38.

Matth. 27.

In locum.

with one accord, verse 14. not in *Supplication* onely, (saith *Aretius*) but in *Consultation* also, for the *Real Propagation* of the *Gospel*: And here observe briefly, the Person, End, and Manner of the Election: the Person, ver. 21. *One of those men that have accompanied us*; *men*, none of the other Sex, 1 *Cor.* 14. nor any Stripling, either for *years* or *Learning*, 1 Tim. 3. One of the * *Elders*, *Christ himself not preaching* until thirty years of age. His Harbinger St. *John Baptist* fore-running him in his *Ministery*, much about some such time as in his *Birth*, that is, some six or seven Moneths, *Matth.* 3. *In those dayes came John the Baptist preaching in the wilderness*, &c. as not being fit before for so grave and *weighty* an *Office*. For by the *Custom* of the *Jews* (you must know) none might aspire the *Priesthood* before thirty years of Age, 1 *Chron.* 23. *David* there numbering the *Levites* from *thirty years*, and upward: and the same *word* among the *Greeks* is used for a *Priest*, and *Elder*: † πρεσβύτης, or πρεσβύτηρ, which besides both too, signifieth an *Ambassadour*, (as the *Apostle* sometimes useth it) and such had need enough be *grave* and *prudent*, and therefore the modest *Baptist* contented himself with *Retirement* in the *Wilderness*; ἕως ἡμέρας ἀναδείξεως, *untill the time he should appear to Israel*, Luke 1. ver. the last; you see, there is no *peacipitating* into the *Holy Function*, and sure they make more haste then good speed, that leap from any *Mechanick* Art into *Theology*. Yet how many *unfledg'd Birds* now adayes adventure to *fly Steeple high*, and

1 Cor. 14. 34.
1 Tim. 3. 6

* *Triceſſimus annus Doctoris ætas.* 1 Chron. 23.

Matth. 3. 1, 2.

Utpote ante non idoneum ad Officium. Mald. in locum.

1 Chron. 23.

† From πρέσβυς, *senex*, unde πρεσβεύω, *Legationem fungor, vel munere Ecclesiastico: quoniam ad utramq; Legationem, non nisi viri primarii, ætate & ordine venerabile, sunt adhibendi.*

and ſuch as ne're were hatched in the *Muſes Neſt*, and oft juſtly *Inheritors* of the *Fate*, as well as of the *Fault* of *Icarus*! I confeſs we are not tyed præciſely to the *Jewiſh thirty*. (*Ability* not being alwayes the Childe of Age, even in the *Wiſemans* Judgement) and the Scriptures telling us of an *old man that hath not filled his dayes*, and of a Childe of *years*, *&c.* it is the *Juvenis moribus* is here excluded; the *Novice* in *Erudition*, not *youthful ſufficiency*: And therefore our Church* *embraceth* twenty three, and twenty four years for her firſt *Orders*, yet her *chiefeſt* gracing no *man* under thirty: and thus the *Apoſtles* here would chuſe an Elder for age. And for Morals, one of known Integrity, and of good Converſation: Indeed becauſe our weakneſs is ſuch, that we are more led by Practice, then by Rule and Judgement; it were to be wiſhed, nay to be *pray'd* for, and *endeavoured*; that thoſe *Hands* might be very *clean*, whoſe *Office* it is for to waſh others: yet ſome *reaſon* have I to fear, that it hath done much *miſchief* in the world; the *looking* more unto the *Life*, then to the *Doctrine* of our *Teachers*: nor yet let me be miſtaken here, as any whit to *diminiſh* or derogate from the *rareſt Jewel* of *good Life*, which is the *onely thing* to make us happy in *both worlds*; but ſure the more *wiſe Chriſtians*, will weigh mens *Doctrine* by the ballance of the *Sanctuary*, and not by *outward Converſation*; it is ſome kinde of *evidence*, but a falſe Demonſtration; and moſt of the *Arch-Hereticks of the world, have preſented their venom in ſuch gilded *Pills*; the worſt life

Iſa. 65. 20.

* By the Canons at 23. men may be ordained Deacons, at 24. Prieſts, but none Biſhops before 30, &c.

* *Manus munda eſſe debet quæ alios lavit.*

* *Novatum Pelagium, Sofinus, & Schiſmatici hodierni.*

life cannot (to an *impartial* Judgement) disparage the *verity* of solid *Doctrine*; nor on the other side, ought the most Plausible Converse (to a wise *Christian*) admit the *Insinuations* of *false Doctrine*. But happy those (both persons and places) where *Life and Doctrine*, like *Rachel* and *Leah*, *build up the House of Israel*; and so it was here in St. *Matthias*, whom the *Apostles* chose, not a stranger, but a Domestical; *One of those that have accompanied with us, &c.* all requisite *Qualifications* of such as are to be Chosen, especially into *Sacred Places*; the end in all such, being as here, μάρτυρα τῆς Ἀναστάσεως, to be *witnesses of the Resurrection of Christ*, and that both by Life and Doctrine, lest else one destroy and pull down more then the other buildeth.

Primarium Evangelii caput Calvin. in loc.

And so to witness that especially, the *Resurrection* being as it were the *Axis*, or Hinge, on which the whole *Gospel* moveth. *Nexus Articulorum*, the very tying-knot that fastens all the Pearls of the other Articles of our *Belief*, (as appeareth fully in its proper place, the *Disquisition* on the *Resurrection*) Now for the Manner of this *Election*; it was by Designation of *Persons*, and *casting of Lots*: The Persons, verse 23. described both by their *Names*, and their Number; their Number two, (in fewer could not have been *Election*, in more might have been *Distraction*) their Names *Joseph* called *Justus*, and *Barsabas* also; and *Matthias*: good *Names*, good *Presages* of their Vertues, and Endeavours: These two being two of the seventy Disciples, (as is easily collected from

Bona Nomina bona Omina.

verse

verſe 21.) and thoſe the fitteſt Nurſery to ſupply the *old Stock* of that Orchard of the *Apoſtles*: And *theſe two*, being of equal *Piety and Ability* in outward apprehenſion, the Deciſion was fain to be by caſting of *Lots*, verſe 26. It is not ſaid in the *Greek Copies*, ἔδωκαν ψήφους αὐτῶν, they gave forth their *Suffrages*, or *Electing Voices*, which is all that ſome will *acknowledge* to have been done here; but the Text is clear enough for *Lots*, καὶ ἔπεσεν ὁ κλῆρος ἐπὶ Ματθίαν *and the Lot fell on Matthias*; And there are three ſpecial ſorts of *Lots*, denominable from their ſeveral *Ends* and *Objects*, ſcil. *Diviſory*, *Conſultory*, and *Divinatory*: Diviſory *Lots* are ſuch by which it is declared what ſhare ſhould be diſtributed to any one, either of *Things* or *Honours*, *Actions* or *Offices*, *Rewards* or *Puniſhments*, which cannot otherwiſe impartially be Decided. *Conſultory Lots* are thoſe wherein ſome *extraordinary Power* is conſulted touching what is to be *done* in ſome *intricate* and *obſcure* buſineſs. And *Divinatory Lots* are ſuch as make an *Inquiſition* into future Contingencies, and *Events* beyond our humane reach: The firſt of theſe, (though perhaps not alwayes) yet generally are lawful *Diviſory Lots*, eſpecially where the *Event* is expected from the peculiar *Providence* of *God*, as firſt in outward things, and others that cannot otherwiſe be well determined, as in *Partitioning* ſome *Hæreditaments*, and common *Goods*; theſe *Lots* (not onely as lawful but expedient) are oft preſcribed in *Courts* of *Æquity*: Hither may be reduced the frequent

* *Nec obſtat quod ſubjungitur,* καὶ συγκατεψηφίσθη, *quod nihil aliud fuit, quam Judicium ſortium communi ſuffragio, vel decreto fuiſſe approbatum.*

The Uſe and Kindes of Lots.

wagers

wages among persons, and drawing of Cuts or Lots for the determining of highest matters or Litigations. Secondly, in Exultings or Offices where Honour or Danger is involved; as in an Army made up of divers Nations; when a Town is to be assaulted, or any other difficulty attempted, the usual Decision is by Lots, who shall have the perillous Glory of the Onset. And St. † Augustine allows this Designation (in times of Pestilence or Persecution) what Clerkes should abide among them, and Minister in Sacreds to the People. And this is also sometimes us'd in Punishments, when among divers of an equal guilt, the Power offended is appeas'd with some of them, according as the Lot falls on them: These divisory Lots (I say) may appear lawfull, when even things can neither be determined by Law or Reason: but for the rest, less will serve to Demonstrate them, for the most part unlawful; Divinatory Lots touching future events must needs be altogether unlawful, because their Direction cannot be expected from God, who will not be so tempted, to Reveal his future Purposes at mens vain pleasure, and ofe Confutes them by the contrary: and from the Stars to look for the Effects of Liberal Agents; whether of God or men; is both the Sin and Vanity of too many, in this fatid Age. So that the Disposition of these Lots must then be expected from the Devil, and that notes then a tacite Invocation of him, and rendring to him that Attribute of God, (of knowing future Contingencies) who was a Lyar from the Beginning, and so shall his Consulters finde him to the end.

Tres Sortium species. Sc. Divisoriæ, Consultoriæ, Divinatoriæ: Quarum directio expectari potest vel à Cælo vel à Deo, vel à Casu, vel à Dæmone. Vid Lessium de Ju. & Just. l. 2. dub. 9. n. 58. &c.

† Scribit sorte eligendum Sacerdotem, qui tempore Pestis & Persecutionis maneat in oppido, & fidelibus res sacras administret. Epist. 180

end. Lastly, for *Consultory Lots*, they are for the most unlawful also, (for the Reasons foresledged) because without an absolute *Necessity* to expect, that God should manifest his *will* in such a peculiar manner, is no high *Temptation* of him; while the *Devil* easily crowds himself into such Solicitations, and becomes their *Oracle*. As for this fault, one long ago sharply chid the Britains in their † *Overseers*; and I wish heartily some of us did not too much deserve it still: yet as the case may be, these *Consultory Lots* may become *lawful*, as in some great *Exigents*, of sacred business, wherein all humane Counsel is at a loss, and wherein we see God is pleased to *inspire* the use of them, and to evidence the same by irrefragable Circumstances, (as it was in the case of *Saul*, *Achan*, *Jonah*, and St. *Matthias* here) where this Act was præfaced with Prayer and unanimous Resignation of the Event to God, without all Partiality or Emulation. And this kinde of *Sortilegium* was used with *antiquity*, such as undetected, and *unsuperstitious Lottery*. Sometime in Temporals, according to that of *Solomon*, *The Lot causeth Contentions to cease, and maketh a Partition amongst the Mighty*. And sometimes in Spirituals also; for it is said of *Zachariah the Priest, that his Lot was to burn Incense*, Luke 1. And therefore for ought I know, that *casting*

* *Imo est periculosum quia facile Dæmon se immiscebit, & hominem decipiet.* Aug. Epist. 119. c. 18

† *Sortes quas Patres damnaverunt, nihil aliud quam Divinationes, & Maleficia esse decernimus; quamobrem volumus illas omnino damnari, & inter Christianos ultra non ullo nomine haberi, & ne exerceantur, Anathemate interdicto prohibemus.* Leo 4. ad Episcopos Britanniæ. *Ex his usus sortium meritò reprehenditur à D. Augustino.* Epist. 119.

Prov. 18 18.

Luke 1. 9. Lots lawful so qualified.

of *Lots* may still be used in some cases, where all other considerations are exactly balanced, and with these *Religious Cautions*, viz. That not in *Ordinary Cases*, (as of Invasions, Accidents of loss, &c.) but only in matters of moment that are *Æquilibrious*, and such as *Humane Judgement* cannot impartially determine, that the *Business* be with all *Candour* carried, and declared; without any *unchristian* Conceits, or dishonourable *Deceits*: that nothing be *Superstitiously* expected from *Charms*, *Wizards*, *Fortune*, *Stars*, or *Devils*; or any thing of the Event retributed to any of them. Lastly, that all herein be done according to the *President* of this Day, with Prayer and Submission of the whole matter to God, as *Solomon* exhorteth, *The Lot is casting into the Lap, but the whole Disposition thereof is of the Lord*, Prov. 16. this is enough to satisfie some, those that would have *more* of this *Argument*, let them see the *Folio's* of *Aquinas*, *Bellarmine*, *Maldonat* &c, Particularly the *Lot* here fell upon *Matthias*, verse 26. And *Joseph* was so just as to *Acquiesce* therein, as well as the other, we must likewise be contented with our *Lot*, what ground soever God hath cast it in: whether the *Lot* of *Jonah*, or *Matthias* light upon us, we must say with *Eli*, *Dominus est, let him be Lord, do He what seemeth good in his own sight* whatsoever it is in our's. With St. *Paul* we must study contentin all Conditions, *Philip.* 4. 12. *The Lot fell upon* * *Matthias*, it was the Gift of God to him, (as his Name signifieth) and signifying his *Apostleship* (as St. *Paul* speaketh of his)

Prov. 16. 33.

2. 2æ. Q. 95. A. 8. Lib. de Clericis c. 5. In locum.

* מתיה Theod. Nath. &c. The Gift of God, from נתן & יה.

his) to be not of Man, nor by the will of Man, but by the Revelation of Jesus Christ. Gal. 1. Gal. 1. 12.

The Lot here fell not on the Son of Rest, as Barsabas intimates, but on the Son of Labour, Saint Matthias, who spread the Gospel through the scorching Africa, endeavouring to water those Sandy Deserts of their parched Hearts, with the Heavenly Dewes of Christ, and his most saving Truth; all whose pains are at length recompenced there, with the Prophets usual reward here below, that is, he is first stoned almost to Death, and then Beheaded, Anno Christi 51. Act. 1. 17.

Poem 23. { On Saint Matthias. }

THe God of Holy Order did Ordain
Succession should his Sacred Tribe maintain;
The holy Vestments therefore were put on,
When Aaron dy'd upon his hopeful Son;
That so a constant Rescue of Supplies
The Priestly Office might immortalize;
And though this Stream did (for the most part) flow,
Yet did it sometimes again Ebb so low,
(When by Prophane Age) uncertain'd)
As that (in scarce a Number) it Remain'd!
Hark how Elijah sighs, that there were none
Oth' Prophets left, but He! Purfu'd alone!
Nay, the Apostles once at such a loss,
That none but John attended on the Cross!
The rest all scatter'd by their Fears, and fled!
As to their Function, and their Master, dead!

So that the *outward State* may be so *dark*
Of the *true Church*, that an *assured* Mark
Can hardly *visible Succession* be
In times of *Tyrannous* Impiety!
Yet by those *Single Pipes* can Heav'n conveigh
These *Holy Waters* down to the last Day;
And from those *Sparkles* of *Celestial* Fire
Hath ever since made *holy Flames* aspire.
So that when *Judas* by *Transgression* fell,
And the *Worlds Ransome* for few *Pence* did sell
With *himself* in the *Bargain*! then the *Place*
By *fair Election* did *Matthias* Grace;
Concerning which, th' Apostles *Fast* and *Pray*;
(Such *Duties* best suit an *Election Day*)
And having fixed on a *pious Pair*,
To *Him* they leave the *Person* to declare
Who *searcheth Hearts*, and so can best dispence
All to his *own*, and their Convenience:
Both æqually so *good*, that which to *chuse*
(When *Humane judgement* knew not) or refuse,
God by a *sacred Lottery* permits
Them to *discern*, which most exactly fits
His *unrevealed Will*, and on this *Fashion*
Makes his own *Choice*, prævents their *Emulation*:
A *Means* not rashly now to be *inquir'd*,
Though *warrantable* then, when so inspir'd:
Joseph well styl'd the *Just*, doth acquiesce
In this *free Choice*, nor thinks himself go less,
But without Emulation bids us all
To rest *Content* in whatsoever fall:
This *World* a kinde of *Lottery* esteem,
Wherein our *several Conditions* seem
So many sev'ral Lots, all intermixt,
And but *few Prizes*, thousand *Blanks* betwixt!

Then

Then is thy *Fortune* low? Reſign to Fate,
Since *Heav'n* can work *That* to thy *fitteſt* ſtate:
If thou haſt drawn a Prize, O then *beware*,
That *Pride* and *Fulneſs* make it not a *Snare*!
If of the *middle ſort*, thy Lot's the beſt,
Above *Contempt*, and below *Envy's*, Reſt:
Thus *learn* we to expreſs in *each Event*
A *Chriſtian Reſignation*, and *Content*.
Deign Lord, each Heart of ours ſo to *diſpoſe*,
As uſeful *Inſtruments* to ſerve *Thee* choſe:
Each *Judas* out of *Sacred Office* Raze,
And ſettle a *Matthias* in his Place:
Still let Thy *Love* Thy *Church* among us Plant,
That *faithful Succeſſours* it never want.

PRAYER 23. { On Saint Matthias. }

O *God of Power and Order, who by the firſt haſt planted Thy holy Church, and by the latter guided it in all Ages; Raiſing it by both upon the Foundation of the Prophets and Apoſtles, (Chriſt Jeſus being the Chief Corner-ſtone, uniting both parts of the Building, Jew, and Gentile) promiſing to be with it to the end, to the end of the world, and that the Gates of Hell ſhall never prevail againſt it; we earneſtly importune Thee (O Lord) to actuate this Promiſe to Thy Church in theſe latter and worſt Times, and eſpecially to the more diſtracted parts thereof among us! upon whom the ends of the world are come! And becauſe in the faireſt Paſtures there may be lurking Serpents, (as there was one we*

know to be vile, in Paradise) and since there may be a Saul among the goodly Fellowship of the Prophets, and a Judas in the very Colledge of the Apostles; we beseech Thee (O Lord) be Thou a Sun and a Shield unto us; a Light to discover the windings of the Serpent; that both in Judgment and Practice, we may avoid his venome: give us the Spirit of Discerning, of Discerning thy true from the false Prophets, of distinguishing a Paul from Saul; that so we may see the light of thy Truth and follow it: and although many Seducers are crept in unawares, (as it was in the purest Times) yet give us grace to try the Spirits by the Rule of Thy Word, to try all things, and to hold fast that which is good: and as we beg protection from all forreign Enemies, so more especially preserve us from each home-bred Judas, that is in any Superintendency or office over us; O seasonably discover such, and Remove them unto their own Place, and (as thou didst this day) substitute a faithful and laborious Matthias in his Jurisdiction: suffer not either Forreign Bores, or Domestick Foxes, to break the golden Chain of Legitimate Succession, but ever continue an uninterrupted Series of Faithful Bishops and Pastors here among us; that the Wolves (though in Sheeps clothing) may be kept out from seducing, or worrying of Thy Flock; that Thy Sheep may not stray, and wander from Thy Fold, as having no Shepheard: but that the broken may be bound up, the weak supported, the sound incouraged, all secured to Thine and their own advantage: that they may be led to the green Pastures of Thy holy Word and Ordinances; and to the pleasant Wa-

ters

ters of thine Church, and Sanctify these five Converting Cities of Gaul. Fill up the number of thy Persecuted Apostles, with men of excellent Spirit, of eminent Courage, and Perseverance; and supply the places of all Apostatizing Disciples (as Thou didst here) with Persons of Spiritual Eminence and confirmed Goodness: and give us grace in all our Elections of such Spiritual Officers (like the Apostles here) to make our Choice with Prayer and Fasting, with Impartiality and Submission: grant this, O Thou great Bishop of our Souls. Amen. Amen.

The Collect.

Almighty God, which in the place of the Traytor Judas didst chuse Thy faithful Servant Matthias to be of the Number of the Twelve Apostles: grant that Thy Church being always preserved from false Apostles, may be Ordered and Guided by faithful and true Pastours, through Jesus Christ our Lord.

The Epistle. Acts 1. v. 15. to the end.

The Gospel. Matth. 11. 25. to the end.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

M. *Psalms for* D. M. 25. E. *Psalms for* D. M.

UPON *The Annunciation to the Blessed Virgin* Mary.

M. Lect. 1 *Eccles.* 2. 2 *John* 12. E. Lect. 1 *Eccles.* 3. 2 1 *Tim.* 3.

DISQUISITION 24.

THe *Paschal Lamb* was to be eaten totally, *Exod.* 12. not onely his *Head and Feet*, but also his *Partenance*. And Christ being the same to us, 1 *Cor.* 5. And we having already with *Mary*, *anointed his Head and Feet*, that is, Meditated his *Birth and Death*, are now falling to the *Appurtenance* thereof; *viz.* The *Angelical* and *Evangelical Annunciation* of his Admirable Conception, which the *Church* acquaints us with exactly in her *Gospel* for the *Day*, Luke 1. In whose story are mentioned *three Parties* most remarkable, (as being indeed three several Natures) the Party sending, *God*; the Party sent, *Gabriel an Angel*; the Party to whom sent, *viz.* the Virgin *Mary*. This happy Message, as *every other good and perfect Gift cometh down from above*, &c. The *Father* sends, the *Son* descends, the *Holy Ghost* condescends: *missus à Deo*, involves them all, sent from *God*; the Messenger here is *Mercurius*

Exod. 12.

1 Cor. 5. 7.

Luke 1. 26.

James 1. 17.

Calicus,



And the Angel came in unto her, and said, Haile thou that art highly favoured, the Lord is with thee; Blessed art thou among Women.

P. 440.

Uzhus, an *Angel*, and that *Angel* * *Gabriel*, and that *Gabriel* signifieth the strength of God, a fit Embassadour for such an Errand, to carry News of the *Lion of the Tribe of Judah's* Conception, whose Redemption of the World is expressly called, *the strength of Gods Arm*, ver. 51. of this Dayes Gospel Chapter; here briefly let us take notice of the Person, and his Message. The Person was an *Angel*, that our *Humane Nature* might be Repaired after the manner it was Ruined. As an evil *Angel* under the shape of a Serpent was sent to *Eve*, to work our *Woe*, so here a good † Angel is sent to the blessed *Virgin Mary*, with glad Tidings of our *Weal*; our restitution herein happily proportioning our Fall: an Angel to a Virgin, and most fitly, for — *Angelis Cognata Virginitas*, (saith one) *Angels* and *Virgins* are of some Affinity, (though a great way off) *Et Cœlibatus, quasi Cœlo beatus*, was at least a witty *Etymology*, (but of this more anon.) An Angel, to shew *them Ministring Spirits sent forth for their sakes that shall be Heirs of Salvation*, Heb. 1. And therefore we having such a *Guard* attending us, should do whatsoever we do, in such a Reverend and seemly Fashion, as alwayes remembring we are made a Spectacle to Men and Angels, 1 *Cor.* 4. 9. And this was supposed to be an Angel of the highest Order, as declaring the *Conception* of the *Highest*. But this Ministration of Angelick

* גבריאל from גבר *prævaluit, (i. e.) vir Dei, seu Dei Fortitudo.*

Adventante Deo descendit Nuntius alto.
Gabriel Patris ex solio, sedemque repente
Intrat Virgineam: Sanctum te Spiritus, inquit,
Implebit Maria, Christum paries sacra Virgo. Prudent. Enchirid.

Ad Evam Angelus malus, ad Mariam bonus accessit. Ful. de Nat. Christi.

† *Cum inter nos & Deum, discordiam peccando fecimus, tamen ad nos Deus legatum suum prior misit, ut nos ipsi qui peccavimus ad pacem Dei rogati veniamus.* St. Greg. Heb. 1. 14.

Summus Angelus, quia summum omnium annuntiabat. St. Greg.

gelick Natures (both as to the Messages, and Protections, Degrees, and Orders) I shall reserve as more peculiar to the Feast of Saint *Michael*. For the *Message* it self, the substance of it is our *Redemption*, it consisting here of a *Salutation*, and the matter, Christs *Conception*. The first, verse 28. *Hail thou that art highly favoured &c. Salutandi formula*, words that speak only a Form of Salutation, here seasonably used, and not after so many Ages to be wire-drawn into a Prayer, there being in them nothing either Petitory, or Gratulatory: so that the ignorant and customary mistake of them, for such, made *Luther* say ingeniously, that the words of this Salutation, *Ave Maria*, were made very great Martyrs: As even ingenuous Adversaries cannot but acknowledge, that consider how profoundly some Friers have derived *Ave*, viz. from *A.* primitively taken, and *Ve*, that is, as without woe; and what strange extracts some make from the three Letters of *Ave*, *sub.* *A.* to signifie *Altitudo Patris*, the heighth of the Father, *V. Veritas Filii*, the Truth of the Son. And *E. Eternitas Spiritus Sancti*, the Eternity of the Holy Ghost; and so for the Name of *Mary*, (making it more fruitful than her womb) *Maria* (say they) involving the five most illustrious holy Women in the Scripture, *Michal*, *Abigal*, *Rachel*, *Judith*, *Abishag*, each in a letter of her Name: *Maria, quasi Maria*, the Sea of Grace and Vertue. And *Ave* being inverted *Eva*, as she the woman occasioned the worlds woe,

The Salutation, χαῖρε κε. χαριτωμένη, Luk: 1. 28.

Dict. Giron.

so

so This as opposite, saluted, as the worlds Joy, with *Ave*. Fine airie Speculations, and cob-web-lawn Fancies, which who so is taken with, may see plenty of them Recited in Dr. *Boyes* his Postils. the matter is serious, (as the *Salutation* is exemplarily courteous) *The Lord is with thee*; he who is with thee in thy *Minde*, will be with thee in thy *Womb*; he who is with thee in thy *Soul*, will be with thee in thy *Body*, p. 31. And it is worthy of an *Ecce*, *Behold*, *thou shalt conceive in thy Womb, and bring forth a Son, and shalt call his Name Jesus, He shall be great*, &c. As if *Gabriel* should have said, I am sent from God, and so the Lord is with thee; but much more, *per supereminentem quandam operationem*, by some more eminent Operation, God the Father is with thee, *highly favouring thee*, making His, Thy Son; God the Son is with Thee, for Thou shalt *Conceive him in thy Womb*; and God *the holy Ghost* is with Thee, for *He shall come upon Thee, and the Power of the most High shall overshadow Thee*. And this brings the Message home, unto the Party sent to, and that is the *Virgin Mary*. How ready here was the *Arch-Angel*. *Gabriel* to dispatch this *Embassy* of *Joy* and *Exaltation* to his Inferiour? instantly trims his *Wings* with *Love* and *Obedience*, and hastens this Narrative to the *Holy Virgin*; and if we would endeavour to proportion our Actions to our Prayers, *of doing Gods will on Earth, as Angels in Heaven do it*, how peremptorily should we execute each part thereof? with so much Alacrity towards God, and so much Charity to man, though it were to

be

Ἄλλαν τίχνην ἁδαμῦ χρήσιμα.

In Festo Annuntiationis, p. 662, &c. Tecum in utero, qui tecum in animo; tecum in corpore, qui tecum in corde. Bern. in Festo.

Ἀγαθῷ δ' ἁδεὶς περὶ ἁδενὸς ἁδύνατον ἀγγέλεται βίῳ. *Hier. in Pythag.*

be instrumental to the raising of a Brother, of an inferiour, even beyond our selves, as knowing no other Interesse, then performance of *Divine Commands*, and no other ends, but of Conformity to the will of God. And yet this Message, though sweetened with the gentlest Addres that could be by the *Angel*, yet the unwontednes of the Apparition, (whether in divine or humane shape) and the strangeness of the News, both startle the *Tender Virgin*, modesty and fear were already the *Struggling Twins* of her Soul: *Filial Fear* is *Janitor actionum*, a good Porter to give entrance unto all our Actions, and *Modesty* is the *Mother* of all female vertues, which makes the wise man say, *That a modest Woman is a Ladder of Graces*, Ecclus. 26. Ecclus. 26.15. Yet the Angel who came with designs of honour and comfort to her, soon dispatcheth her Fears, v. 30. saying unto her, *Fear not Mary, for thou hast found favour with God*: And he or she that hath so *found favour with God*, hath not indeed whereof to be afraid: Nor therefore was hers such, as to exclude *Belief*, that being Confirmed by the Example of her Cozen *Elizabeth*, ver. 36. *Being the sixth moneth of her Conception, in old Age and Barrenness*: And therefore *Blessed art thou among women*; That is, first free from their Curses, as wives *by bringing forth in sorrow*, and as *Virgins* by sterility: *Blessed art thou among women*, that remainest both a Mother and a Virgin; a Virgin for Purity, as *Gideons* Fleece, and *Aarons* Rod prefigured her, that flourished without *Plantation*, and she brought forth without Com-

The third part and Party. V. M.

Luke 1. 30.

Et qui apud Deum invenit gratiam, non habet quod timeat.

The Virgin Mother.

* *Virgæ Aaronis fructum sine Plantatione, Maria filium protulit sine commixtione.* Ludolp. v. Ch.

Commission; blessed among *Wives*, being espoused, for the Comfort of both Conditions, as well as for the freeing of all Parties from Scandal; *among women blessed*, for the fruitfulness of the womb, above all women bearing the *Messiah*, (the old ambition of the Jewish Matrons) O blessed Virgin, thou art Mother of thy Father, and from thee as a Copy, ariseth the Original: And what here the Angel annunciateth, *Isaiah* long before Prophesied, *Ecce Virgo concipiet*, Isaiah 7. *Behold a Virgin shall Conceive, &c.*

O Virgo ex Te Author tuus, ex Te Origo oritur.

Isa. 7. 14.

Behold a Virgin shall bring forth a Son, and his Design is wrapt up in his Saving Name, *Jesus*, which is Honey in the Mouth, Musick in the Ear, and *Joyes Elixar* in the Heart: And now her *Faith* having got the *Hand* of her *modest Passions*, she glows into her part of the Dialogue: and though she doubt not of the matter, yet desires to be informed of the means, *how so*? *How can this be, since I know not a man, &c.*? And here the Angel answers the Philosophy of her Question with a *Spiritus obumbrabit*, *The Holy Ghost shall overshadow thee*: That this should not be done by any way, which our Sin, and the shame of *Adam* had *unhallowed*; but that as the whole matter was from God, so should the manner also: *The Holy Ghost shall come upon Thee, and the Spirit of the most High shall overshadow thee*; which to her was so satisfactory, (though still a Cloud to us) that she disputes no further, but

Partus & integrior discordes tempore longo, Virginis, in Gremio, fœdera Pacis habent.

Virginity and Childe-birth long asunder,
In *Mary*'s Womb made up a Truce of wonder.

Mel in ore, in aure melos, in corde Jubilus.

but as invited to a more familiar pious confidence, at once testifieth her *Faith*, and humbleth *Gratulation*, verse 38. *Behold the Handmaid of the Lord, be it unto me according to thy Word.* Quæ est hæc sublimis Humilitas? Admires Saint *Bernard*, what manner of high Humility is this? That the Mother of Christ call her self an Handmaid? Happy the Messenger that here was sent, happy *Infirmity* that sent him? *Blessed among Women* the Party to whom sent, that poor man might be happy, for whom all this: for which *all Generations shall call her Blessed* (though not invocate her for Blessings) making her *Garlands* of the Eulogies, (though not *Rosaries* of Flattery and Superstition) such as more suit her Virgin Modesty, acknowledging *Her* the *Golden Pipe*, through which the *Fountain of living water* streamed to us, the Cistern full of *Grace*; the top of all her Sex, A Star of the first Magnitude in Glory: *Ave pura virgo*, with that famous Councll we consess, and call her the *Mother of God* (from that *Κοινωνία ἰδιωμάτων*, the Figure of *Communication of Properties*) but to say the is, and invocate her as Queen of Heaven, Mother of Grace and Mercy, Commandress of her Son: with more and higher Attributions to her, examined in *Germanicia*, Truth and Modesty forbids. And I dare say, that if those blessed Spirits above, had but any Leisure (from their Glory) to take notice of these Courtships, to fly no worse of them, the Blessed Virgin, and all other Saints, would equal the Angels modesty, Rev. 19. that Re-

Fælix est qui mittitur, fælix à quo mittitur, fælix ad quam mittitur, ut fiat fælix pro quo mittitur. Bern. in Fest.

Concilium Chalcedon.

Regina Cœli, mater Gratiæ, & misericordiæ, Imperatrix Poli. Exam. 1 riden. P. 3. P. 147.

Rev. 19. 10.

fused

filled S. Gabriel Salutation; See then do it not, for I am thy Fellow-Servant; And they that confuse and think of Piety, and of all the other Saints in Glory, honour them not, commend them to so much as will do, yet above the rest; *Blessed are thou Virgin Mother of Virgins*; and yet again, that was not the ground of her *Magnificat*, not her Virginity; but her Humility was the ground of that, *My Soul doth magnifie the Lord, &c.* The *Respexit & Exaltavit*, both looked on This, *Thou hast Regarded and Exalted the low Estate of thine Handmaiden*. *Despised Humility*, is above *magnified Virginity*; to Virginity (saith *Bernard*) you are invited, but to Humility you are commanded, nay compelled, unless *you become as a little Childe, you cannot enter into the Kingdom of God*. Without Virginity you may be saved, (saith he) but without Humility you cannot. Concluding with an *audeo dicere*, I may peremptorily affirme, that the Virginity of *Mary* her selfe had never been acceptable without Humility; Chiding the proud Virgins of his Time, for Glorying in Virginity, and forgetting of Humility, while the Blessed Virgin did here the contrary; Recording to them that *Parable, Mat.* 25. Where of the Ten Virgins there were as many foolish ones as wise; but as Saint *Hierom* on one side saith, *Non damno Nuptias*, I condemn not Marriage; so I at other, *Non damno Celibatum*, I discommend not honest singleness, both may be great Advantages to Piety, according to the temper

S. Bern. in Festo.

Mark 10. 15.

Matth. 25. 2.

In Epist. ad Domnionem.

of

of the persons, that improve them; Let not one of them disparage the other, with that *Famous* Proverb, that Marriage filleth Earth, but Virginity it is filleth Heaven; and again, whence is Heaven filled, but from the Earth, and Marriage? Quote not her example, to the prejudice of either, that was so transcendently pious, under both Conditions; both in her *Espousals*, and *Virginity*, *Blessed among, Blessed above all Women.*

POEM 24. { On the *Annunciation.* }

IN this Address, what grateful eye but sees
Angelick *Ministrations*, and Degrees,
While here One of Prime Order doth descend
From the *eternal Throne*, thence to attend
The *Virgin's* Closet, with the *News* of Grace,
And Her being pregnant, by the Spirits Embrace.
O what is Man, that such a *Bounteous Lord*
Should him *Celestial Visitants* afford?
As that the *Winged Gabriel* from above
(With a *stupendious Embassie* of Love)
Stoops to a Virgin, and by her to all,
Who (sharing in her *Bliss*) *Her Blessed Call?*
Of all *Judea's* Virgins *She's* the Choice,
In whom *Men, Angels, God* himself Rejoyce:
Of the whole *Ring* of *Israel*, This the *Gem*
Thought fit to Ornament Heav'ns Diadem:
Of all the *Parks* of *Jury*, She's the *Deer*
Is singled out to make the *World good Chear.*

By

By Bearing of that holy *Lamb*, which ſlain,
Will *Feaſt* us with his *Fleſh*, and Entertain
Our *Souls* with his own *Blood*, and for Array,
His *Golden Fleece* of *Merit* makes us gay.
And all this Treaſure by the *Virgin* brought,
As a fair *Ship* from richeſt *Ophir* fraught:
Like *Aarons Rod*, that without Sap of Earth
Buds, Bloſſoms, Bears; her News is ſuch a Birth;
The *Meſſenger* and *Meſſage* both ſo ſtrange,
As in her *Virgin Cheek* work many a *Change*,
An *Angel* frights her *Roſes* off, and then
The *News* Replant's them, *Lillies* ſpring again;
And whatſoe're the *Count'nance*, yet her *Breaſt*
Diſputes not, but *Believes* the *Heav'nly Gueſt*;
Argues not *She*, but *piouſly* ſubmits,
As in ſuch *Myſteries* it all befits:
Though *She* return all humble *Gratulation*,
Yet yields the *Angel* (here) no *Adoration*;
It derogates from *Chriſt*, *Religion* Taints,
To *Worſhip* or *Invoke* the *Bleſſed Saints*.
But when their *Pious Steps* our *Souls* do raiſe,
We honour *Them* in giving *God* the Praiſe:
Thus Chriſt (like whom had Heav'n and Earth no other)
Below no *Father* had, above no *Mother*:
This Virgin did her *Sex* ſo far *excel*,
(Maiden, and Matron-Dames of *Iſrael*)
Old *Cybiles* muſt yield her *Youth* the Odds,
For ſhe was but *feign'd Mother* of the *Gods*;
But *Bleſſed Mary* (without Figure) bore
A *Son* in Time, æternal was before:
Yet happier the Conception of her heart,
Then her Corporeal acting *Mothers* part;
That might on earth indeed create *Renown*,
But t'other *Decks* Her with an *Heavenly Crown*:

Those *Ave's* then, wrong both the *Sense* and *Story*,
That *Hail her full of Grace*, when *full of Glory*;
Yet Glorying not (in any fancied Power)
Over Her *Son*, but in Her *Saviour*.

PRAYER 24. { On the *Annunciation*. }

O *Father of inexhaustible Mercies, who vouchsafest us poor Mortals the Ministeries and Assistances of Angels; and as Thy self was pleased to wash thy Disciples Feet, so teachest those sublimer Natures to attend the lower, and makest those elder Brethren serve the younger; O give us highest Gratulations to Thy Favour, and lowest Condescentions towards others; not onely of the meanest of our Neighbours, but of all Thy Creatures; and from the Readiness of these Heavenly Messengers, to execute Thy Will, (whether in vengeance, as against sinful* Sodom, *or in mercy as here unto the Blessed Virgin) Let us learn a holy Promptness to Obey Thee, (especially all those whom Thou hast Honoured with the Title of Angels) that we may be faithful in Thy sacred Errands, with all Sincerity towards Thee, and Impartiallity toward those we are sent to; to that end give us Grace (O Lord) to reduce our Prayers into Practice, that Thy will may be done on Earth, as it is (by these Angels) in Heaven; and that is with all Expedition and Obedience to Thee, with all Love and Charity to one another, and with all Alacrity and Chearfulness to both: and let the holy example*

of

of the blessed Virgin, instruct us to the practice of devout Retirement, (knowing that Reservedness is a badge of Wisdom; and that secret Piety shall be rewarded openly) that daily exercising Religious Duties of Prayer, Reading, and holy Meditation; we may be ever found in a suiting Receptivity of thy Heavenly Visitation; that we may never put to flight those Birds of Paradice, or reject the Motions tendred by thy Spirit, or hinder the happy effects intended by Thy Mercy: O fill us with such holy Dispositions of inward Sanctity, and reserved Piety, that we may still be found in a capacity of thy Spiritual Approaches; and though far below expecting any such visitation of Angels, yet at least may be in some measure fit, to entertain the comfortable Accessions of thy Grace and favour, which are more solacing then Angels, which are better then life it self: knowing that the splendors of an internal Devotion, the hearty Affections of Love, Humility, and Obedience; the daily Offices of Prayer and Praises sung to God, the Acts of Faith and Fear, of Patience and Meekness; of Hope and Reverence, of Charity and Pœnitence) and those modest Graces which oft walk in a vail and silence, may make as great Ascents to Heaven, and as sure a Progress to a Crown; as do those outward Demonstrations of a more magnificent Charity, or the Opportunities and Exercises of a more solemn and laborious Religion; as soon may a private Piety with Mary, *as publick Labours with St.* Paul, *entertain Thee Holy Jesu, conceive Thee in the Soul, nourish Thee with innocent and holy Affections, and bring Thee forth in a*

life of obedience, and holy Converſation: that ſo Thou dwelling in them for ever, they may ever dwell with Thee, in the Houſe of thine æternal Pleaſures; and of this Number (O Lord) make us all, that having ſo Converſed with Angels here, we may ſing with them hereafter, in the Conſort of Eternal Hallelujahs. Amen. Amen.

The Collect.

We beſeech Thee, Lord, pour Thy Grace into our hearts, that as we have known Chriſts Thy Sons Incarnation by the Meſſage of an Angel, ſo by his Croſs and Paſſion we may be brought unto the glory of his Reſurrection, through the ſame Chriſt our Lord.

The Epiſtle. Iſa. 7. ver. 10. to 16.

The Goſpel. Luke 1. ver. 26. to 39.

Our Father which art in heaven, &c.

The Grace of our Lord Jeſus Chriſt, &c.

UPON



S. MARCVS. P. 4. 53.

True Doctrine, Charity, Repentance, these
(If one but Marke these tymes) doe seldome please
A Lyons voyce is requisite, where men
Preferre, before Heavens Pallace, Earths dost Den.

M. *Pſalms for D. M.* 25. E. *Pſalms for D. M.*

UPON *The Feaſt of Saint* MARK.

M. Leſſ. 1 *Eccluſ.* 4. 2 *Acts* 22. E. Leſſ. 1 *Eccluſ.* 5. 2 1 *John* 1.

DISQUISITION 25.

IN that ſignificant *Viſion of Ezekiel*, wherein the four *Evangeliſts* are repreſented by *four Beaſts* of ſeveral Faces, (whereof I have given a large *Account* * elſewhere) that Creature with the viſage of a *Lion*, was to intimate our St. *Mark* here, as being that *Evangeliſt* who chiefly Trumpets out *Chriſts Regal Office*, and his Imperial Sovereignty over all Creatures in the world; thus *Chriſt* is the Center of them all, though each hath his peculiar Lines drawn from it; all the four *Evangeliſts* have the ſame Subject *Chriſt*, as was likewiſe there prefigured in the *Wheels*, *Rota in Rotâ*, running all one within another, but yet each hath his ſeveral Predications of that Subject. But our St. * *Mark's* deſign is to prove Chriſt a King, (ſaith *Ludolphus*) and to be the *Supream Power* of all things; which appeareth (ſaith he) al-

* In the Feaſt of the Nativity. p. 38.

* *Marcus in Evangelio ſuo intendit, hominem ſc. Ieſum eſſe, & fuiſſe virtutum Dominum, & Imperatorem & Regem omnium.* Ludol. de vita Chriſti, part 2. c. 83. n. 22.

moſt in every Chapter, in that he treateth ſtill of the Choice, and moſt Eminent Paſſages and Miracles of Chriſt, frequently inculcating his Tranſcendent Power and Greatneſs. And as he beginneth his *Goſpel* with the Hiſtory of St. *John the Baptiſt*, *Chriſts* wonderful *Forerunner*, *(then whom there was not a greater born of women)* ſo cloſeth he his *Goſpel* with the higheſt of all Miracles, *Chriſts Aſcenſion into Heaven, and ſitting at the right hand of God*; all the way (through his Book) framing as 'twere this unanſwerable *Syllogiſme* (ſaith *Ludolphus*) from the Teſtimony of *Chriſts* Actions and Paſſion to prove this concluſion, *That Man* whoſe *Power* and *Vertue*, we ſee extended to all Spirits, and to all fleſh, to all Elements and all Perſons, to all Dangers and Diſeaſes, to all Diſtances of Times and Places, to all Inſtructions of Law and Goſpel, to all Sufferings with Patience and Victory, to all Paſſages of Life and Death, to all Comforts of this World and a better; that man (ſurely) that can all this and more, he is more then Man, no leſs then God: He certainly is truly the *moſt powerful King of all, nay the Omnipotent Monarch of the world*: But now that Chriſt is that ſame powerful *Agent*, St. *Mark* fully proves the *Aſſumption* or *minor* Propoſition, throughout his whole Book (ſaith *Ludolphus*) by at leaſt twenty ſeveral Arguments, and Inſtances all undeniable.

Finitis Evangelium in Aſcenſione ejus in Cœlum, & Seſſione à dextris Dei. Ibid.

Ille unus homo Rex eſt vere virtuoſiſſimus, & omnium Dominus. Minorem ſerio, deducit Marcus in Evangelio ſuo, quantum ad viginti Conditiones. Ludolph. ibid.

But more particularly, this was his Sirname, *Mark*, his proper Name being *John*, *Acts* 12. He was the *Diſciple* and *Nephew* of St. *Peter*, his

Acts 12. 25.

his Sisters Son, and therefore sometime called his Son, 1 *Pet.* 5. (as the manner of the *Jews* was to call their Kindred by words of neareſt Relation, and ſo *James* and *Jude* were called the *Brothers* of our *Lord.*) And here we may take notice of humane *Imperfection*, even in the beſt of men; this great *Saint* and *Evangeliſt*, hearing our *Bleſſed Lords* Diſcourſe to thoſe that followed him for the *Loaves*, (more regarding his *Miracle* out of carnal complacency, then for the *Divinity* of it) diverting them to the *Caleſtial Bread*, and affirming himſelf to be *that Bread of Life that came down from Heaven*; and that he would give his Diſciples *his Fleſh to eat, and his Blood to drink*, and all this to *nouriſh* unto a *better life*: upon which Diſcourſe divers of his *Diſciples* forſook him; among whom this St. * *Mark* the *Evangeliſt* is ſaid to be one, being ſcandalized by a litteral and carnal *underſtanding* of thoſe words of *Jeſus*, which he intended in a *Spiritual* ſenſe; for the words which he ſpake were not profitable in the ſenſe of fleſh and blood, *but they are Spirit and Life, himſelf* being the Expounder, who beſt knew his own meaning; yet for all this Lapſe, He was happily and ſeaſonably recalled by St. *Peter*, and proved a moſt eminent *Inſtrument* in the ſervice of Chriſt his Maſter. This St. *Mark* was alſo Cozen-German unto *Barnabas* by whom and St. *Paul*, he ſeemeth at firſt to have been aſſumed to the work of the Miniſtry, *Acts* 12. And though he left them in *Pamphilia*, (diſcouraged perhaps with tediouſneſs of Travel, and an infirm Body) yet

1 Pet. 5. 13.

*Epiphan. Hæreſ. 51.

John. 6. 63.

Col. 4. 10.

Acts 12. 25.

here he desisted not from the Propagation of the *Gospel*, but afterward accompanied his Cozen *Barnabas* into * *Cyprus*, an Island of the *Mediterranean* Sea, and so in the high way to *Italy*; where he was so highly valued for his eminent and successful Labours, that they still retain him as the Tutelar *Saint* of *Venice*, where it is probable, (though some say at *Rome*) He penn'd his *Gospel* in the * *Greek Tongue*, and most probably from the Mouth of St. *Peter* his Uncle; though some others write him the Disciple of St. *Luke*, and from him to have wrote his *Gospel*; not without the improbability of writing at the third hand, while St. *Luke* himself wrote but at the second, *viz.* from St. *Paul's* Dictation. But *Eusebius* tells us how the people of *Rome* delighted with St. *Peters* Doctrine, obtain'd with their Prayers of St. *Mark* his Companion, to write his Gospel. His *Episcopal See* was at *Alexandria*, whence he manured all the Neighbouring places with *divine Cultivation*, even from *Ægypt* to *Pentapolis*: From whence at length returning Home, (some say) he died in Prison, while others mention other kindes of Death; yet all agree that he wore the Crown of Martyrdom, being slain at *Alexandria*, *Anno Christi*, 63. according to some, but five or six years after, according to * *Alstadius* and others.

* Acts 15. 39.

* *Marcus verò, Apostoli Petri Discipulus, qui in Italiâ Evangelium Græce scripsit.* Ludolph. de vita Christi p. 2. c. 83. n. 22.

Euseb. l. 2. c. 14.

* *In Chron. persecutionum.* 6. 38.

POEM 25. { On Saint Mark. }

THe *Prophets Viſion* that in ſeveral *Beaſts*
Præfigured the four *Evangeliſts*;
Allotted to St. *Mark* the *Lyons Face*,
As Treating *Chriſt* from *Judah's Lyon*-Race,
Together with his *Baptiſt* ſo expreſs,
You'ld think you heard him Cry i'th' *Wilderneſs*:
And as that *King of Beaſts* diſdains to *Prey*
On any thing lies Proſtrate in his way,
But upon *Wolves* and *Tygers* loves to *ſeize*,
Deſtroying ſuch with much content and eaſe:
So too this *Nobler Lyon* (here) diſdains
To worry tender *Lambs*, the meek ſuſtains;
But to *reſiſt the Proud* He doth Delight,
To hunt the Cruel, and *Blood-thirſty* Wight!
With ſo *unwearied Vengeance Tracks* their wayes,
That *ſuch men ſcarce ſhall live out half their dayes*!
So that the *Lyons* ſtately Countenance
Doth this *Saints Emblem* properly advance,
As who (above the reſt) exactly ſings
Chriſt's Regal Office, *Emperour* of *Kings*;
Judah's Triumphing Lion, whoſe ſole Power
Subdues that *Lion-ſeeking to Devour*:
The World's a Forreſt, and this *Lion* King,
Whoſe Power, Heaven, Earth, and Hell Lament, or Sing.
Grant Lord we *Loyal Subjects* to *Thee* prove,
Rul'd by the *golden Scepter* of thy *Love*;
Leſt elſe thou *bruiſe us with thine Iron rod*,
For Riſing againſt Thee our King, and God!
But yielding to Thy *Legiſlative-Power*,
May own *Thee Lord*, and finde *Thee Saviour*.

PRAYER

PRAYER 25. { On Saint Mark. }

ALmighty God, who out of Love to Order, and ſpecial care of thy Church, haſt given various Gifts to men; as ſome to become Prophets, ſome Apoſtles, ſome Paſtours and Teachers, and ſome Evangeliſts, (as here Thy Servant Saint Mark *was) vouchſafe ſuch Gifts unto us all, as may beſt ſuit our ſeveral Vocations; and ſuch Graces unto all our Callings, as may never interrupt our Attendance on Thy Service, but in our ſeverall Capacities may advance Thy Name and Goſpel: and to that end afford us, ſomewhat of the Spiritual Prudence of St.* Mark, *to make choice of holy Company and Conducts, as he did of St.* Peter, Barnabas, *and other thine Apoſtles, and alſo ſomewhat of his Diligence in attending on Them; from whom he ſuck'd in the ſincere Milk of Thy Word, until he ſo grew thereby, that he became able to miniſter ſtrong meat to others; writing his holy Goſpel from the Dictation of St.* Peter, *and ſo became one of the four chief Secretaries of Chriſt his Maſter; One of the four Wheels of that Caleſtial Chariot, which carried his Name and Goſpel through the World; Preaching it at firſt in* Aſia, *and after publiſhing it in many parts of* Europe, *till at length fixing at* Alexandria, *and there for ſome years tendering the Offering of his Labours, he was in the end (by an ungrateful people) made himſelf a Sacri-*

Sacrifice unto Thee: O Lord, give us of his Diligence and Patience, of his Fidelity and Perſeverance to ſerve Thee: that being conſtant unto the Death, we alſo may Receive the Crown of Life; and though we have not abilities ſufficient to write a Goſpel of Thee, yet give us faithful hearts to entertain Thy Goſpel written; though we have not Opportunities or Bodies fit to ſerve Thee in ſuch diſtant motions, yet make us ſerviceable in our ſeveral Stations; though we carry not thy Meſſages to forreign Nations, and Remoter Parts, grant that we may ſerve Thee the more induſtriouſly at home; ſeriouſly preparing for our laſt Journey, for our long Home! And laſtly, as thy Servant Saint Mark *not onely ſet his hand unto thy Goſpel, by his Pen and Writings, but alſo ſealed it with his deareſt Blood! So (we beſeech Thee) ſtrengthen us with Grace, that whatſoever our Hand or Tongue profeſſeth of Religion, we may Confirm it with our Lives, either by pious Converſation, or (if thou pleaſeſt) by a Chriſtian Reſignation: that not being aſhamed of Thee and Thy Truth here, Thou mayeſt not be aſhamed of us in the Kingdom of thy Father. Grant this O Thou great Lover of Souls, ſweet Jeſu Chriſt.* Amen. Amen.

The

The COLLECT.

Almighty God, which haſt inſtructed thy holy Church with the heavenly Doctrine of Thy Evangeliſt Saint Mark, *give us Grace that we be not like Children carried away with every blaſt of vain Doctrine: but firmly to be eſtabliſhed in the truth of Thy holy Goſpel, through Jeſus Chriſt our Lord.*

The Epiſtle. Ephes. 4. v. 7. to 17.

The Goſpel. John 15. ver. 1. to 12.

Our Father which art in Heaven, &c.

The Grace of our Lord Jeſus Chriſt, &c.

UPON

Philip, and the Eunuch. *Act: 8.*



Then he Commanded the Chariot to ſtand ſtill: and they went downe both into ỹ water, both Philip, and the Eunuch, and he baptized him. And as ſoone as they were come up out of the water, ỹ ſpirit of ỹ Lord caught away Philip. etc.

P. 4. 61:

M. *Psalms for D. M. First.* E. *Psalms for D. M.*

UPON *The Feast of St.* Philip *and* Jacob.

M. Lect. 1 *Eccles.* 7. 2 *Acts* 8. E. Lect. 1 *Eccles.* 9. 2 *Ep. Jude.*

DISQUISITION 26.

THe *Modesty* of the *Church Reformed* is herein Conspicuous, that to avoid Excess of *Dedications*, (wherein others are so *burthensome*) She sometimes uniteth (as in their Love, and Labours) two of the Apostles at once in the same Festivity; as in that of St. *Simon* and *Jude*. And in This also of Saint *Philip* and *James*, hinting from hence among other *Graces*, *Concord*, and *Amity*, from this *Conjunction*. Yet for *Methods* sake and Memories, give me leave, awhile to part them, and to begin with St. *Philip*. And you must understand that there were two of the *Name*, (and eminent *Saints* both) *scil.* Saint *Philip* the *Apostle*, and St. *Philip* the *Deacon*; the first of them St. *Philip* the *Apostle* is said to have been born at *Bethsaida*, and to have been called to the *Apostleship* the next day after St. *Peter* and *Andrew*. John 1. Of *Him* there is frequent and honourable mention in the Scripture, and alwayes in the *Catalogue* of the *Apostles*: He John 1.

was

was preſent at the Hoſpitable *Miracle* of our
John 6. 5, 7, 13. Saviour, *John* 6. when he fed *as many thouſands with five Loaves, and two Fiſhes*; (yet the Reverſions greater then the Store, more Food left then was at firſt) Chriſts Diſcourſe is chiefly there addreſt to *Philip*, at once *Proving* and *Approving* Him: He uſhereth the *Greeks* firſt
C. 12. 20. &c. into *Chriſts* Acquaintance, *John* 12. wherewith his *Maſter* ſeem'd much pleaſed. *And Jeſus anſwered ſaying, the hour is come, that the Son of man ſhould be glorified, &c.* This Saint *Philip* alſo was preſent at our *Saviours laſt*
C. 14. 8, 9, &c. *Supper*, John 14. where he deſired *Chriſt* to ſhew *him the Father*; for which he mildely reprehendeth him, *Have I been ſo long time with you, and yet haſt thou not known me Philip?* Yet withal granteth his *Petition*, *ſhewing him the Father*, by thorowly inſtructing him in the *Son*. And to his Lot fell the Northern Circuit (ſaith *Alſted*) in that *Apoſtolicall* Deſig-
Chron. c. 27. nation, *Acts* 15. So that he preached in *Scythia* (ſay ſome Hiſtorians) about twenty years; afterwards viſiting the leſſer *Aſia*, and ſome parts of *Æthiopia*, (his *Zeal* warming the cold *Climates*, and his *Patience* contemperating the hot:) After his great ſucceſs in *Scythia*, having (through *Gods Bleſſings* on his Labours) converted almoſt the whole *Nation*, he went to *Hierapolis* in *Phrygia*, where (as
* *Simeon Metaphraſtes.* * one tells us) there was a *terrible Serpent*, into which the *Devil* entered, and unto which they uſed to offer *humane Sacrifices*: ſcil. *Malefactors* when they had them, and for want of ſuch, *Others* of the Countrey by Lots: which

Ser-

Serpent by the Prayers of this St. *Philip*, was deſtroyed, and the People freed; and undoubtedly true in the Allegory of his Doctrine: ſo that we cannot but lament the ſad *Cataſtrophe* of all his *Induſtry* and *Travels*, but that it was the ſame Fate with his Lord and Brethren! For notwithſtanding all his healing *Miracles*, and *Doctrine*, they *Beat*, *Impriſoned*, *Wounded* him, and at laſt over-whelmed him with ſtones, and *Crucify'd* him, (under the Emperour *Claudius*) *Anno Chriſti*, 53. after *Onuphrius*, while ſome others ſay, *Anno* 54. upon the *Calends* of *May*, whereon his *Feaſt* is Solemnized.

Of this S. *Philip* writes *Iſidor. l. patr. V. & N. Teſtam. c. 75. & Hieronim. de Vir. ill. c. 6 &c.*

The other St. *Philip* was one of the ſeven *Deacons* choſen by the Apoſtles, *Acts* 6. 5. who dwelt in *Caſarea*, and is honoured with the *Title* of an *Evangeliſt*, Acts 21. *into whoſe houſe Saint Paul* and his *Company entered and abode*, he having *four Daughters Virgins that Prophefied*; this *Saint Philip* (while *Saul* was *perſecuting*) Preached Chriſt in *Samaria*, (as * *Euſebius* teſtifieth) and Baptized multitudes, amongſt whom alſo *Simon Magus* that Sorcerer inſinuated, being amazed at Saint *Philips* † *Miracles*, he crowded into his *Baptiſme*, yet not out of any *Piety* or *Converſion*, but out of infernal ſubtlety, to gain opportunities thereby of doing the more miſchief! And *Euſebius* complains of ſome of that *Simons* Succeſſours, that ſo abuſed the *Sacraments* unto his Time, and would God we had not cauſe likewiſe ſtill to continue the ſame, touching *Holy Sacraments* Prophaned, with lewd and wicked lives! Afterward this Saint *Philip* by Direction of an

Acts 21.8.

Acts 8.5.

* *Eccl. Hiſt. l. 2. c. 1.*

† Of which you read Acts 8. 6.

Angel

Angel goes toward the *South*, to meet with, and white an *Æthiopian*, Acts 8. where he wrought the *Conversion* of that grand *Eunuch*, named *Candaules*, one of great Authority under *Candace* Queen of the *Æthiopians*, as you may read the famous story, *Acts* 8. Where he receiveth Commission from an *Angel of the Lord*, to go towards the *South to Gaza*, ver. 26. which he obeying readily, meets with the happy opportunity of this Conversion, *(Divine Providence, and Humane Obedience ever conspire the success of a business) and he arose and went, and behold* a man of *Æthiopia*, an *Eunuch*, &c. for such we know were the chief Attendants of those *Southern Princes*, as of the Eastern at this day; and him St. *Philip* findes prepared ground beforehand, *subactum solum*, ver. 27. making his *Chariot* his *Closet*, (a singular example) reading there the *Prophet Isaias*, *(Evangelizans Propheta*, that *Evangelical Prophet*, and *Prophetical Evangelist)* acknowledging his ignorance, verse 31. *Understandest thou, &c. how can I except some guide me?* And importuning St. *Philips* Society and Information, verse 31. *Such Humility and Diligence is the best way to Instruction, and all saving knowledge*; the Remarkable place he read, was that of *Isa.* 53. *He was led as a sheep to the slaughter.* A Text, a Preacher, and an Auditour, so suitable, that St. *Philip* so plyed and applied it to the Passion of Christ, and that unto the *Eunuch*, that He grew impatient of his Irreligion, ambitious onely of present *Christianity*, verse 36. *See here is water, what can hinder me to be, &c.* Why, nothing but Infidelity,

Alfred. Chron. Conv. pop. c. 27. Acts 8. 10, &c.

Verse 26.

This Day commemoraeth *Philip* the Apostle in the Gospel, and *Philip* the Deacon in the Lesson, *Acts* 8. as was usual in ancient Martyrologies to celebrate divers of the same Name on the same Day.

Isa. 53. 7.

Verse 36.

fidelity, verse 37. and that he first washeth off with true Confession, verse 37. *I believe that Jesus Christ is the Son of God*; and then St. *Philip* washed this *Black-more*, yet did not labour in vain, verse 38. *And he commanded the Chariot to stand still, &c. And when they were come up out of the Water, the Spirit of the Lord caught away Philip, &c.* though they parted without a Complement, yet a Courtier was mended into a Christian; and as some say, He converted his whole Countrey afterward, which yet continueth Christian in many parts thereof, though with some difference from the Western Churches, the Eunuch went on his way *rejoycing*, while St. *Philip* had a better Chariot to *Azotus*, where he was found, *Preaching in all the Cities till he came to Cæsarea.* In a word, this St. *Philip* the Deacon and Evangelist is said by some others to have sent twelve *Disciples* into *Britain* for the Conversion of this Island, so much are we beholding to him, or the Historian. St. *Hierom* mentioneth this St. *Philip* and his *Prophetick* Daughters in *Cæsarea*, where he is said to have *dyed* in his own Dwelling, and three of his said *Daughters* also, (the fourth dying at *Ephesus*, as * *Eusebius* writes) and Saint † *Hierom* saith, that when *Paula* Pilgrimaged to *Jerusalem*, she visited their *Sepulchres* in *Cæsarea*. So that I wonder *Eusebius* and some others affirm him to have been put to *Death* at *Hierapolis*; and * *Alstedius* misled also writes, that in the lesser *Asia* he was *Crucified* together with two of his *Daughters*. But the reason of the mistake appears, in that he there

Verse 37.

Verse 38.

See A. B. Abbot Georges, p. 182.

Isaackson's Chronology.

* *E. H. l. 3. c. 25.*

† *Epist. ad Eustochium.*

* *In Chronol. c. 29.*

faith it was *Philippus Apostolus*, taking the *Apostle* for the *Deacon*; which, and the contrary, hath occasioned much *confusion* in their *Story*, misattributing many of their *Actions* and *Passions*; which here are somewhat cleared unto you. The *Greeks* Celebrate his *Memory* 6. *Iduum Octobris.* in *October*, the *Latines* in *June*. 6. *Junii Beda.*

The *Colleague* here of Saint *Philip* was St. *James*, and there was another *Apostle* of that Name also, as you may read in his peculiar Festival. But this *James* was not the Son of *Joseph*, as *Eusebius* affirmeth; but as eminent, *Matth.* 10. he was the Son of *Alphæus*. 'Tis true he was surnamed *James* the Less, (perhaps from his *Humility*, or latter coming into Christ of the two Name sakes,) This *James* was the real Brother of *Simon* and *Jude*, as they were the reputed * *Brethren* of *our Lord*, being indeed but his Kindred. This *Saint James* was the *Author* of that excellent *Epistle* bearing his Name. For as the most and best *Divines* affirm, that other *James* the Son of *Zebedee*, was early slain by cruel *Herod*, about the very dawning of the preaching of the *Gospel*, *Acts* 12. This S. *James* was the first Bishop of *Jerusalem*, and of such upright * Carriage towards all, as that he was therefore surnamed *Justus*, and of such indefatigable Devotion in his *Prayers*, that *Egisippus* reports of him, (as St. *Hieron* of *Scilla*) that his Knees were grown like Camels Knees, hard and brawny: Nay, Saint *Chrysostome* saith as much of his *Forehead*, that that was hardened through daily *Prostration* on the Pavement of the *Temple*; O how may

Ec Hist. l. 2. c. 1. Ex priore uxore, non ut Helvidius, ex Beata Virgine. Bellar. de Scrip Eccl. c. 34. *Hieron. in vitâ Jacob. Justi.*

* *Eo modo quo Joseph dicitur Pater Christi, viz. putatitius non verus.* vide Bell. loc. citat. *Dr. Hanmer, Aretius Calv. Marlorat. &c.* Acts 12. 2.

* *Propter singularem justitiæ præstantiam, &c.* Eusch. l. 2. c. 1. &c. *Anno* 63. *Baron. in Annal. Lib.* 4. c. 22.

may this past *Devotion* draw blushes into the Cheeks of present *Irreverence*; to think how those *old Brawny Knees*, are now adayes all turned into brawny hearts! To the Charge of this St. *James*, fell those Confines of *Judea*, that border on the *Mediterranean Sea*; his *Chair* of Residence (as I said) being at *Jerusalem*: where after thirty years *Church-work and Government*, he was made equal to his Brethren. *Eusebius* largely relates the story of him, how they flattered him to preach upon the Pinnacle of the Temple, for his better Audiory, and then suddenly threw him down from thence! *Josephus* telling us, that he was first stoned, by the procurement of *Ananias*, son to the *High Priest*, who was therefore hated of the People, and removed; for so great was the deserved estimation they held of him, that *Josephus* numbreth it — *Inter Excidii causas*! among the occasions of *Jerusalems* destruction, the putting of this St. *James the Just* to Death! And *Ludolphus* notes, that *Judas* (the worst of Merchants) therefore gave that *Item, Hold him fast*, *Cavendo à Populo*, Cautioning them, that the *People* did not rescue him: and that he was so like our *Saviour* in Countenance, *in facie similimus*, that he used that sign of *Distinction* to the ignorant Souldiers, *Whosoever I shall kiss, hold him fast*, &c. at once, hinting both St. *James* his simulation unto Christ, and the Peoples strong affection to St. *James*. Yet for all this, the malice & power of the *Sanedrim* was stronger in the end, then all the Affections of the

Alsted. Chron. c. 27.

Ecc. Hist. l. 2. c. 23.

Joseph. Antiq. l. 20. c. 8.

Judas mercatorum pessimus.

people; for after their Customary Præface of stoning him, saith *Alsted* out of *Eusebius*, they head-long'd him out of the Pulpit, (as some still translate their envy) or as others say, they præcipitated him from the Pinnacle of the Temple, as the Devil would have served our *Saviour*; after which being not absolutely dead, (saith *Eusebius*) but heard praying for them: a certain Tanner, or such a kinde of Fellow, put him out of his pain, whether in mercy or cruelty, I leave to your judgement, with a Club knocking him on the Head. The Mercies of the wicked are cruel, and their Cruelties Diabolical.

De Suggestu, aut de Pinna Templi dejectus.

Ecc. Hist. l. 2. c. 22.

Poem 26. { On Saint *Philip* and *James*. }

Loe in the Zodiack of our *Christian Skie*,
Philip and *Jacob* are the *Gemini*;
A *Sign* (you know) that ever *Rules* the *Knees*,
And for *Pray'r* and *Devotion*, so may These:
As *Those* present the *Glories* of the *Spring*,
So do *These* usher *Spiritual-Flourishing*;
Lead to the flowery *Meads*, and *pleasant* Brooks
In sweet *Disclosures* of the *sacred Books*.
As there were sev'ral *Owners* of the *Name*
Both *James* and *Philip*; so all Men of *Fame*
In *sacred Story*: one Saint *Philip* was
A Choice *Apostle*, who his Life did pass
In *double Travels*, to advance his Lord!
Till his *good Labours* found an *ill Reward*!
His *Zeal* long warm'd the *frozen Scythian Climes*,
To *Christian Faith*, Converting *Pagan Crimes*:

With



S. IACOBUS MINOR.

P. 468.

Upon St. Philip and James.

With *Miracles* his *Doctrine* ſeconded,
Till moſt of Them in *Paths* of *Truth* were led;
And yet enough were left of *mortal hate*,
To bring on *Him* the *Prophets* uſual *Fate*;
After all this being *Ston'd* and *Crucify'd*!
That as *He liv'd*, to's *Maſters* Honour, dy'd.
The other *Philip*, One of that *Fam'd Seven*
Selected Deacons, ſet apart for *Heav'n*;
Where the *Grand Eunuch* found *Experience*
Of *ſaving Knowledge*, bleſt *Intelligence*;
By ſeas'nable *Diſſolving* of that Myſt
Which he was loſt in ſo, concerning *Chriſt*;
To whom he *leads Him* by ſweet *Eſay's* Hand,
Making *Him* that *Prediction* underſtand:
Lend's *Him* a better *Chariot* for his *Soul*,
Which he by Faith doth guide, through all the foul
And dirty wayes of *Heathen Ignorance*:
And his *Belief* to *Chriſtian Truth* advance;
O happy *Traveller*, that by the way
So meets *Converſion*, and commands a *Stay*
To entertain it, and Confirms by *Seal*
Of *Baptiſme*, what his *Faith* did there reveal.
That when he homeward ſhould again Reſort
He might (as 'twere) *Chriſten Candace's* Court:
Nay, all his *Countrey* (as *Hiſtorians* tell)
Did thence in *Chriſtianity* excell,
From his great good *Example*, and Relate
To them and us, the *Gains* of ſuch a *Mate*:
That we like *Him* may *piouſly* diſpence
With all *Affairs*, to hold *Intelligence*
With *Holy Writ*; and though of loſty *Place*,
To *Side* with *meaner Helps*, think no diſgrace:
Feed on the Plains of *Scripture*, ſoar not *high*,
Unleſs ſome *Philip*, or ſome *Jacob* nigh:

Nor muſt Saint *James* here *unſaluted* paſs,
Who, in the *Church*, of a prime *Luſtre* was,
And though *Sir-named* commonly the *Leſs*,
(And with another but one *Feaſt* expreſs)
Yet *James* the *Juſt*, and *Brother* of our *Lord*,
Are Honours that *Embelliſhment* afford:
He ſtoutly *Preach'd* his *Maſter*, far and wide,
From *Midland Seas*, all along *Jury's ſide*;
Being of that *Nation* the high prized *Gem*,
And *Proto-Biſhop* of *Hieruſalem*;
Where having long well *Taught* and *Governed*,
From Præcipice He's baſely murthered!
And thus, in that ſame *Prophet-killing* Town,
He chang'd his *Myter*, for a *Martyrs* Crown.

Prayer 26. {On St. *Philip* and *James*.}

O God of Union, bleſſed Saviour, who (to prævent the Dangers and Diſcomforts of Singleneſs and Solitude) wert pleaſed to create Man of a Sociable Nature, and of a Judgement fit to make choice of his Companion for Aſſiſtance: as alſo afterward to ſend out Thy Diſciples not ſingle, but by pairs, (that if one ſhould ſlip or fall, the other might help to raiſe him up) Create in us likewiſe (we beſeech Thee) Hearts inclined unto Chriſtian Union, and Diſcerning Spirits, to make choice of Vertuous and Religious Company, being but too prone already to ſinful and intemperate Society; and (this Day) let the Prudence and Piety of Holy Church lead us unto Amity and Conjunction in Thy Service, that like

like Philip *and* James, *here we may become united in Religious Offices, in Pious Endeavours to Advance Thy Glory, to propagate Thy Name and Goſpel, (within the Bounds of our Vocation) to build up both our ſelves and others in the moſt holy Faith: And though (perhaps) we cannot with* Philip *Thine Apoſtle, Travel to remoter Parts to ſerve Thee; yet may we at Home with him beg of Thee (O Chriſt) to ſhew us the Father alſo; Yet that not in our own, but in what ſenſe Thou pleaſeſt, by ſhewing Him to us in Thy ſelf, his onely Son, our onely Saviour, as the moſt expreſs Image of the Father, in whom dwells the Fulneſs of the Godhead Bodily: and further, deign us grace (with him) to bring in Company unto Thee, as* Philip *brought the Greeks to Thine Acquaintance, ſo labour we to bring our Friends and Servants to Thy Worſhip, and eſpecially our Children early unto Thine Acquaintance and Benediction: Beſtow upon us all, both Grace and Diligence, as on Thine other Servant* Philip *the Deacon, to improve all our Opportunities unto Thy Glory, and the Advancement of Religion; that ſo (however we have not the happineſs of converting Courtiers and great Perſons yet) we may improve our Talents at leaſt to gain ſome meaner Proſelytes; by Information of the Ignorant, and Confirmation of the Weak, that both may one day ſhine in Glory, ſince the Righteous ſhall then ſhine like the Firmament, but ſuch as turn many unto Righteouſneſs, like the ſtars for ever and ever. And laſtly, with Thy pious Servant here St.* James, *give us unfeigned Humility, never to be puſt up with*

greatneſs of Relations, as He nothing tranſported by being ſtyled the Brother of our Lord, knowing it avails not to be called, or to be the Children of Abraham, *without the works, without the faith of* Abraham; *and therefore guide us to walk humbly with Thee our God, like this Thy Servant, who contentedly was called* James *the Leſs, make us ever willing to be little in our own eyes and others, that ſo we may be great in Thine: yet withal, ever ſo circumſpectly demeaning of our ſelves, in all the wayes of Æquity, Piety, and Charity, that we may deſervedly be intituled with St.* James *the* Juſt: *that being here juſt (at leaſt as to men) we may by thy Merits (ſweet Jeſu) be juſtified hereafter before God. To whom Three Perſons, one Coæternal Eſſence, be all Honour, Gratitude, and Adoration, now, henceforth, and evermore. Amen.*

The Collect.

Almighty God, whom truly to know is everlaſting life: grant us perfectly to know Thy Son Jeſus Chriſt to be the Way, the Truth, and the Life, as Thou haſt taught St. Philip, *and other the Apoſtles, through Jeſus Chriſt our Lord.*

The Epiſtle James 1 verſe 1. to 13.

The Goſpel John 14. 1. to 15.

Our Father which art in heaven, &c.

The Grace of our Lord Jeſus Chriſt, &c.

UPON

upon St. Philip and James.



S. BARNABAS.

M. *Psalms for* D. M. 11. E. *Psalms for* D. M.

UPON *The Festivall of St.* BARNABAS.

M. Lect. 1 Eccles. 10 2 Acts 14. E. Lect. 1 Eccles. 12. 2 Acts 15.

DISQUISITION 27.

ALbeit we finde not this *Saint* in the Catalogue of the *Apostles*, Matth. 10. Yet we finde *Him* numbred among the *Disciples*, though none of the *Twelve*, yet one of the *Seventy*, (saith * *Eusebius*) *Cujus persæpe fit mentio.* Of whom there is frequent and honourable mention in the holy Scriptures: (very little indeed being to be found of him elsewhere) and he wanteth not any humane Character, that aboundeth with so much *Divine Approbation*; And that both by the Testimony of St. *Luke* in his *Acts of the Apostles*, and of St. *Paul* in his *Epistle to the Galatians*, *James, Cephas, and John, those Pillars of the Church, joyning there to St. Paul and Barnabas, the right Hand of Fellowship:* But his story is more illustrious in the *Acts of the Apostles*, c. 11. & 19. Where, upon the *Dispersion* occasioned by the *Martyrdome* of Saint *Stephen*, (which Divine Providence ordered into an advantage of the Gospel) the *Gentiles* came to hear of, and

* Λέγεται γὰρ μὴν οὗτος ἐκ τῶν Βαρνάβας γεγονέναι, οὗ διαρρήδην μὲν ἡ ἀφήγησις τῶν πράξεων τῶν Ἀποστόλων ἐμνημόνευσεν. Eccl. Hist. l. 1. c. 12.

Acts 11. 24. & c. 13. 2, &c. Gal. 2. 9.

and *Receive the Word.* This Saint as a ſpecial Inſtrument to improve the ſame, is ſent with a Commiſſion; Firſt, to *Antioch*, where began the Chriſtian Denomination, *ver.* 20. and let the next verſe tell you how he employed it; *Who when he came and had ſeen the Grace of God*; viz. in the effectual working of his *Miniſtery*, *was glad*; as in ſuch *ſucceſs* of their *labours* all good men uſe, and ſuch was he indeed, as it there followeth; *For he was a good man, full of the Holy Ghoſt, and of Faith, and much people was added unto the Lord: Then departed* Barnabas *to* Tarſus *to ſeek* Saul; and having found him, in the 13. Chapter the *Holy Ghoſt* findes and joyns them both, as a pair of Veſſels of *Election*, but with a ſpecial *Deſignation* there of *Barnaby*, Verſe 2. Ἀφορίσατε δή μοι τὸν τε Βαρνάβαν. *But ſeparate me* Paul *and* Barnabas; the laſt being in the Original named firſt more then once; ſelect and cull them out, out of all the heaps of men, *For the work whereunto I have called them*: And having with *Prayer*, and *Faſting*, and *Impoſition of Hands*, (as ſuch buſineſs ſhould be done) received enlarged Commiſſions, with chearfulneſs they commence their journey, neither with diſtances or dangers, any whit diſcouraged. Verſe 4. *So they being ſent forth by the Holy Ghoſt, departed unto Seleucia, from thence ſailing unto Cyprus, &c.* as your leiſure may read, the numerous ſtages of their ſucceſsful travels; or ſee the perils of them in a glaſs of St.

τῶν γεμὴν τῦ Βαπίς-
Ἀποςόλων παλὶ τοσαύτης
ἐκ τῶν ἐυαγγελίων ἢ φόρ-
τησις. τῶν δ' ἐδομήκοντα
μαθητῶν, καπάλογ& μὴ
ὐδεὶς ὕδαμῆ φέρεται.
Eulcb. lib. 1. c. 12.

Acts 11. 24. v. 25, 26, &c.

Acts 13. v. 2, 7.

Verſe 3.

Acts 13 4, &c.

St. *Pauls* own making, 2 *Cor.* 11. Thus, *tanquàm jugati boves*, theſe two (as it were) Gods chief *Yoke of Oxen*, ploughed over much ground; and ſo manured the *Field of Chriſtianity*, that the *Labourers were not ſo few*, as the *Harveſt of the Church* was great. Verſe 48. *The Gentiles gloriſied the Word of the Lord, and as many as were ordained to eternal life believed, and the Word of the Lord was publiſhed throughout all the Region.* Theſe were not like Saint *Jude's Clouds, without water*, but like two plenteous *Bottles of Heaven* ſhowred their fruitful *dews* upon all places where they came, with *their ſtreams making glad each City of God:* An *excellent Spirit* being in them, (as was ſaid of *Daniel*) St. *Paul* of eminent knowledge and compliant nature. * *Omnia factus omnibus, Becoming all to all, that he might gain ſome*, that is, diſpencing ſometimes with things leſs material, for the eſtabliſhing of things more ſubſtantial; not *ſerving the times*, but obſerving all opportunities to the advantages of Chriſtianity; while our Saint *Barnaby* at other ſide, carrieth both ability and ſweetneſs in his very Name. The *Syriack* Derivation ſpeaking him, *Filium Conſolationis*, the *Son of Conſolation*; fit to binde up the broken ſouls of *Gentile Penitents*, and pour Chriſts blood into their gaping wounds; the Hebrew Etymology naming Him the *Son of Propheſie*, that is, A

2 Cor. 11. 26.

Acts 13. 48.

* πάντα πᾶσιν, ἵ χρόνῳ, δυλίων ἀλλα χαιρῷ.

* *Barnabas Syri.* בר נבא *Acts* 4, 36. *ubi explicatur* υἱος παρακλήσεως. *Druſius putat ortum eſſe hoc nomen ex linguâ antiquiore. Hieron. reddit, Filium Propheticæ,* בר נבי *& ſanè Propheticæ munus eſt,* ἐν τῇ παρακλήσει. (i.) *in Conſolatione & exhortatione, quaſi* καταρτίζειν, (i.) to ſet in joynt again, a troubled minde, 2 Cor. 13. 11. or a lapſed Brother, *Gal.* 6. 1. καταρτίζετε is the word in both places.

man

man of knowledge, fitted for Inſtruction, a work-man that need not to be aſhamed. Thus unanimouſly and profitably did theſe two paſs over many *Countreys*, and ſome years together; and how willingly could I here paſs over the difference that fell afterward between
Acts 15. 37. them, *Acts* 15. but the beſt *Gold* muſt have its *grains*; and leſt they ſhould have hence been puft up, (as we ſee daily, what ſucceſs can do!) This was one of thoſe Meſſengers of *Satan*, and contention ſure one of the worſt of them, This ſtill is one of the *envious mans conſtant Engines*; the like difference between Saint *Jerome* and *Ruffinus*, and many other *holy Fathers of the Primitive Church*; and now adayes, more of theſe *Fire-balls* are thrown then ever, eſpecially among ſuch Ambaſſadours! God grant they be but as *ſoon quenched*, and do as *little hurt*, as this did here between St. *Paul* and *Barnaby*; which though ſharp, was but ſhort and caſual: Onely about St. *Barnaby's* deſire to take his Cozen *Mark* along with him; who St. *Paul* fearing might deſert them again, as he did from *Pamphilia* (on
Acts 15. 39, 40. ſome reaſons unknown unto St. *Barnabas*) he choſe *Sylas*, and departed: This nothing hindering the ſacred progreſs of the work, nor any more heard of in the *Scripture*; till both at laſt participated, as of the Labours, ſo of the Sufferings, though not at the ſame time and place, yet both for the ſame cauſe enduring *Martyrdome*, wherewith St. *Barnaby* was crowned
Alſted. Chron. c. 27. about the nine and fortieth or fiftieth year of *Chriſt*, his *Maſter*, and our *common Saviour*.

POEM

POEM 27. { On Saint } { *Barnabas.* }

HOw well thy *Name* and *Nature* (here) agree?
While both a *Son of Comfort* Render Thee;
Who like an *Æsculapius* doſt Apply
Med'cine Proportion'd to each *Malady*
Of Languid *Patients*; and with gentle hands
Bind'ſt up the *Broken Heart*, in ſilken Bands:
Moſt skilful in the beſt Chyrurgick points
Of Curing *Fractures*, and Reducing *Joynts*;
Thine *Apollinean* Art all *Grief* Controuls
Of *Diſlocated*, and *Diſtorted* Souls:
A *Son of Conſolation* (thus you ſee)
The Purchas'd *Title* of St. *Barnaby*.
This was his *Native Temper*, to all under
Preſſures of *loathed ſin*; a *Son* of *Thunder*
To obſtinate Tranſgreſſors, whom to Awe
He Thundered out the Terrours of the Law!
A Son of *Ligh'ning* too, ſometimes in *Fur*—
Flaſhing with *Paul*, his Fellow-Traveller;
Yet whence the Fault, determine dare not I;
But in the *Beſt* lament *Infirmity*!
Beſt *Gold* muſt have Allowance, choiceſt *Grain*
Its *Chaff* and *Straw*; ſo the *Celeſtial* Twain
(Chriſts ſtouteſt *Toke of Oxen*, that his Field
So Plough'd, as it a plenteous *Crop* did yield)
Might eaſily (in multiply'd Affairs)
Fall into ſome ſmall *Accidental* Jars;
Nor yet from *Paſſion* ſprung they, but from Zeal,
Whoſe *Project*, moſt, ſhould Chriſtian Faith Reveal!
Which both effect, and neither the leſs Saint;
Nor *Read* we more of any ſuch *Complaint*.

O

O that our fooliſh *Fires* as quickly bred,
But half ſo ſoon could be *Extinguiſhed*!
And as Saint *Paul* a *choſen Veſſel* was,
So, *ſet apart* for *Heav'n*, *Saint Barnabas*:
Since therefore in our *Chriſtian Horizon*,
Sin's *Night* is ſhortned by thy *Doctrine's Sun*,
And *Virtue's Day* increas'd; we ſtyle Thee right
For *Grace* and *Glory*, *Barnaby the Bright*.

PRAYER 27. { On Saint Barnabas. }

O *Bleſſed Saviour, who for the Plantation of Thy Church, and growth of Thy Goſpel, didſt Set Thy Twelve Apoſtles as a kinde of fruitful Orchard, appointing alſo other Seventy, as a kinde of Nurſery for ſupply Thereof, one of which was this Thy Servant* Barnabas, *Give us the Gratitude of acknowledging theſe Mercies of Thy Providence, and faithfull Dependance on Thee, for the ſame in all ſucceeding Ages; Building on thoſe comfortable Promiſes, (both as to Spirituals and Temporals) I will never leave Thee nor forſake Thee, and lo, I am with you to the end of the world: Hence we are aſſured that Thou wilt alwayes ſend forth faithful and painful Labourers into Thy Vineyard; I, and even in the moſt Cloudy Ages of Thy Church, and ſuch broken Times as we are fallen into! nothing ſhall hinder Thee from having Thy* Paul, *and* Barnabas, *and other wiſe Scribes well inſtructed for the Kingdom of Heaven, and law-*

lawfully Commissioned for the Work of the Ministery; while those Bats and busie Flies (that without such Warrant) Flutter about the Light of Thy Sanctuary, shall justly scorch their own daring Wings, (forgetting the sad example of Uzzah *and* Uzziah! *that earnest Rebuke of Thy Prophet, They Ran and I never sent them, &c. and the Modesty of that chief Apostle, How shall he Preach unless he be sent? And who is sufficient for these things?* O *Lord Rebuke this Spirit of Ignorance and Boldness, and ever supply these troubled Nations with such* Barnabasses *as are separated to the Work of the Ministery, and in peculiar manner dedicated to Thy Service; with such Sons of Consolation as may endeavour to heal the Breaches, and binde up the Wounds of these three Bleeding Kingdomes! Vouchsafe us Pastors after thine own heart, and let them be thrust no longer into Corners, but like Lights (in their own Candlesticks) let them shine before men, and glorifie Thee their Father which art in Heaven: to which end (*O *Lord) clarifie their Heads, sanctifie their Hearts, quicken their endeavours, that both by their Life and Doctrine they may set forth Thy true and lively Word, and rightly and duly Administer Thy holy Sacraments: and to all Thy People give Thy heavenly Grace, and especially to those committed to their several Charges, that like this Thy Servant* Barnabas *his Auditours in* Antioch, *they may be Christened with their Doctrine, and not onely be called* Christians, *but become real Practisers of Christianity; that so*

living

Living unto Thee here, we may also Dye in Thee, and hereafter Live with Thee (O Christ) unto eternal Ages. Amen. Amen.

The Collect.

Lord Almighty, which hast endued Thy holy Apostle Barnabas *with singular gifts of the Holy Ghost: Let us not be destitute of Thy manifold Gifts, nor yet of Grace to use them alway to thine honour and glory, through Jesus Christ our Lord.*

The Epistle. Acts 11. v. 22. to the end.

The Gospel. John 15. v. 11, to ver. 17.

Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

Christ, & Iohn in Iordan. Math:3



Then commeth Iesus from Galilee to Iordan unto Iohn to be baptized of him &c

Math. 3. 13.

P. 4. 31.

M. *Psalms for* D. M. 24. E. *Psalms for* D. M.

UPON *The Feast of Saint* John Baptist.

M. Lect. 1 *Mal.* 3. 1 *Mat.* 13. E. Lect. 1 *Mal.* 4. 2 *Mat.* 14.

DISQUISITION 28.

THe glorious *Chariot* of the *Sun* approaching, you know, fore-sends a *Lucifer* to chase the Shadows, and glad benighted mortals with approaching Light; so here the brighter *Sun of Righteousness, the Father of Lights, Christ Jesus*, being now about to rise on the sin-darkened world, here sendeth his illuminated *Messenger* before him (to dispel Sin and Ignorance) *viz.* Saint *John the Baptist*, φῶς λαμπρὸν, a *shining Lamp* indeed by Christs own Testimony, *John* 5. As that same King of Stars, (I say) to this same *Light of Lights*, (lest sudden lustre should offend weak eyes) dawn, first in-preparative remisser *Beames*: S. *John Baptist* is the *stella matutina*, the morning Star of that Day-Spring, which from on high hath visited us. I, that so high a Birth, as a Descent from *Heaven*, might not want an *Herauld*; that the *Monarch* of Kings might not travel without an *Harbinger*; nor the *Lord of Hosts* without his *Marshal*; nor so mighty a *Conque-*

Sol appropriant præmittit suum φωσφόρον.

John 5. 35.

Præco Judicis, Tuba Regis, Angelus Dei, Vox clamantis, πρόδρομος Christi Chrysolog.

rour without his *Trumpeter*; nor the greateſt of all *Judges* without his *Cryer*, *The voice of one crying in the Wilderneſs.* That no *Propheſie* might want accompliſhment, nor any State its decent *Dignity*, *In thoſe dayes came* John the Baptiſt, &c. *Mat.* 3. So that Saint *Ambroſe* * Preaching upon this day, was not a little troubled, where he ſhould either *begin* or *end*, the praiſes of St. *John the Baptiſt*, — *Inopem me copia fecit*, Abundance *ſuffocates* expreſſion, as overmuch Corn choaketh the Mill from grinding; for whatſoever was *eminent* almoſt in all other, is found in this one *Saint*, as being an *Angel* in *Malachi's* Phraſe; a *Prophet* in St. *Lukes*; an *Apoſtle* in St. *John's*; an *Evangeliſt* in St. *Mark's*; a *Preacher of Repentance* in St. *Matthew's*; a *Confeſſor* in *Eccleſiaſtical Hiſtory*, and in Divine a Martyr; conſtantly *teaching the Truth*, and *patiently ſuffering* for the ſame. I ſhall contract all into an Abridgement of his *Life* and *Death*, being in his *Life* a *Miracle*, in his *Death* a *Martyr*. In the firſt, glance on his *Deſcent*, his *Birth*, his *Name*, his *Office*; in his *Death*, reflect upon the *Motives*, *Agents*, and *Fortitude* thereof: In the firſt place, his *Deſcent* ſpeaks him the ſon of *Zachariah* and *Elizabeth*, Luke 1. remarkable for each of them: Son of *Zachary*, Chriſt chuſeth not his Officers, (as ſome do theirs) by meaſure of their goods, but goodneſs: St. *John* here, not the ſon of any wealthy *Laick*, but of an *holy Prieſt*, one deſcended of the *Aaronick Line*; no contemptible *Genealogy* in *Joſephus* his *Herauldry*, who proves his

Matth. 3. 1, 2. &c.

* *Serm.* 63.

Et quæ diſcreta beatum, inter mixta fluunt.

Mal. 3. 1.
Luke 1. 76.
John 1. 6.
Mark 17.
Matth. 3. 5.

Luke 1. 13.

In vitâ Joſephi à ſeipſo ſcripta.

his own *Noble extract*, by his being deſcended of the Line of the *Prieſthood*, both by his *Fathers*, and his *Mothers* ſide, as appears in his life, written by himſelf; and too, Son of *Elizabeth*, (there is ſomewhat in that) *Elizabeth* that was called *Barren*, but ſhall be called ſo no more, but Mother of ſuch a *Son*, *Then whom there hath not been a greater born of Women.* Thus God oftimes turns *ſeeming Reproach* into the greater *Bleſſing*; and doth recompence *contented expectation*, with more *joyful iſſue*. They ſay, that no time ſuperſedeth the Authority of the King; indeed no time excludes the power of that *King of Heaven*; reflect but upon *Sarah* and *Elizabeth*, and tell me, What *Breſts* are there ſo dry, that God cannot make fruitful? And what *Soul* ſo barren, but this *Giver* of encreaſe can make to bear? To bear like *Davids* happy Trees, (that is) *More fruits in their age*, more and better, *even fruits of Righteouſneſs and Repentance*: Hence then apply that of *David* in both ſenſes, *Spiritual* and *Corporal*; *Facundat ſterilem*, *He maketh the barren to keep houſe, and to become a joyful mother of Children*, Pſal. 113. And now if we joyn both together, *Zachary* and *Elizabeth*, we have here then, an holy *Preſident* for the *legitimate and ſucceſsful Matrimony of Prieſts*; beſides thoſe under the *Levitical Law*, of many of the *Prophets* and *Apoſtles*. Bluſh then all you that go about to ſtain the *Honour* of the *married Clergy*, when Chriſt himſelf (you ſee) doth both approve and honour it, chuſing

Saint *John* his Relations.

Nullum tempus occurrit Regi.

Pſal. 113. 9.

Gravius peccare Sacerdotem, ſi uxorem ducat, quam ſi domi concubinam foveat. Coller. Enchirid. 17.

Prieſt *Zacharie's* Son to be his Πρόδρομος, his *Uſher* and *Fore-runner*: We envy not that *ſinful Liberty*, *Præſtat Scortari*, while our *Church* (out of the Apoſtles Office) licenceth the —*Uxorem ducere*, the *leading about a Siſter*, which is St. *Pauls* phraſe for Marriage; and * *Euſebius* expounds it to St. *Paul* himſelf as married, 1 *Cor.* 9. 5. And they that urge him ſo hard for *Cælibate*, 1 Cor. 7. forget the ſix and twentieth verſe of that Chapter, Διὰ τὴν παροῦσαν ἀνάγκην; where he means, *Becauſe of the preſent diſtreſs and perſecution of that age.* But enough of his Relation: now for his Birth, which on his own part, was not without ſome wonder alſo: *Not a greater among women*, onely the *Son* of a *Virgin* greater; of ſuch an *ancient man*, and of a barren Woman wonderfully born, that he might the better demonſtrate *Him*, that was to be more *wonderfully born of a Virgin*; at whoſe approaching to his Mother, Saint *John* leaped in the *Womb*, that ſpringing of the *Babe* at the *viſitation* of the *Mothers*, was a kinde of *ſalutation* of the *Infants*: As though Saint *John* here in the very *Womb* (if poſſible) would have cried out, *Ecce Agnus Dei*, *Behold the Lamb of God*, &c. And though he cannot do it with his *voice*, yet will he with his *motion*; which was no ordinary one, (ſaith a Father) but ſuch as cauſeth wonder aud expoſtulation. —*Dic Infans*, *dic Prophetarum maxime*, &c. Say, thou great, *thou more then a Prophet*, ſay, Whence this *nimble Joy*, and ſtrange *Exultation? Nondum natus*, & *Prophetas?* Does thy Pro-

* Lib. 3. c. 24. 1 Cor. 7. 26.

Ut mirabiliter natus, mirabilius naſciturum demonſtraret. Ardens in loc.

Exultans puer quaſi intra matris viſcera prophetavit. Ludolph. de vit. Chriſti.

Propheſie fore-run thy Birth? Yes, *Præſentiam Domini ſentiens*: As it were feeling the preſence of his *Lord*, by this accoaſt, he rejoyceth in the Womb, in a manner haſting to ſalute his Maſter: And hence it is (ſaith Saint *Auſtin*) the Church onely celebrates the *Baptiſt* his *Nativity*, the death of other *Martyrs*; Becauſe others indeed in a full grown Faith, ſtuck to Chriſt at their deaths, but our Saint *John* here (beſides that) did with an *early confidence* ſalute him before his Birth, and ſo are their Feſtivals proportioned to their *ſervice*; Thoſe are *Chriſts* followers, Saint *John* as his fore-runner. *Chryſ. 7. Hom. in Matth. 16.* *Quia illorum fides poſt ætatis acceſſum, Johannis nativitas Chriſtum celebravit.* Luke 1. 60.

Next, ſee a pair of good *Omens* in his names; one of them ſpeaking his Perſon full of grace, *John*; and therefore the other his deſerved Office, *Baptiſt*. Such good *Names* are or ſtill ſhould be as good *Counſellours*; and to that end *pious Antiquity* impoſed them, ſignificant *Compellations* are conſtant *Admonitions*: And that as often as we hear our ſelves named, we might reflect upon our Covenant with *God in Baptiſme*; and who ſo diſparageth a good name with a bad life, may well be chid as a Father did ſome diſſolute *Chriſtians*, and that doubly, *Ipſum nomen crimen*: that even their names ſhall aggravate their crimes, as here *John Baptiſts* do expreſs his vertues; I, and his Office too, our next Conſiderable, which ſome ſay, was four wayes fulfilled, *viz.* by his Birth, by his Preaching, by his Baptiſm, by his Dying: By his Birth, by his *Exultation* in the Womb, initiating his Office, and as it were Baptiſtam. יוחנן from the root חנן fig. gracious. The Hebrews uſually adde the Letter Jod to proper Names, or ſome other Letter of the great name. יהוה. See more of this in the Feaſt of Circumciſion. *Naſcendo, Prædicando, Baptizando, Moriendo.* *Utero exiliens præcurſionis officium inchoavit.* Ludolph. in Johannem Baptiſtam.

were Preaching *Chriſts Conception*, but of this before: For the ſecond, Saint *Matthew* deſcribes his Preaching with his *Text*, and other
Matth. 3. 1, 2, &c. neceſſary circumſtances, *Matthew* 3. *In thoſe dayes came John the Baptiſt, preaching in the Wilderneſs of Judea, and ſaying, Repent, for, &c.* He was indeed the firſt Chriſtian Preacher; and the ſame was *Chriſts Text* afterward.
Chap. 4. 17. *Matth.* 4. An ever needful Subject! Thus what his *Infancy* began, his riper years made up, *Preaching Repentance*, and *Baptizing in the Name of Chriſt*; *Penitence* and *Baptiſme*, a *Doctrine* and *Diſcipline* which the *Jews* never heard before of, (you may gueſs how they reliſhed them) to lay aſide their weighty Ceremonies, nay, their main and ancient Laws, as to offer no other *Beaſts* then their own *hearts*, for *bleeding Sacrifices*, but *weeping eyes*: Nay, and to change that ancient *Sacrament* of their Circumciſion, ſo ſtrictly commanded, & ſo long continued, (above two thouſand years from *Abraham* unto Chriſt) ſo ſharply ſtill performed, or elſe more ſharply puniſhed! Now to perſwade them to *Baptiſm*, to a little waſhing in *Jordan*, ſeems no leſs to them then double *Blaſphemy*, againſt *God* and *Moſes*; as they
Acts 6. 14. told St. *Stephen* long after, *Acts* 6. And therefore doubtleſs, they raged more againſt Saint *John* at firſt; and ſomewhat was in it, that he Preached in the Wilderneſs, (their Cities and Towns at firſt not enduring him) witneſs their conſpiracious *Aſſemblies*, more frequent now then ever; the *Sanedrim* or *High Council* of the *Jews* daily ſending their *Sophiſters* to St.

Saint *Johns* Office, and wherein it conſiſted.

John

John, with an angry Quæſtion, Who art thou? and why baptizeſt thou, *&c.* σὺ τίς εἶ. καὶ τί βαπτίζεις.

Here Saint *Johns* holieſt *Reformation* meets with a furious *oppoſition*; the beſt of *actions* muſt expect affronts, and yet not take them for diſcouragements; St. *John* bates nothing here of Reſolution; no *Jonas* he, he waves not his Commiſſion, but maugre all difficulties, proſecutes his *Sacred Innovation*; as (it was ſaid of Saint *Stephen*) all their Diſputations *were not able to reſiſt the Spirit by which he ſpake, &c.* He that ſent him gave ſucceſs anſwerable unto his *holy courage*; his Miniſtery wanted not the encouragement of company, Converts, or Diſciples, *Matth.* 3. πᾶσα πορεύεται. *There went out to him all Jeruſalem, and all Judea, and all the Region about Jordan, &c.* A trebble all, as if there were one for each of City, Court, and Countrey, (the *Grandees* were not fuller of Indignation, then the people of *Love* and *Admiration*) *all the Region round about*; nor went they out (for novelty onely) as now adayes, to ſee fine Reeds, Reeds ſhaken with the winde, with every winde of Doctrine! But in the next verſe, ἐβαπτίζοντο, caught by the Voice of his Doctrine, and Eccho of his Life, happy Allurements, *They were baptized of him, confeſſing their ſins:* So that it was well, the *Wilderneſs* was his *Church*, and the *mighty River* Jordan *his Font*; leſt elſe he ſhould have wanted room, or water for his *Baptized Auditours*, and *Converts*.

John 1. 21.

Acts 6. 10.

Matth. 3. 4.

Verſe 5.

One of which, to honour him and his *Office*,

* Ἐβαπτίσθη καὶ ἐπίστευσεν (Ἰησοῦς) οὐκ ἀϋλὸς ἀπορυπωσεως· ἢ νηστείας χρείαν ἔχων, ἢ καθάρσιος. ὁ τῇ φύσει καθαρὸς καὶ ἅγιος, ἀλλ' ἵνα καὶ Ἰωάννη Ἀληθείαν προσμαρτυρήσῃ, καὶ ὑμῖν ὑπογραμμὸν παράσχηται. Clem. Constit. Apost. l. 7. c. 23

was our * *Lord* himself, Verse 13. and came far to him also; *Then came Jesus from Galilee to Jordan to be baptized of John*: whose modesty would fain have then resigned his Office; but for that, *Nunc permittas*, Suffer it to be so now: I, now, was a fit opportunity (before all *Jerusalem*, &c.) for Christ to Miracle himself, *the Son of God*; *the Holy Dove descending with a voice from Heaven*, &c. Yet was it not any *Nunc* of *Ostentation*, but of Righteousness, &c. For, *Ecce Dominus ad Servum, Magister ad Discipulum*: Verifying, that, *I am meek and lowly*; *Learn of me*, &c. Behold, the *Lord* here comes unto his *Servant*, the *Master* to his *Disciple*, to be baptized, and that among the people: but we may here ask, (as *Bernard* of his Circumcision) *Quid facitis Baptizantes Christum?* What do you washing of him, in whom nothing was unclean? Go wash your spotted Lambs, and spare not; but *this Lamb is without Blemish*: So far from *having any*, that he *knew* no *sin*. Saint *Johns* modest Answer might have here been an *Assertion*, *Thou needest not to be baptized at all*, &c. Nay, one might well with *David*, *Ask Jordan*, *why it fled not*, &c? And indeed, consider Christ abstractly, as *totum integrale*, (that is) in his own single Purity, a body by himself, as severed from us; and he needed then no *Baptism*, *Jordan* had more need of him; the waters were (as it were) Baptized by him, not he by them; That the Waters which were to cleanse us, by him might first be purified themselves: He received no vertue, but gave the

1 Pet. 2. 22.

Ipse lavit aquas, non aqua Ipsum.

Ut aquæ nos purgaturæ, prius ipse purgetur.

the *Waters cleanneſs*, and *efficacy* to the *Sacrament*. But on the other ſide take him with his reference to us; this ſecond as the *firſt Adam*, *Pars Communitatis*, as the *Head of the people*; and then *to fulfill all Righteouſneſs*, he muſt needs be *Baptized*: He will need that for *thee* and *me*, which for himſelf he needed not; for in his *Baptiſm* he puts on us, as we do or ought, to put on him in ours: And therefore he came to *John the Baptiſt*, who was indeed but the inſtrument, Chriſt himſelf the *Inſtitutor* of *Holy Baptiſm*; St. *Johns* was a *Baptiſm* unto *Repentance*; not taking away ſins, but onely admoniſhing of ſinners; but *Chriſts* was a *Baptiſm of Remiſſion, through his blood*, which is our *Jordan*: For as many as are *Baptized* effectually, are *Baptized* into his *death*, Rom. 6. 3. elſe all the *Rivers* of *Damaſcus* and *Judah* too, with all the *Fullers Soap* in the world, cannot fetch out the leaſt ſtain; no, *He by himſelf hath purged our ſins*, Heb. 1. And this is a ſenſible Demonſtration of *Chriſts yoke being eaſie, and his burthen light*; ſo changing *Circumciſion* into *Baptiſm*; freeing us from bloody *Ceremonies*, from coſtly *Sacrifices*, and painful *Sacraments*. It is worth our thankful Meditation *this*, and no doubt but many of the *Jews* were won by this ſame *freedom* from their *Burthens*; which eaſie change they did ſomewhat expect, *John* 1. A *bleſſing* quite oppoſite to that worſt *curſe of Egypt*, wherein God *turned their water into blood*!

Perfundit fluvio paſtus Baptiſta Locuſtis,
Sylvarumque Favis, & amictus veſte Cameli
Tinxerat & Chriſtum: ſed Spiritus æthere miſſus
Teſtatur tinctum, qui tinctis crimina donet.
Prudent. in Enchirid.

Heb. 1. 3.

John 1. 21.

Verbum clamat in voce, (i. e.) Chriſtus in Johanne, in gloſſâ Ordin. Gagnæus in loc.

Non peccata tollens, ſed eorum commonefaciens.

blood! But here indulgently *our blood* to *Water*; what was their *Shambles*, is with us a *Laver*: λέτρον, a *Laver of Regeneration*, Tit. 3. The gentler the Mandate, the heavier the Punishment that waits on the neglect of it. But of this I have spoke before, *in the Feast of Circumsion*, and shall close it with that of *Naamans* servant; which such Refractories may consult at their leisure, 2 *Kings* 5. while we among the thronging *Jews* go forth a little into the *Wilderness*, to see the *Baptist*. (What manner of Person for Habitation, Habit, Food, and Rayment) for that's the Scæne of his Abode and Doctrine, *The Wilderness*; as *Mount Olivet* was said to be our *Saviours Pulpit*. What St. *Matthew* here calls ἔρημος, the *Wilderness*, S. *Luke* calls ὀρεινὴ χώρα, (that is) the *Hill Countrey*; being the more barren, the less frequented places of *Judea*, yet not altogether disinhabited; for there was *Joabs* house, 1 *Kings* 2. Nay, *Beza* saith, that there were seven Towns (whereof *Joshua* mentions six at his dividing out the Countrey) and the seventh was *Hebron*, wherein was *Zacharies* house, *Luke* 1.40. *Where the childe grew*, (saith the Text) *waxed strong in Spirit*, and dwelt till the time of his publick appearing: So that the *Fratres in Eremo* have hence but little cause to challenge St. *Johns* Brotherhood, much less his Patronage, unless also when a very *Infant*, as above declared. But here *Maldonat* is very angry at the Truth, and would prove St. *John* an Hermit by many Arguments; and first from the *Prophesie of him*, Isa. 40. Where by that *Wilderness* of

Tit. 3. 5.

2 Kings 5. 13.

Luke 1. 39.

1 Kings 2. 39.

Luke 1. 40.

Maldonat in Matthew 3.

of *Babylon*, St. *Johns* is intimated one diſinhabited, or elſe the prediction there not accompliſhed; to which I anſwer trebly: Firſt, that neither Scripture or himſelf doth mention any Deſart of *Babylon* more deſolate then that about *Jordan*; and therefore not to be acknowledged to a diſadvantage without proof. Secondly, that of *Judea* being ſo vaſt, and but of ſo few Colonies, truly retained the name of Wilderneſs. Yet thirdly, to make it good in his own ſenſe, when *Zachary* was ſlain, *(ſo ſacrificed between the Porch and the Altar!)* for affirming *Chriſt born of a Virgin*; then was St. *John* fain, and his widowed Mother to fly from *Herods* cruelty, and the *Phariſees*, to leave the parts inhabited, and to go to the remoteſt of the Deſart, (and then even in a literal Wilderneſs) to a place called *Apummim*, (ſaith *Nicephorus*) lying between *Jeruſalem and Jericho*; infamous for Robberies and Murthers, as the poor wounded Traveller can tell you, *Luke* 10. And hereabout, they tell us, St. *John* lived in a *Cave*; the very ſame, where formerly his *Type Eliah was fed by Ravens, drinking the Water of the River* Cherith, 1 *Kings* 17. while *Gagnæus* tells us, that there was but two Deſarts in *Judæa*; one, the inward, from which *John* came, according to Saint *Luke*, and that is the Hill Countrey, as aforeſaid; the other, the outward Deſart, to which the *Baptiſt* came, being about *Jordan*: ſo that all this contributeth nothing toward *Hermitage*, or ſullen Anchoretiſme. Saint *John*, if ever in ſuch a *Place* or *Cave*, being not led thither by any volun-

Regio vaſta, ſed pauca habitata colonis.

St. *John* no Patron of Hermitage.

Luke 10.

1 Kings 17.

Bina Deſerta exterius à quo, & interius circa Jordanem, ad quod venit Johannes. Gagnæus in loc.

voluntary Motion, but driven by *blood thirsty Herods* Persecution! not like those, who for some private ends, most part of discontent, at best of single piety, Relinquish the *Communion of Saints Militant*, Dissolve *Society*, (as much as in them lies) turn enemies to the best part of Nature, and the *common good of man!* chusing rather to keep house with *Birds of night*, within some hollow Tree! or to turn *Inmates* with the *Beasts* of Prey, lodging in *Dens* and *Caves*! then civilly to converse with men, who mutually may commerce their *Faculties* and *Talents*, to the advantage of their *Master*; such, sure, write more after the Copy of the *Cynicks Tub*, then of the *Baptists Cave*; who though retired here from dangers, and *worldly avocations* (you see) abandoned not all society; nor like them, baulked opportunities of publick good; witness that Town *Bethabarra*, where *he taught and baptized such great multitudes*, and indeed all the *Region round about* Jordan: Well, the next is (to make it up a threefold Cord) a double Argument, to prove S. *John* an Hermit: Mark (saith he) his very Habit and his Diet expres him such a Hermit, Ver. 4. *This* John *had his Rayment of, &c.* And all this but complying with his Education and his Office; Among the Jews three eminent *Sects*, there were, or sorts of Teachers; and therefore so many wayes of Education, *viz.* The *Pharisees*, the *Sadduces*, and the *Essenes*, or *Nazarites*, (for those two differed little) *Esseni Rigorissimi*, of all, the *Essenes* were the strictest, *sc.* Nourishing their Hair, and totally refraining Wine,

Ecce vestis, & esca, solitudinis habitatori congrua. Mald. in loc. Matth. 3. v. 4.

Inter Judæos tres Sectæ, sc. Pharisæi, Esseni, Saducæi. Dionysius Carthus.

Wine, living ſolitarily, and chaſtely, according to the Cuſtoms of the *Nazarites*: And *Mathuſius* obſerves of them, that onely Theſe of all the *Jewiſh Factions* no whit oppoſed *Chriſt*; and therefore St. *John* being brought up under their *Diſcipline*, after the ſtricteſt manner of the Jews lived a *Nazarite*. Secondly, all this Auſterity belonged to his *Office*, as particularly called unto it, and furniſhed for it, with the ſpirit of *Eliah*, Luke 1. So that here is as little *pattern* for voluntary *Shirts* of *Hair*, and ſuperſtitious Abſtinence, from St. *Johns Food* and *Rayment*; as Fruitleſs *Solitude* before had from his *Wilderneſs*; all which in *him* had a *Deus Requiſivit*, (that is) a peculiar calling for it, while theirs, a *Quis Requiſivit? Who hath Required theſe things at your hands?* But leaving Drones to the *Wilde Honey* of their own forc'd extractions, let us like diligent Bees, ſuck Better Juyce from S. *Johns* Herbs and Wilderneſs, and learn ſomewhat of his *Temperance* and *Mortification*: His *Wilderneſs* inſtructs us to a vertuous retiredneſs, not to lie too open, too obvious to Temptations; to be ſometimes *apud nos*, impregnable to all *Allurements*; yet to appear at a *Baptizing* or *Proclaiming Chriſt*, elſe *benè vixit, qui benè latuit*, is a good Proverb for an evil Age. And ſure, there is no wiſdom unto that *Reſervedneſs*, which *keeps it ſelf unſpotted of the world*. Next, Saint *John's* Habit was a Cryer againſt Pride, (there is a *voice* in that) he was wrapt in the *skins* of unclean Beaſts, in them to ſhew us our *own likeneſs*: That Girdle about his Loyns, *Mortificationis*

Luke 1. 17.

Tecum habita & noris quam ſit tibi curta ſupellex.

James 1. 27.

De exuviis immundarum pecudum, &c. Gigræus in loc.

cationis Indicium, an Emblem of the Bodies subjugation, the Loyns being the *Reins of Concupiscense* must be restrained, *Luke* 12. (though some think the Girdle an Emblem of Honour, of Diligence, and Fortitude) His rough Habit shews us, God will accept of a *John's Camels Hair*, before a *Dives's Purple*; regarding not so much the feathers as the Bird, (the *Lark* outrates the *Popingay*.) Adorn not then the *outward* onely, but the *inward man*: A compt Attire speaks men effeminate, which made *Lucian* scoff deservedly, Behold She-*Sardanapalus*, & *Fœminas ἀνδρίζεσθαι*, and Womens Habits not distinguishing their Sex: Poets are turned Prophets now adayes, (it seemeth) among others. The Apostle gives a better glass to dress by, if they please to look in it, 1 *Tim.* 2. Sure the *Absoloms* and the *Jezabels* of these times, would both bate their vanities, did they but sometimes seriously think of *John the Baptist*; and they might mend their Fare, if with him too, they would sometimes abate their *Diet*: His Food (here) *Locusts and wilde Honey*; his Commons short, yet thriving. *Pliny* tells us, That these Locusts were great delicates among the *Parthians*; I know not how the *Cook* might mend them, but we may believe St. *John* had them without the helps of Art: Other Naturalists make three sorts of them, *Avis*, *Herba*, *Radix*. A Bird, an Herb, a Root so called. St. *Chrysostome* thought S. *Johns Locusts* of the first kinde, because found among the *Edible Fowls*, Lev. 11. 12. Whence one saith ingenuously, that with eating of these Birds, he * wing'd his soul. But the stream of Authors

Luke 12. 35.

Forma decet neglecta viros.

Luciani Scommata in Dialog. Περὶ τὸν Σαρδανάπαλον.

1 Tim. 2. 9.

Lib. 6. c. 10.

Convictus faciis & sine arte mensa. Martial. Ep.

Ἀκρίδας ἐσθίοντα Ἰωάννην, καὶ πτεροευνήσαντα τὴν ψυχήν. Dixit S. Chrysost.

Authors runs (here) for *the Herb and Root called Locuſts*; and his *wilde Honey*, being a ſweet Dew upon them: What ever it was, ſure but a ſlender Diſh, exampling us to a *Religious Abſtinence*, condemning this Luxurious Age, in which old *Time* himſelf hath took a ſurfeit. *Epicurus* once deemed ſuch an Heretick, hath more *Diſciples* now then ever: All the four *Elements* are ſcarce able to content our wanton *Prodigals*; who if they come not here unto their *Huſks*, (without many *penitent drops*) *may want the cooling drop hereafter*! But leſt I loſe intended Brevity in this *Wilderneſs* of matter, I haſten to the ſad *Cataſtrophe* of the *Baptiſts* Death; wherein I am enforced ſo far to imitate *Herod*, as to make but ſhort work with him: the Motives that firſt betrayed him unto Malice, were his Integrity, and reproving *Inceſt*, (here 'twas with the Servant, as after with the Maſter) *Te hate me, becauſe I tell you the Truth.* This was the old quarrel, *Mark* 6. (elſe *Herod Reverenced him, and in many things heard him gladly*, Mat. 11.) But St. *John* being as courageous toward *Herod*, as his Type *Eliah* was to *Ahab*, is firſt impriſoned, and afterward deſtroyed! *Herodes Antipas* having put off *Areta*, the *Arabian* Princeſs, his own lawful Wife; and in ſpight of all Law and Honeſty, married his double *Neice*, viz. *Herodias* the Relict of his Brother *Philip*, and Daughter of his Brother *Ariſtobulus*; Saint *John* ſerving a Writ of *Non Licet*, out of *Levit.* 18. *It is not lawful for thee to have thy Brothers Wife*, is deſigned for Execution! From which the Maſter

Avidis, avidis natura parum. Sen. Trag.

His Death whence contrived.

Mark 6. 16.

Matth. 11. 28.

Levit. 18. 16.

ſter whom he ſerved, could many wayes have delivered him, but that in *Death*, as well as *Life* He was to be *Chriſts* Fore-runner! And as there was a *Neceſſity* of his being ſuch in *Life*, (beſides that of Type, and Propheſies, by *Malachi* and *Iſaiah*, almoſt three hundred years before) conſidering the calumnious Jews, *John* 8. to bear Witneſs of Chriſt and of his Doctrine (which elſe had been abominated by them) as frequently he doth, *Matthew* 3. παράνυμφος, (as the Fathers call him) a true friend of the Bridegroom, preparing of his Spouſe. So alſo was there a neceſſity, that this *Star* now ſhould diſappear, when as the *Sun* was riſen; that he ſhould now quit the worlds *Theatre* by Death, his Maſter entring, and be no longer taken for the *Meſſiah*, as he was by ſome, but make good his own Propheſie; I muſt *decreaſe*, but he muſt *encreaſe*, and that both ſpiritually and corporally of both: S. *John* muſt be, *Capite minutus*, (that is) ſhorter by the *Head*! Before Chriſt, *In Cruce extenſus*, ſtretched and wracked on the Croſs! And to effect this, God permits wicked Agents, *Herodias* and her Daughter, to prevail with *Herod*, (as all *ſuch*, while they think they *act* but their own wills, yet performs *Gods*) ſo that all on a ſudden, St. *Johns* Head muſt be a Diſh at *Herods* Banquet on his Birth-day, being danced off his ſhoulders *Anno Chriſti*, 30. *Herod* ſeems tender of a raſh Oath, yet thinks to waſh away Inceſt and Adultery with Blood! *Herods* Birth-day, much like *Pharaohs*, (the only two in *Scripture* celebrated) and both with bloody

Mal. 3. 1. Iſa 40. 3. John 8. 13.

In vovendo ſtultus, inſolvendo impius, as was ſaid of *Jephta*.

bloody *Banquets*. *Pharaoh* then hung his Baker (as some report) for a small stone found in his Bread, his Butler imprisoned for a fly in his cup. And *Herod* here, for reproving Incest and Adultery, *beheads* his Preacher. Such * Tyrants stick not to reward the *Dance* of an *Antick* with the Head of a Prophet, and that made a *Festival Present* to the wanton Girle, and by her unto her cruel Mother, (a Barbarism scarce heard of among worst of people, to mingle Banquets with Blood and spectacles of death) yet such was the fury and malice of a *Female Spleen*, that like Raving *Marius*, (who at his *Feasts* could play with the Head of *Consul Antonius*) she handled and gaz'd on it with pleasure and *Insolency*, adding triumphal *Scorn* unto the Crime of Murther! And thrusting the Tongue through with a *Needle*, as *Fulvia* had formerly done to *Cicero*. But *Gods Judgement* and their *Vengeance* slept not long, but soon found them out all three, and *mark'd them for a Curse*! For as * *Josephus* telleth us, that the same *Herod Antipas* was soon after overthrown in Battle by the *Arabian King Aretas*, whose Daughter *Herod* had Repudiated, to make way for an *Incestuous Mate*! and all this well attributed by the *Jews* to the same *Cause*, his *sin* filled up in the Murther of Saint *John the Baptist*; being at last deposed, fined, banished; he and his lewd *Herodias* both, by *Caius* and the *Roman Senate*: In which Exile

Gen. 40.

* *Premia saltatrix poscit fa: nebria virgo,*
Johannis caput abscissum, quod lance reportet.
Incesta ad gremium Matris; fert Regia Donum,
Psaltria, respersis manibus de sanguine justo.
Prudent. in Enchirid.

Plut. in vit: Marii.

* Lib. Antiq. 18. c. 9.

they lived and dyed *ingloriouſly*, paying the dear charges of their cruel Triumphs! and *Nicephorus* reports alſo of that young *Virago*, (the dancing Daughter of *Herodias*) how a while after ſhe paſſing over a frozen *Lake*, the Ice (a *Mettal* as *nimble* and *brittle* as her ſelf) ſuddenly breaking, ſhe fell into an *Element* that cool'd her wantonneſs, and was her ſelf beheaded. * *So juſt is God*, and ſo recoyling is the ſin of Blood, that oftentimes, we ſee, the Bullets of Judgement, are caſt in the very *Moulds* of *Sin*.

* ——*Nec lex eſt juſtior ulla,*
Quam Necis Artifices, Arte perire ſuâ. Ovid.

POEM 28. { On Saint *John Baptiſt*. }

SEe here the *fair* and *humble Luciſer*,
That *Viſher's* in the *brighter Morning-Star*;
Chaſing the *Shades* of *Ignorance* away,
Gladding dark *Mortals* with the *News* of *Day*:
Sweet *Phoſpher*, whoſe *preparing-Beams* fore-run
The *glorious Rayes* of that all-*Chearing-Sun*;
Thou art the *Royal Harbinger*, that ſings
The *wiſh'd Approach* of that ſame Lord of Kings:
The *Stately Herauld*, and ſhrill *Trumpeter*
Of that ſame *Univerſal* Conquerour;
The Cryer of that *Judge*, to whoſe juſt *Court*
Muſt once all *Nations* of the World reſort!
And if a Pen may but a voice expreſs,
Then liſt, and *hear Him* in the *Wilderneſs*,
Repent, *Repent*, each *Sin-polluted* Land,
For *Mercy's Juſtice's Kingdom's now at hand*!

Come

Come waſh your *Spotted Lambs*, then, *Shepheards* drive
Your Flocks to *Jordan*, waſh'd they'l better thrive:
Come all you *Naamans*, take a little pains
To have your *Souls* waſh'd from their Leprous ſtains:
And ſee, here, how they Throng unto that *Font*,
Whoſe *Waters* do all others now ſurmount,
'Mong whom, the Maſter to the Servant goes,
(Where *Lowlineſs* and *Modeſty* do cloſe)
Chriſt ſtoops unto his *Baptiſt*, while the Dove
Deſcends as Witneſs, from the *Spirit* of Love:
But what needs he this waſhing, who's all pure
And ſpotleſs? but to lead us to our Cure;
And onely thence to Conſecrate the *Flood*
Of Tears and Waters, with an *Healing-Good*.
St. *Johns* Accomodations, Rayment, Fare,
The *Deſart* gives him, without Art, or Care;
His Education and Abode, his Voice
And *Life*, commend Auſterity to choice:
The ſtrict *Elijah's Antitype*, whoſe *Skins*
And *Herbs*, condemn the *Epidemick Sins*
Of Pride and Riot, both the *Antick Dreſs*,
And the *Luxurious Epicure's* Exceſs!
Then hark you *Gallants*, who your Morning paſs
Between your *Phanſies*, and your *Looking-Glaſs*;
Upon whoſe Frontiſpiece a Council ſits,
To level Riſings, and to fill up Pits;
To Metamorphoſe ſo the *old* to *young*,
As if an *Hellen* from a *Cybel* ſprung:
Know while you thus Correct your *Makers Art*,
You not ſo mend the *Face* as mar the *Heart*.
Can neither Holy Practice, nor ſuch Books
Move you to be content with your *own looks*?
While you ſo many borrowed *Shapes* here own,
You ſcarce of God hereafter will be known!

What care you for the *Baptiſt*? Be advis'd,
Minde, that you were (if *Chriſtians*) once Baptiz'd;
And did moſt ſolemnly then Diſavow
Thoſe *Pomps* and *Vanities* you practiſe now;
So diſobliging the *Almighty's* Bond,
The Counterpart firſt Cancell'd by your hand.
Next from the *Holy Baptiſt's* Pattern, here
(By *bating Food*) learn how to mend your Cheer;
What need the *Spoils* of every *Element*?
When one plain *Diſh* yields ſafer *Nouriſhment*;
Repletion clogs the *Soul*, State, *Body* grieves!
While Temperance, Them and the Poor Reljeves!
All this prævents not, but attracts the Hate
Of *Herod* and his lewd *Inceſtuous Mate*!
John's Head muſt be a *Diſh* at the next Feaſt
Serv'd up to a Raſh Oath, and *wanton Gueſt*!
The *Dancing Girle* doth of fond *Herod* crave
The *Baptiſt's Head*, as a *Reward* to have;
Which ſhe doth to her harb'rous Dam preſent
With *Hands* deep dy'd in *Blood* o'th Innocent!
And yet this *Head* of *pious Truth*, ſpake more
Their bloody Crimes when off, then e're before!
While ſoon their Feaſt is turn'd to ſuch a *Fray*,
That each of them did a dear Reck'ning pay!
Then howſoever pow'rful Envy ſeize
Us Priſoners for *Tell-Truths*, or to pleaſe
Some *wanton Dalilah*, ſhould Juſtice ſtrain
So, as to take a *Baptiſt's Head* again!
Yet reſt ſecure in *Chriſt*, he is a *Head*
Can ſpeak us better *Life*, the *Murd'rers* dead.

PRAISE

PRAYER 28. { On St. John Baptiſt. }

BRight Sun of Righteouſneſs, who waſt pleaſed (like the natural) to ſend Remiſſer Beams before Thy full Ariſe, and to ſhine in John *the Baptiſt that burning and ſhining Lamp, before Thou appeareds in the Splendour of Thy own heavenly Miniſtry: Give us Grace to honour Thee in all Thy Spiritual Diſpenſations, but more in thoſe Inſtruments that make neareſt Approaches to Thee, and moſt of all in thine own Perſonal Performances, and holy Inſtitutions: And as Thou didſt vouchſafe to ſend this Meſſenger before Thee, as well out of Compaſſion to us, as Preparation for Thy ſelf; give us Grace to make ſome good uſe of both: as thou ſenteſt Thy Fore-runner in Compaſſion of mans weakneſs, being ſtartled at all ſudden Alterations, though never ſo for the better (as weak Eyes are dazzled with a full and ſudden light) ſo let us exerciſe Offices of Compaſſion toward our Inferiours, and Condeſcenſiveneſs of Spirit, in all our Tranſactions with our meaneſt Brethren: And as he goes upon Thine Embaſſie of Preparation, O let us all the way attend him gathering up ſomewhat of his Piety, Obedience, Humility, Zeal, Auſterity, Self-Denial, Reſignation; He with all theſe in their excellence, Preparing Thy way before Thee; by weaning the Jews and others from the literal Rigours of their Law and Ceremonies; by woing their high expectance of the Meſſiah, into a Belief of thy being actually exhi-*

bited, and there present Personally among them; by initiating them into Penitence and holy Baptism; thus preparing the ground, for that same holy seed of thine approaching Doctrine: Yet not more by Precept then Example, leading them unto Strictness and Austerities of Life, opening the Mysteries of Self-denial! and that not onely outwardly, for the contempt of Vanities, (as to Apparel, Riot, and Recoyling Pleasures!) but also inwardly, in Opposition to vitious Concupiscence, and all brutish Appetencies whatsoever: thus turning the Hearts of the Children to the Fathers, levelling the proud Mountains, and filling up the humble Valleys; hewing the knotty timber, and planing the rough parts thereof, working the People into an Affectionate Desire of Thee, and Pointing Thee out to those Desires, Behold the Lamb of God that taketh away the sins of the world: And thus (O Lord) Thy Servant the holy Baptist having done his Office, is ambitiously contented to Retire, is willing to Decrease, that Thou mayest Encrease; content to be withdrawn from this worlds Theater, (though by an hand of Violence and Injustice, the Lot oft of thy Darlings!) that Thou mayest enter with the more Advantage, with the more Applause of God and Man. (Sweetest Jesu) grant us somewhat of these holy Graces, of these sweet Odours to perfume our lives, some of his Obedience to Thy Commands, somewhat of his Zeal for Thy Glory; some of his Prudence for the mannaging our spiritual Affairs, some of his Austereness for our Mortification, and some of his Humility for our whole Conversation: that having served Thee

to

(to the utmoſt of our Talents) in our Generation, we may at length contentedly Retire (like John *the Baptiſt) by what way Thou pleaſeſt, into thoſe many Manſions, Thou haſt prepared for us. Amen. Amen.*

The Collect.

Almighty God, by whoſe Providence Thy Servant John Baptiſt *was wonderfully born, and ſent to prepare the way of Thy Son our Saviour, by Preaching of Penance: Make us ſo to follow his Doctrine and holy Life, that we may truly Repent according to his Preaching, and after his example conſtantly ſpeak the truth, boldly rebuke vice, and Patiently ſuffer for the Truths ſake, through Jeſus Chriſt, &c.*

The Epiſtle. Iſaiah 40. v. 3. unto ver. 12.

The Goſpel. Luke 1. ver. 57. to the end.

Our Father which art in Heaven, &c.

The Grace of our Lord Jeſus Chriſt, &c.

M. *Psalms for D. M.* 29.
E. *Psalms for D. M.*

UPON *The Feast of Saint* PETER.

M. Leſſ. 1 *Eccl.* 15. 2 *Acts* 3.
E. Leſſ. 1 *Eccl.* 19 2 *Acts* 4.

DISQUISITION 29.

SAint *Peter* was one of the *Eldeſt* and principal *Apoſtles*; and for Order (perhaps) may inoffenſively be called the *Primate* of them; who after ſome experience of humane Frailty, becometh in a ſenſe, A Rock of *Chriſtianity*; both (as it were) *Contemperating the gladneſs and ſadneſs* of each other, That in *himſelf* he neither might be *puft* up, or *diſcouraged*; nor by others either diſparaged or over-boaſted of. (Our Vertues would grow proud, if our Vices did not humble them; and our Vices would deſpair, if our Vertues did not cheriſh them.) He was in a divided ſenſe both a *Reed*, and a *Rock*; as I ſhall reflect a little on *him*, under both thoſe *Notions*; to acquaint you with ſome of the chief *Actions*, and *Paſſions* of him. He was one of the firſt that came to the *Diſcipleſhip*, Mat. 4. *Chriſt* there inviting four of them together, *Peter* and *Andrew*, *James* and *John*, like whom in ſome meaſure, all *Miniſters* ſhould be; that is, ſtill either



S. PETRVS.

P. 504.

ther *Fiſhing, or mending their Nets. Luther* obſerves out of Saint * *Hierom*, four ſorts of *Apoſtles*, viz. ſome ſent immediately from *God*, as the Prophets under the Law, 2 *Pet.* 1. *Jeſus Chriſt*, and *John Baptiſt* at the beginning of the Goſpel, *John* 1. and 20. Some immediately from *God the Son*, in his *ſtate mortal*, as the Twelve *Apoſtles*, Matthew 10. In his *ſtate glorious*, as St. *Paul*, Acts 9. Others are ſent by *men* onely; as thoſe, who (unworthy both as to *Life* and *Learning*) crowd notwithſtanding into the Miniſtry! Others (you ſee) neither choſen of *God*, or called of *Men*, (for the *Choice* is known by the *Talents* approved by lawful Authority) as the falſe *Prophets*, of whom *Jeremy* complains, *They ran, and I never ſent them, &c. Evil workers, Thieves, climbing into the Church at the Window, not entring in at the Door, Wolves in Sheeps cloathing, &c.* Laſtly, Others both elected of God, and Ordained by men, as the Biſhops of *Crete*, *Epheſus*, and other places: And other *Prieſts* and *Deacons* of the *Primitive Church*, Acts 14. As all Orthodox Miniſters of the *Word* and *Sacraments* among us. Now Saint *Peter* (you ſee) was one of the firſt ſort, an Apoſtle choſen of *God*, by *Chriſt* himſelf immediately; with whom he grew ſo highly into favour, that he became one of *Chriſts Triumvirate*, that is, one of his three eminently beloved *Diſciples*; not onely of his *Councel*, (as they ſay) but of his *Cabinet*: With him in all ſerious Tranſactions; with him in *Tabor*, Matth. 17. where he participateth *heavenly Society*, and, as it were, *anti-*

* Expoſ. in Gal. c. 1.

1 Pet. 1. 21.

John 1. 6. C. 20. 21.

Matth. 10. 5. Acts 9.

Jer. 23. 21. Phil. 3. 2. John 10. 1. Matth. 7. 15.

Acts 20. and c. 14.

Matth. 17.

cipateth

cipateth the *glories of the Resurrection*; desireth not to change the scene, *Bonum est esse hic*, would fain be *building Tabernacles there*, *It is good for us to be here*, &c. Nor doth Christ onely grace him with Miracles by Land, but by * *Sea* also, *Matth.* 14. Causing him to take a walk with *him upon the waters*; and when his *Leaden Faith* there began to sink, lent him more then Bladders of Assistance, Christ herein shewing him a kinde of prospect of his future condition; both as to his Lapse, and his Recovery: And also teaching him to angle treasure out of it, by taking *Fish*, of more then their own value, *Matth.* 17. And all this while he seemed to be a kinde of *Rock*, of *Power*, *Faith*, and Favour. But when once out of self-love, or carnal fear, he dissuades Christ from his sufferings, *Matth.* 16. *Master be good to thy self, Let not this happen unto thee*, &c. Then he seems a *Reed* again, and is shaken to some purpose; Christ giving him sharp words, nay, the very same *Rebuke* that he did to the *Devil*, in his *Temptation*, *Matth.* 4. *Get thee behinde me Satan*, &c. And very fitly, for it came from him, to break the *design* of our Lords suffering, and to obstruct the work of our *Redemption*! Yet this *Slip* he recovered afterward, and his *Faith* (like a broken bone, well set again) seemed stronger then ever it was before, *Matth.* 26. Where our Saviour telling them, *That the Shepheard should be smitten*, &c. *That*

* *It mare per medium Dominus, fluctusque liquentes*
Calco sereno, jubet instabili
descendere Cymbâ
Discipulum, sed mortalis trepidatio plantas
Mergit, at ille manum regit,
& vestigia firmat.
Prudent. in Epichirid.

Chap. 17. 27.

Chap. 16. 23.

Chap. 4. 10.

Chap. 26. 32. &c.

all

all ſhould be offended at him, and forſake him, makes a bold *Catholick-Challenge, though all men be offended, yet will not I;* and for all Chriſts ſubjunction, defieth *Death* it ſelf, to extort *his denial*. Stout *Rock* indeed, that ſtands againſt all *Storms* and *Billows*: nay, and at Chriſts apprehenſion in the *Garden*, * he began to act according to this rate, whiſpering death into *Malchus's* Ear, but that Chriſt by an *ex tempore miracle*, *cured* the one, and *cooled* the other: how ſociable was his Maſter with him, in frequent *Dialogues*? Eſpecially, that moſt remarkable in the *Goſpel* of this Day, *Matth.* 16. *Whom do men ſay that I am, &c. Whom ſayye?* And Simon Peter *anſwered*, *Thou art Chriſt, the Son of the living God*: And *Jeſus anſwered*, *Bleſſed are thou Simon Barjona, &c.* As if Chriſt ſhould have ſaid, I am the natural Son of *God*, as thou art of *Jona*, Verſe 17. *Fleſh and blood hath not revealed this unto thee, but, &c.* Faith is the work of God; *and no man cometh unto me, except the Father draw him*: *Upon this Rock will I build my Church*, &c. And now we are among the Rocks indeed, many buſying their Subtlety and Learning to diſtort this paſſage, to the proof of St. *Peters Lordſhip* over the reſt of the Apoſtles; and ſo (though inconſequently) of that *Italian Phaëtons* unlimited Juriſdiction: To ſay nothing of * *Gardners* Contradictory Expoſition of it, in his ſeveral Sermons before King *Edward* the ſixth, and Queen *Mary*, (like many others, being of the *Religion* of the times) the ſtream of the Ancient, and the Orthodox run

* *Joh. Sparks Hiſtor. Narr.*

Chap. 16. 13, &c.

בר יונה *Non ſe opinio terrena fefellit, ſed inſpiratio cœleſtis inſtruxit.*

John 6. 44.

* See *Fox* Acts & Mon. in *John Rogers* Martyrd. *Prædicantes Fidem tempo-rum, & non Chriſti.*

other-

otherwise; expounding it of the *Faith* of St. *Peter*, not of the *Favour*, of his *Confession*, (which was *Commune Symbolum*, the Creed of the Apostles) and not of his *Person*. So St. * *Augustine* frequently, *Petrus à Petra, non è contra, Peter* is denominated from the *Rock*, and not the *Rock* from *Peter*; as a *Christian* is derived from *Christ*, and not *Christ* from a *Christian*. I will *build thee* upon *Me*, not *Me* upon *thee*; I will build my *Church* upon *my self, the Son of the Living God*. And whereas he did once construe this of Saint *Peter*, he retracted that Opinion, expounding it of Christ, as * *Hieroms*, † *Gregory*, * *Primasius*, *Anselm.* and others do. *Fundamentum Ecclesiæ Fides*, (saith St. *Ambrose*) his Faith was the *Rock*, for which *Simon* was called *Peter*, and the *Foundation* whereon the *Church* is built, many of the *Schoolmen* herein siding with the *Fathers*, viz. *Hugo Cardinalis*, *Suarez*, *Ferus*, *Tostatus*, *&c.* And it is a common * *Axiom*, That in matters of *Divinity*, *Arguments* are of no efficacy fetched from Allegories, Metaphors, and Similitudes. But not to detain you in these rough Speculations, methinks it is evident of the *Faith* of *Peter*, and not of the *Person*, from the very *Context*, Christ not more highly dignifying him in the 18. and 19. Verses, then sharply reprehending him in the 23. (as is before expressed) else what a strange change in three or four Verses? Besides, alas! for his own particular, what a *weak Rock* was he afterward, or a *Reed* rather, at our *Saviours* suffering, *shaken with winde* of a Damsels breath!

* Ædificabo te super me, non me super te. Tract. 124. in Johannem, & Serm. 13. de verb. Domini.

* Comment. in Amos.
† Moral. 31. c. 34.
* Ephes. 2. in locum.

Vide Boys Postils in Festo.

* *Symbolica Theologia non est argumentativa.* Aquin. 1. part quæst. 1. Art. 10.

breath! How was he *besmutted* at the High Priests fire? For all his former Protestations, *denying his Master*, denying his own Name, denying his Countrey, denying not onely his *Relation*, but his *knowledge* of him, denying again, and again: and that with *Abjuration* and *Execration*! and all the *Aggravations* possible! and all this too, after Christs indulgent Dialogue with him. *Thou art* Peter, &c. And here were my Book in *Folio*, I might pertinently expatiate into a Discourse of Oaths, and the needful Cautions against Perjury and Execrations, but fearing it to swell beyond its volum, I shall refer you for those things unto two greater Lights, while I here onely deplore mans condition! O see here, and lament sad humane frailty! If such *Rocks* be shaken, what shall *Rushes*? If chief Apostles fall, *O be not high minded, but fear; and let him that standeth take heed lest he fall*! Yet let us not take notice of his foul Steps onely, but also of his washing them again, verse 75. *He went out and wept bitterly! bitterly as e're he sinned*! O that we could as easily repeat his Tears, as Sins! And that we could so vindicate the former acts of our life (as he did) with the latter; being ever afterward a diligent and most successful Apostle; witness the treasure of his two excellent Epistles, (as though still a fishing, *catching three thousand at a Sermon*, Acts 2. till *Herod Agrippa* seiseth, and imprisoneth him, Act 12. intending to serve him as he had done Saint *James*; but that the Prayers of the Church fetched an *Angel* from Heaven, miraculously

Matth. 26. 69. &c.

vide Bishop Andrews, and Dr. Jer. Taylor on the third Commandment

Verse 75.

Acts 2. 41.

Chap. 12.

to

to release him. That afterward about *Anno Christi* 51. at *Rome* he expugned *Simon Magus*; whose imposture had so carried away the vulgar, that they inscribed Altars to him; *Simoni Deo sancto*, to *Simon the holy God*: But *Simon Peter* made him appear the worst of men, as you may read at large in *Eusebius*; though some have so penn'd the Story, as make the passages rather seem *Spectácula*, then *Historia*, more Poetical then real. Thence passing into the lesser *Asia*, he Preached a while unto the *Jews*, being sometime called the Apostle of *Circumcision*, until his Vision of the *Feasting Sheet*, let down from Heaven, with all *edible Creatures of the Earth*, Acts 10. And thence *emblematically* instructed, he became a Converter of the Gentiles also; as * *Prudentius* excellently chanteth. To which end he went afterward to *Antioch*, where some write him seven years to have been Bishop, and in *Anno Christi* 67. being (say some) the fourteenth of *Nero*, he returns to *Rome*; there abiding not many moneths, and that not as Bishop, but as a stranger; though *Damasus* writes that he came to *Rome*, *Anno Christi* 60. which was the seventh year of *Nero*; and even thereby confuting those, who affirm him to have sate Bishop there five and twenty years, when as *Nero* scarce reigned full fourteen in all, as *Bellarmine* acknowledgeth out of *Dio* *Suetonius*, and others. But there all agree he suffered; and *Eusebius* and others say, That in the

St. Peter and *Simon Magus*.

* *Somniat ille sum Petrus alto ex æthere discum,*
Confertum omnigenis animalibus ille recusat
Mandere; sed Dominus jubet
omnia munda putare:
Surgit, & immundas vocat
ad Mysteria Gentes.
Prudent. in Ench. vis. Pet.

Vide Alsted. Chron. c. 27.

Annis tredecem & mensibus septem. De Scrip. Eccl. p. 27. de S. Petro

the sixty eighth year of Christ, (which was the last of *Nero*) Saint *Peter*, and St. *Paul* both, both in one day, (συζυγιαι) as they had formerly born the Yoke of Labours, so now of Torture; or rather, were both together unyoked with the rest of Martyrdome: St. *Peter* being Crucifi'd Inversly (saith *Eusebius*) to differ humbly from his Master; and St. *Paul* beheaded! by the Tyranny of *Nero*, who hence was justly stiled, *Dedicator condemnationis Christianæ*. The Founder of those ten Christian-Persecutions. *Isackſons Chronolog.* *Euſeb. l. 2. c. 24. & l. 3. c. 2.*

Poem 29. { On Saint Peter. }

Here may the Eyes of an attentive minde
See, not a frail Reed, shaken with the Winde;
But a stout *Rock* of Confidence profest
Shook with the blast of a faint *Damsels* Breast!
Yet like a *well-set Oak*, Rooted the more
By storms, and after firmer then before:
This Primate of th' Apostles having been
Early with Christ, and all his Wonders seen,
Above the rest (in a Præsumption tost)
Doth of his *Love*, and stout *Adherence* boast
To his dear Lord, who but too soon descries
His *Champion's* Fall! Yet praying for his Rise;
He that left *Ships*, and *Nets*, and World, and all
When Christ and gainful Miracles did call,
No sooner sees his *Paths* bestrew'd with Thorn,
But *Peter* (like the rest) leaves Christ forlorn!

Who

Who made a *Pavement* of the liquid *Waves*,
(Which fainting *Peter* thinks so many *Graves*!)
Till his kinde Lord that did his *Walk* command,
Lends both his *Feet* and *Faith* an helping hand;
Christ who from Drowning then supported him,
He now leaves in a storm, to Sink or Swim!
But what, did he not follow to the *Hall*?
Yes, to disown him, and augment his Thrall!
To see that fine *High Court*, and this strange *Tryal*,
But being *Espy'd*, gives the first wound, *Denial*!
Denies (in a bad sense) himself, and next
Abjures his Countrey, and his *Lord* perplext!
Then, a poor *Inch* of *Life*, to lose, so loath,
That he Seals all with a perfidious Oath!
The Swearer cheapest doth his *Soul* betray,
What other *Sinners* Sell, He Throws away!
He whose *unstain'd* Profession all admire,
Was thus *besmutted* at the *High Priests* fire;
Was This the *Rock* not to be mov'd by *Death*?
So tost and stagger'd by a *Damsel's* Breath!
Was This he liv'd on *Miracles*? was This
He that saw *Tabors Metamorphosis*?
What's the best *Flesh and Blood*, left to it self?
Needs must it wrack, when *Each* is his own *Shelf*?
How vain all *humane Confidence*, how frail?
Christians, 'tis *humble Faith* that must prevail:
Here *Satan* winnowed the choicest Grain,
Yet Christ Reduc'd it to his *Heap* again:
After all this, *Christ* gave him but a look,
And that the *Saint* into the *Peter* strook;
Reflection and *Remorse* met both together,
And made a Sun-shine of that showery weather,
Christs Eye dissolv'd his frozen Heart to *Tears*!
And from those bitter Streams, sweet Fruits appears:

The

The *Monitory Cock* then timely ſings
Allarms unto his *Soul*, and ſends its wings,
Soaring to Viſions of a *Feaſt* from Heaven,
Stor'd with all Food; yet taſting nothing given:
God chides his *Niceneſs*, clean expreſſing all,
That *He* to Chriſt might *unclean Gentiles* call.
Thus though his Maſter *He* did once deny!
Yet for him (afterward) did *ſtoutly Dye*;
Lord be thy Word our *Chantecleer* of Sin,
And when we ſtart, let thy Grace Eye us in;
So that ſuch Fractures (maugre all *Complaints*)
Well ſet again, may make the ſtronger *Saints*.
Who knows ſo well what 'tis to go aſtray:
May *Guide* the *Flock*, and beſt the *Sheep-hook* ſway:
Who more loves *Heav'n* from ſuch Rebukes as theſe,
Seems *fitteſt* to be truſted with the *Keyes*:
When all is done, *St. Peter* proves the *Stone*,
Which Chriſt hath hewn, to *Build* his *Church* upon;
Yet not his *Perſon*, but his *Faith's* the *Rock*,
For that was ſhaken, This endur'd the *Shock*:
And though all *Tempeſts* do *This Faith aſſail*,
Yet never ſhall the Gates of Hell prevail.

PRAYER 29. { On Saint Peter. }

ETerual Jeſu, *who art pleaſed by the voice of Thy Church, to call us this Day to the Meditation of Thy great Apoſtle St.* Peter, *Aſſiſt us with Thy Grace, to extract both Caution and Comfort out of his Example, Humiliation and Inſtruction, Care and Diligence, Faith and Perſeverance; and here (O Lord) we bleſs and praiſe*

Thy Divine Wisdom, for electing and setting such good Pastours over Thy Flock: the benefit of whose Acts and Ministry, still Redoundeth unto us of later Ages; beseeching Thee to make us all of the number of Thy Disciples, though we cannot be of the Catalogue of Thine Apostles; for our Ambition is to have some Relation to Thee, and we shall be thankfully contented with Admittance to Thy meanest Service; desiring rather to be Door-keepers in Thy House, then to dwell in the Coures of Ungodliness: Yet if out of Thine abundant Goodness, Thou shalt vouchsafe to make any of us Stewards of Thy House, either as to the Temporal things thereof, make us imitate that wise Steward in the Gospel, purchasing Friends of the unrighteous Mammon, that when we fail, they may Receive us into everlasting Habitations: or as to the Spiritual Treasures of it; O bestow Thy holy Prayers on us (sweet Jesu) as Thou didst here upon St. Peter, *that our Faith fail not; but that as it becometh Stewards, we may be found faithful; and yet withal (Lord) give us Humility with our Faith, that (like Vessels in a Storm) we may ever bear a low and safer sail; so far avoiding this Apostles weakness, as never to praesume on our own strength! which if we once do, boasting of what we have Received, we give Advantage to the Adversary, declining thereby thine Assistance, and betaking us to an Ægyptian Reed, that not onely fails, but wounds us! That be our parts and Abilities ne're so many, be our Gifts and Graces never so eminent, our Vocation and Calling what it will; though chief of the Apostles*

we

we ſee, there is no ſafety out of Thy hand, (O Lord) left unto our ſelves, we ſhall preſently deny Thee! Deny Thee in our Actions, (though confeſs Thee with our Mouths) forſwear Thee in our Cuſtoms, and diſown Thee in our Sufferings! Whenſoever therefore Satan ſhall thus winnow us like Wheat, (O Lord) let Thy Powerful Spirit Reſcue us; that albeit we ſlip, yet we may not fall, though we ſlip into Infirmities, yet that we may not fall into Sin! into Preſumption! Or though we fall, yet that we may not be caſt down! though fall into ſome particular Acts of Sin, yet that we may not be caſt down, totally and finally in ſeared and unrepented Habits! but that we may Riſe again, (with thine Apoſtle here) may Riſe in timely Pœnitence, that we may imitate his Tears as well as his Treſpaſſes, (by one look from thine eye of Grace) with ſorrows as bitter as ever our Sins ſweet! So riſing into a well-ſet Faith, (ſtronger then ever it was before) into a greater meaſure of Care and Diligence, like holy Peter here, we may redeem the paſt, by the beſt imploying of preſent and future time; ſo at length, enjoying the ſucceſsful Iſſue, (of what was Typed in his walking on the waves, and ſtrange Draught of Fiſhes) Thy Hand ſupporting him in deepeſt Temptations, and bleſſing his Endeavours with the Converſion of thouſands at a Sermon; ſtrengthening him into a main Pillar of Thy Church; or rather Confirming his Faith into a Rock whereon to Build it, while he preſents to Thee his Blood for Cement, and himſelf a Sacrifice! And that we may not look on him in vain (O Lord) after ſo many Lapſes and Relapſes,

Grant us ſomewhat of his true Recovery, that we may multiply our holy Diligence, Redeeming the Time becauſe the Dayes are evil, (not onely the preſent,) but becauſe our paſt dayes have been evil, teach us to make all our future good: that perſevering with Saint Peters *Conſtancy, that Angel which Thou ſhalt be pleaſed to ſend, to knock off the Fetters of our Earthly Priſon, may lead us (at the laſt) like him, through the Iron Gate of Death, unto the City of the New Jeruſalem. Amen. Amen.*

The Collect.

Almighty God, which by Thy Son Jeſus Chriſt, haſt given to Thy Apoſtle Saint Peter, *many excellent gifts, and commandedſt him earneſtly to feed Thy Flock; make (we beſeech Thee) all Biſhops and Paſtors diligently to preach Thy Holy Word, and the People obediently to follow the ſame, that they may receive the Crown of everlaſting glory, through Jeſus Chriſt our Lord.*

The Epiſtle Acts 12. v. 1. unto v. 12.

The Goſpel. Matth. 16. ver. 13. unto v. 20.

Our Father which art in heaven, &c.

The Grace of our Lord Jeſus Chriſt, &c.

UPON



S. IACOBVS MAIOR.

P. 517.

M. *Pſalms for D. M.* 25. E. *Pſalms for D. M.* } UPON *The Feſtivall of St.* JAMES. { M. Leſſ. 1 *Eccluſ.* 21 2 *John* 13. E. Leſſ. 1 *Eccluſ.* 22. 2 *Titus* 1.

DISQUISITION 30.

THe *Greek Church* in her *Kalendars* Celebrateth three *Apoſtles* of this Name, miſtaking the Son of *Alphæus*, and St. *James the Brother of our Lord*, for ſeveral; which were but one and the ſame perſon: and therefore the *Latine Church* out of the *Evangeliſts* obſerves but two, ſolemnizing the Memory of St. *James* the Leſs upon the firſt of *May*; and of this St. *James* the Great, July 25. This *James* was one of the Sons of *Zebedeus*, *Mat.* 20. This was *James*, the Brother of *John*, ſirnamed *James* the Great; and that perhaps in regard of his Age, above his name ſake, *James* the Son of *Alphæus*; or for that he was elected an *Apoſtle* before him, (ſaith * *Aquinas*) or *James* the Great, as being more intimate and great with his Maſter *Chriſt*, then the other; as being one of his *Triumvirate*, one of the three admitted to the Transfiguration, and the raiſing of *Jairus* Daughter, *Matth.* 17. *Luke* 8. Laſtly, *James* the Great, for that he was indued with ſo great courage, as to tell

Tres Jacobos Apoſtolos celebrant Græci, in Menologio. Bell. de Script. Ecc.

Jacobus major, and why called *James* the Great?

* In Gal. 1. Lect. 5.

Raulinſter 2. *de Jacobo Majore.*

Herod Agrippa of some Reigning Sin, as *John Baptist* did his Brother *Herodes Antipas*: and brought him to be one of the foremost to drink of *Christs Cup*, and to become *Proto-Martyr* of all the Twelve *Apostles*. Saint *James* the Great, in the vertues of his *life*, and *death*: yet perhaps not without some Infirmities interpolated, or coming between them: indeed readily coming unto *Christ*, at the first call, *Matth.* 4. leaving all *Employments* and *Relations* forthwith to *attend him*. (I say) he was one of that first *Quaternion* of *Apostles*, that either was *invited*, or that ever *addressed* to our *Saviour*, *viz. Simon* and *Andrew*, *James* and *John*: Some of whose vertues are wrapt up in their Names; as *Simon* intimates *Obedience to the will of God*; *Andreas* speaks a *stout man*, in executing his *Office*; St. *John* is denominated from *Grace*; and *Jacobus*, or *James*, hints a *Supplanter*, *scil.* of *vices* in himself, and auditory, (the Etymologies are so obvious, I forbear them.) Others affirm the four *Cardinall Vertues* designed by these four chief *Apostles*, referring *Prudence* to St. *Peter*, *Justice*, to St. *Andrew*, *Temperance* to St. *John*, and *Fortitude*, to this St. *James*: And yet this *Fortitude*, not without some *weakness*; for as the purest *Gold* hath *Dross*, and *choicest Wine* its *Lees*; so these rare *Vertues* in them, were not without mixture of some contrary *Vices*! Here visible in *James* and *John*, whom yet we cannot part, being Brethren in the same Infirmity, *viz.* A fond *Ambition* of some *eminent advancement* above all the rest of the Disciples; which caused

Vitâ merito magnus, sed humilitate ipsimus.

Matth. 4.

Remigius apud Thomam.

See their peculiar Feasts.

sed them an *unbeseeming Emulation*, Matth. 20. and a complaint in others. *James* and *John* were carnal in their *Pride*, the rest as carnal in their *Envy*; so that all the Twelve (in some thing or other) were faulty; and may so far at least profit us, as to humble us, by shewing all have their *Infirmities*; that none presume, the best having their *slips*; nor any despair, since Christ forgives them, and enjoyns us the like, Gal. 6. *If a man fall into an offence, ye which are Spiritual, &c.* As here Saint *James* and *John* did, in moving of their *Mother* to an indiscreet *Petition*; for that is evinced in *Christs* plural answer: *Ye know not what ye ask*, ver. 22. Though her words, it was their own act, and St. *Mark* clears it, ch. 10. That it was their own Suit, yet here the old woman must colour the dotage: *Then came unto him the Mother of Zebede's Children, &c. desiring a certain thing of him, &c.* 'Tis here Remarkable, that she is not immediately called *their Mother*, but at a distance, the *Mother of Zebede's Children*; as one that had took so little care of their Education, as scarce to deserve the Name of a *Parent*; onely with a *Cockering-Indulgence*, endeavouring to make *them* rather *Great* then *Good*, (as appeared by her Petition for them) though this defect was well made up by *Zebede* himself, who is therefore honoured with the Title of their *Father*, they being called his *Children*, as having contributed not onely to their being, but well being. This woman was named *Solome*, the sister of *Joseph*, Husband to the blessed *Virgin*, (as some think, comparing that of *Matth.* 27.

Matth. 20. 20.

Isti ambitiosi, illi invidiosi, utrique tamen nobis profuerunt. Anselmus *in locum.*

Gal. 6. 1.

Mark 10. 37.

Matth. 20. 20.

Matth. 27. 56. *Aretius in loc. Paludensis.*

Mark. 15. 40. Matth. 20. 21, 22, 23, &c.

with that of *Mark* 15.) Her Petition, verse 21. seems to beg for her two Sons three things, *sc. Ease, Riches*, and *Honour*: Ease, *that they may Sit*; Riches, *in thy Kingdom*; Honour, *one on thy Right Hand, and the other on thy left*: The indiscretion of which *Request* appears in the discreet *Answer*; consisting of Correction, *But Jesus answered and said, Ye know not what ye ask, &c.* And of *Direction, Ye know that the Princes of the Gentiles exercise Dominion, &c. Ye know not what you ask*; either for the *matter*, if you think *my Kingdom of this world*; or otherwise for the *manner*, if you think *to sit in my Kingdom, before you have drunk of my Cup*; And here the Reply was as *confident* as the *Suit*. *They say unto him? We are able*: Ye shall indeed (saith Christ) drink of my cup, &c. he sayes not *ye can* (to take them off from their own Reliance) but He enabled them both indeed to drink it. St. *John* tasted that Cup of Persecution, both in the boyling *Caldron*, and the Banishment to *Patmos*! But Saint *James* drank deeper of it, by a literal Martyrdome, Acts 12. *Where Herod the King stretched forth his hands to vex certain of the Church. Good Kings* are said to be *nursing Fathers* to the Church, but usurping Tyrants (you see) make a prey of her. *Herod here stretcheth forth his hands to vex certain of the Church*, (that is) Certainly the best and principal, as here, whether out of any private grudge, or general *insinuation* with the Jews, as is most probable, verse 3. (it comes all to one sad point) *He killed James, the Brother of John with the sword*, &c.

Johannes in persecutione, Jacobus in passione. Remigius apud Paludensem, in locum.

Acts 12. 1, 2, 3. &c.

&c. and the murtherer here was *Herodes Agrippa*, otherwise called *Herod* the King; not *Herodes Aſcalonita*, otherwise called *Herod* the Great, that ſlew the *Bethlemitiſh* Innocents; nor *Herodes Antipas*, otherwiſe called *Herod* the *Tetrarch*, who beheaded Saint *John Baptiſt*, Matthew 14. But here the Grand-childe of that *Herod* the Great made away Saint *James*; all of a Blood, and of the ſame bloody Inclination; as I finde diſtinguiſhed in an old Verſe, that it is better *Hiſtory* then *Poetry*.

Aſcalonita necat Pueros, Antipa Johannem,
Agrippa Jacobum, claudens in Carcere Petrum.
Great *Herod* ſluyes the Males!
The Tetrarch *John!*
The King kills *James!* and *Peter* ſeiſeth on!
Guido ex Lyran.

Nor was that ſeiſing of him all the miſchief he intended, for ſeeing how well the Jews reliſhed the blood of St. *James*, he was purpoſed (ſaith *Euſebius*) ſoon after to diſpatch St. *Peter*; but that he was the very night before prævented, and St. *Peter* freed from *Priſon* by a Reſcue of Angels, as your leaſure may read the *Story*, *Acts* 12. And this blood of the Martyrs became ſo happy a *Seed* of the *Church*, that in the *Primitive Perſecutions*, many *Chriſtian Volunteers* yielded up themſelves, (that might have been obſcure and ſafe) acknowledged themſelves *Chriſtians*, crowding into the throngs of condemn'd *Perſons*, and as it were ſtole an opportunity of Dying! Theſe indeed were voluntary *Confeſſours* and *Martyrs*, but evidently and immediately for *Chriſt*, himſelf, and his Goſpel; not out of any *Phariſaical Affectation*, not out of any *implicite Faith*, Acts 12.7. &c.

Faith, blinde obedience, or maintaining any ſpiritual uſurpation whatſoever, but meerly out of *Ardency* to Chriſt and Chriſtianity, as *Euſebius* here mindes us (out of *Clement* one of the Schollars of the Apoſtles) of a moſt remarkable Hiſtory, and which was generally received as authentick, viz. That the Informer which brought St *James* unto his Trial, ſeeing the undantedneſs of his witneſſing Chriſts Truth, was thereby converted, (like St. *Pauls* Jaylor) and declared himſelf a Chriſtian; and for the ſame, became an immediate Co-partner in his ſufferings, asking him forgiveneſs as they went to Execution, which Saint *James* expreſſed by prayer for him, and exoſculation; as you may read the ſtory in *Euſebius*, together with the ſignal vengeance on their Murtherer *Herod Agrippa*. "Who on a day of great "*Solemnity*, entring the Theater (ſaith he out "of *Joſephus*) glorioully "* appareled, and making a "vain-glorious *Oration* to "the People, among whom "ſome Cycophants cry'd "him up for a *God*, and not "*a man*; till a little time "demonſtrated him *a Worm*, and *no Man*; "for in the height of all his ſplendor, he per-"ceived an †*Owl* over his head, (ſaith *Joſephus*) "pearched on a cord, which he knew to be the "fatal Meſſenger, as formerly of his Proſpe-"rity, ſo now of his Deſtruction; which ha-"ſtened on him in terrible and ſudden Tor-"tures. Which the ſacred Scripture moſt con-

ὁ εἰσαγαγὼν τὸν Ἰάκωβον εἰς δικαστήριον, μαρτυρήσαντα αὐτὸν ἐφ' ἱκανοῖς, κατηθὺς ὡμολόγησεν εἶναι, καὶ αὐτὸς τὸν αὐτὸν Χριστιανὸν, &c. Euſeb. Eccl. Hiſt. l. 2. c. 8.

*Στολῇ δὲ ἐνδυσάμενος ἐξ Ἀργύρου πεποιημένῃ, παῖσαν ὡς θαυμάσιον ὑφὴν εἶναι. Et paulo poſt in eodem C. μέχρι νῦν ὡς ἄνθρωπον ἐφοβήθην ὦν, ἀλλὰ γε τοῦν τῷ δεσπότῃ σε θνητῆς φύσεως ὁμολογοῦμεν ὑπ' ἐπιστολῆς τέρπις ὁ Βασιλεύς, &c.

†τὸν ἄγγελον, *melius ſcribit Euſebius. Fatalis Bubo, dirum mortalibus omen.* Virgil.

con-

contracts, and beſt atteſtates, *Acts* 12. How that (his *Death* being ſomewhat proportioned unto his *Life*) an *Angel of the Lord ſmote him, becauſe he gave not God the glory*: and he was σκωληκόβρωτος, (that is) *eaten of Worms before his Diſſolution!* Acts 12. 23.

But to return again unto Saint *James*, the manner of whoſe *death*, being not expreſſed in *Scripture* particularly, is ſeverally conjectured; but moſt probably concluded by *Alſtadius* (from the mention of the *ſword*, ver. 2.) that he was *Beheaded*: The *hard-hearted* Nation of the Jews, no doubt, being as dexterous in that *art of Decollation*, as any of our *Outlandiſh Neighbours*. Thus Saint *James*, ſomewhat like *Henoch* (the ſhorteſt lived among the Patriarchs before the *Flood*) with the ſhorteſt *circuit*, finiſhed the courſe of his *Apoſtleſhip*; yet e're his death (ſay ſome) he firſt propagated the *Goſpel* into *Spain*; for which he is ſtill owned there as *Tutelar Saint*, of that grave *Countrey*. I ſay, thus St. *James* drank of *Chriſts* cup firſt, *Anno Domini* 43. And ſo conſequently was the firſt of all the Twelve *Apoſtles* in *Chriſts Kingdom* (according to his Mothers requeſt, as in the *Goſpel* for *This Day*.) But then you may ask, how does that part of *Chriſts* anſwer hold, ver. 23. *It is not mine to give*, &c. eſpecially when, *Matth.* 28. it is ſaid, *All power in Heaven and Earth is given to me*, &c. But Saint *Auſtin*, * and others anſwer, *It is not mine to give, as Man, and Allied to you; but as God, and equal to the Father*: ſo here he gave it; *Not mine to give* out

Jacobum Secundi percuſſum ſcribit. Euſeb. l. 2. c. 8.

Alſtad. Chron. c. 27.

Matth. 28. 18.

* *Lib. 1. de Trin. Ardens in locum.*

of

of any *partial* Relation to you, *being no Respecter of persons, Not mine to give you* now, before *you have drank of my Cup*; but here so soon as ever Saint *James* had drank thereof, the *Boon* was granted, *to sit in his Kingdom*; and granted in a better sense, then e're desired. Such is the happy Issue of *Christian Sufferings*, of suffering for *Christ* and a good Conscience; Patience and Resignation end in glorious Exaltation.

POEM 30. { On Saint James. }

THis was a *Saint* of *high* and *active Heat*,
Whose *Style*, like *Alexander's*, was the *Great*;
And that for *ampler Conquest* (of the *Two*)
O're *Worlds* of *Sin*, his *own* and *Others* too;
While yet his *Heart* Dissolves to many a *Tear*
To see still *more such worlds unconquered* were!
He's one o'th *First* that at his *Masters* call,
Leaves *Friends* and *Kindred*, *Sea*, and *Land* and all
To follow Christ, and there himself t'indear,
With *passionate Affections* doth adhære:
Yet for all this, *within Him* did Reside
Some *Dregs* of uncontrouled *Wrath*, and *Pride*.
(Such is the *state* of choicest *Flesh* and *Blood*!
Gold and *Alloy*, a Blend of *Ill*, and *Good*!)
Here, in a Nice and fond *Ambition*, He
Must needs know, *who*, of all, should *Greatest* be?
Is answered, the *Least*; *Humility*
Being the chief *Christian Magnanimity*:

This

This is the *Queſtion* fills the world with Jars,
And turns its *Golden Peace*, to Steely Wars!
This buſies ſubtle Brains, to ſeek out *Flaws*;
And makes men Proſtrate *Goſpel* unto *Laws!*
This breaks all *Bonds*, and pulls all Order down;
Wading through *Blood* and *Rapine* to a Crown!
Nor doth this Tumour onely *haunt* the *Lay*,
But even the *Sacred Function* here betray!
What Fleſh and Blood from this Infection free?
When in *Apoſtles* we ſuch weakneſs ſee!
Nor this alone their *Frailty* doth Reveal,
But (what's too common ſtill) a *fiery Zeal*;
Becauſe *ſome* did not kindely entertain
Their firſt *Accoaſt*, they pray that *Hell* again
Might ſhowre from *Heaven*! for to conſume all thoſe
Samaritan inhoſpitable Foes!
But Chriſt own's no ſuch Prayers as do kill,
And make *Religion* Midwife to their ill!
No, our meek Lord (according to their *Merit*)
Rebuk'd the *Ignis fatuus* of that Spirit:
And ſtill Rebuke it *Lord*, out of all Breaſts
Eject theſe *Jebuſites* and ſcorching *Gueſts*,
Both Pride and Anger; whence ſhall riſe a Calm
On all the world, and turn our *Gall* to *Balm*:
As 'twas with *James* and *John*, (their vices laid)
They then moſt eminent *Apoſtles* made;
Each of them then prov'd *Chriſts* adopted *Mate*,
They being a pair of his Triumvirate:
And for St. *James*, as if in *Tabor* there
He (with his *Maſter*) new transfigured were
Firſt ſpends his Life in *Preaching* of the Word,
Then layes it down a Martyr by the Sword!
That as before he was St. *James* the Great
For Grace, ſo now for *Glory* the *Compleat*.

PRAYER

PRAYER 30. { On St. James. }

BLeſſed Saviour, who (knowing the hearts of all men) didſt make the beſt Choice of Thy Diſciples, and yet Thy very Apoſtles (among their many vertues) not without ſome mixture of Infirmities and Vices! as we ſee here in Thy Servant James, Ambition, Paſſion, Æmulation! So that we may not look for any Perfection here, for a Moon to be without her ſpots, or men of the holieſt Function to be Angelical and void of humane weakneſs; Lord give us therefore Condeſcenſive Spirits, to bear with the Infirmities of thoſe about us; and being full of them our ſelves, to let down expectation of finding none in others: And as Thou didſt with Patience (though not with Approbation) tolerate their Failures for a while, until (with a milde Spirit) Thou didſt reduce them to a better Information: So vouchſafe us Thy Grace (we beſeech Thee) ſo to bear with the weakneſſes of others, that we partake not of them our ſelves; but that if we finde any one overtaken with an offence, we may endeavour to Reſtore ſuch an one with the Spirit of Meekneſs, conſidering our ſelves, leſt we alſo be tempted. And more particularly (O Lord) Rebuke that Spirit of Pride and Paſſion that Reigns among us, in far greater meaſure then in this Thy Servant here reflected on, even to the Diſtraction and almoſt Deſtruction of three great Nations. O Let us learn to ſuppreſs both of them, Envy and Ambition, from Thy ſweet

ſweet example, who waſt not onely humble but Humility *it ſelf, and that not onely in the low Circumſtances of Thy* Birth, *but alſo of Thine* Education, *and beſt outward* Condition; *being contented not to have whereon to Reſt thine head! And high enough (ſure) is that Servant, who is equal with his Lord: And for that other Jebuſite of Wrath and Anger, that not onely lodgeth but (alas) dwelleth in us! that ſo tranſports us, (as the evil Spirit did that young man Poſſeſſed) oftimes caſting us into the fire, the fire of Contention: oftimes into the Water, the Water of Storm and Tempeſt: and ſometimes tearing us (as it were) all to pieces, in Unſettledneſs and Diſcompoſure, O Lord caſt out this evil Spirit by Thy eſpecial Grace, and our ſtrong Reflection on Thy milde Deportment; who waſt dumb before the Shearers, and being Reviled, Reviledſt not again: Help us (O Lord) againſt theſe Sons of* Zeruiah, *which both are too ſtrong for us; Eject this Bond-Woman and her Son, both Pride and Æmulation, that we may henceforth ſtrive onely to go one before another in well-doing, and rather to be good then great; and to Conquer rather by yielding then contending, knowing that it is the Glory of a man to paſs by an offence, while Anger Reſteth in the Boſome of Fools: to which end alſo. Let us Imitate Saint* James *in his Reduced Vertues of Fervency in Zeal and Love to Thee; of Diligence and holy Courage in his Labours; of Conſtancy and Perſeverance in the Faith; of Reſignation both in Life and Death: that ſo living in Thy Service, we may be aſſiſted thorow the Accidents and Agonies of Death; and after*

all

all may enjoy the Recompence of Thy Promiſe, in the Felicities eternal. Amen. Amen.

The Collect.

Grant O merciful God, that as Thy holy Apoſtle Saint James, *leaving his Father, and all that he had, without delay, was obedient unto the calling of Thy Son Jeſus Chriſt, and followed him; ſo we forſaking all worldly and carnal affections may be evermore ready to follow thy Commandments, through Jeſus Chriſt our Lord.*

The Epiſtle. Acts 11. v. 27. to chap. 12. in v. 3. at, *Then were the*, &c.

The Goſpel. Matth. 20. v. 20. to v. 29.

Our Father which art in Heaven, &c.

The Grace of our Lord Jeſus Chriſt, &c.

UPON





S, BARTHOLOMÆVS.

P. 529.

M. *Psalms for D. M.* 24. E. *Psalms for D. M.*

UPON *The Festival of St.* Bartholomew.

M. Less. 1 *Ecclus* 25. 2 *Acts* 22. E. Less. 1 *Ecclus*. 26 2 1 *John* 1.

DISQUISITION 31.

FAin would I adde something among the rest to the honour of this Saints memory, but where to finde any true *Records*, either of his works or words, is altogether difficult: For we finde him named onely in that *Catalogue* of the Apostles, *Matth.* 10. and else, little or no mention of him; insomuch, that one (in his *Meditations* on him) being hard driven, applieth to him, that of *Pliny*, touching the *Nightingale*, *Vox & praterea nihil*, wittily, however the Reason be indeed quite contrary, he being so far from being Voice, and nothing else, That we hear nothing of his *voice*, nor any speech of his at all: For in the whole *Scripture*, (the truest Register of the Apostles *Acts*) these two words are all that we finde of him, *Et Bartholomeus*, and *Bartholomew*, *Matth.* 10. And so indeed four times named in the *Scripture*, and no more; and then but onely named, without any relation of the least *word* or *deed* of his: not one of the rest

Matth. 10 3.

Mr. Austin.

Matth. 10 3.

of the Apostles, but is described to us, either by some Sir-name, by his Kindred, Countrey, or else by some one or other remarkable *action*, or *expression* of him: But of this *Saint* we hear no farther mention, then his name, in all the *Gospel*, or other parts of the *New Testament*; and for other Authours (without a Canonical Foundation) they are so full of uncertainty and ambiguity, that I shall think it fitter to give you a short Disquisition, touching him, then a tedious and dubious Peroration.

Much difference there is (among those few Writers that mention him) about his *Person*, about his *Profession*, about his *Name*. * One who hath writ a *Tract* concerning the Apostles, takes him for *Nathaniel*, and saith that *Bartholomeus* was but his Sirname, as many other of the Apostles had, *viz.* Saint *Jude* called *Thaddeus*, *Bar-Jonah* to St. *Peter*, &c. And this he is induced to believe, not onely from several Authours that he mentioneth, but mainly for that *Bartholomew* is ever mentioned with S. *Philip*, who was the first bringer of *Nathaniel* unto *Christ*, and as he thinks, still called by that Sirname of *Bartholomew*, and not *Nathaniel*; again, because St. *John*, who onely mentioneth the story of *Nathaniel*, doth at several places mention all the Apostles saving St. *Bartholomew*, while all the rest mention not at all *Nathaniel*. But this *Baronius* dislikes and disproves, saying, Some have thought *Nathaniel* to be *Bartholomew*, moved thereunto by light Conjectures. For St. * *Augustine* (whose Authority is beyond all of them) affirmeth peremp-

* *Serarius Tractat. de Barthol.*

Quidam Apostoli Binomii.

John 1. 45.

Levibus conjecturis permoti. Anno Christi, 31. Num. 28.

* *In Johan. Tract. 7.*

remptorily, that *Nathaniel* was none of the Twelve, and he addes his Reason, *Christ chose the weak things of the world to confound the wise, &c.* He chose not at first such learned and eminent Doctours of the Law; the very Reason *Ludolphus* gives, that *Nicodemus* was not admitted into the number of the Apostles.

Eruditum ac peritum legis noluit Dominus eligere, &c.

And this, I confess, is rather to shew, who he was not, then who he was; and therefore let us proceed, to see what they say of his Profession. And there, first, * *Vatablus* Collects him to have been a *Fisherman*, and a *Jew* of the Province of *Galilee*; and so the *Romish Breviary* calls him, *Apostolus Galilæus*; while others of great note (as the Bishop of * *Equilinium, &c.*) hold, that he was no *Jew*, but a *Syrian*; that he was no *Fisherman*, but one of *Noble Extract*, even *Nephew* and *Heir* unto a King of *Syria*; as his Name seemeth to intimate (which is our third Remarkable of him) *Bar Tolmi* (that is) signifying the Son of *Ptolomeus*, as the *Greeks* and *Egyptians* speak it; but the *Syrians* call it *Tolmai*. I confess, * the *Hebrew* † *Etymon* hath another Aspect also, speaks him the Son of one drawing waters: which I refer rather to *Spiritual living Waters*, and the *Wells of Salvation*, then to those of a mean *Labourer* or *Fisherman*. For as one observeth, This is a *Syrian*, and no *Hebrew* Name, hinting him to have been some great mans Son, of that Name and Country, usual in Scripture to denominate

* *In Mat. c.* 10. *quæst.* 35.

* *Petrus de Natalibus, l.* 7. *cap.* 103. *&c.*

בר תלמי

* בר חלה מים *Filium suspendentis aquas.*

Devenere viri Mose duce, sex ubi Fontes,
Et sex forte alii vitreo de rore rigabant;
Septenas decies Palmas, qui mysticus Elim
Lucus, Apostolicum numerum libris quod pinxit,

Syrium est hoc nomen non Hebræum, Episc. Hispalensis, Fol. 1002.

men, ſons of their Fathers, without other addition: Neither is that Objection enough
1 Cor. 1. 16. againſt it, 1 *Cor.* 1. for it ſayes not, that not *any Noble*, but that *not many Noble are called*, and one in twelve is not many: and this ſeems to me the more probable, as wiping off that ſcandal of *Julian* the *Apoſtata*, who ſaid, *that mean Fiſhermen and ſuch were eaſily ſeduced*; and therefore *Chriſt* did afterwards receive perſons eminent; eminent in *Learning*, *Saul* was ſo; and of *Authority* in the State, *Nicodemus* was ſo; of *Wealth* and *Ability*, *Zacheus* was ſo; and ſo was *Joſeph* of *Arimathea*: and then, why not ſo this *Bartholomeus*? From whoſe *deep ſilence* in the Scripture, (even in the midſt of all the Apoſtles *contentions*, *miſpriſions*, or other *Infirmities*; for which moſt of them were at ſome time or other, reprehended by their gracious Maſter) I cannot but commend his *prudence*, *meekneſs*, *unity*, *modeſty*, and *taciturnity*; that let fall nothing to the breach of either, and recommend them unto your *Imitation*. For as ſilent and reſerved as he appears in Scripture, yet *Eccleſiaſtick* * ſtory rendreth him loud and eloquent in the advancing of his *Maſters Goſpel*; Firſt, travelling and preaching unto the *Lycaonians*, and afterwards to the remoter *Indians*, and laſtly, to the barbarous *Armenians*, where by their King *Aſtyages* (for converting his Brother *Palemon*, that after became Biſhop of the place) he was put to death, or rather to many deaths in one! One ſo complicated, as paſſed all parallel, but the Barbarity of that place and Tyrant; being firſt ſtoned

* *Vide Alſtadii Chronol. Converſ. Pop.* 6. 27.

ned, and afterward excoriated, even *Flayed alive! Giving his skin and all that he had*, not as *Job* saith, *for his life* (unleſs we mean the better life) but for the *Faith and Truth of Chriſt his Maſter*, (for his life hid with Chriſt in God) animated with that comfortable confidence of holy *Job*, *ch.* 19. *That I ſhall be covered again with my skin*, &c. Nor is there yet an end of him; for ſome write that they let him hang upon the *Croſs* till the day following, ſtill preaching Chriſt unto the Spectatours, till they beheaded him, (and that indeed was all their mercy) *Anno Domini* 51. And hence it is called, a double feſtival; ſome keeping the five and twentieth of *Auguſt* to his memory, others with us, the four and twentieth; that ſo his double Martyrdom might here have double Honour, as above a double Happineſs, in Degrees of Glory.

Job 1.

Job 19. 26.

Duplex Feſtum dies Sancti Bartholomæi.

POEM 31. { On Saint *Bartholomew.* }

Moſes Conducts the *Jews* their *Tents* to ſtrew
Where *twelve Founts Elim* waſh, with fruitful Dew;
Where ſeventy *Palms* did *myſtically* grow,
Both *Chriſt* and his *Diſciples* to foreſhew:
Moſes his *Wonders*, (all the way He went
From the *Red Sea* to *Canaan*) *Chriſt* preſent;
That *dozen Springs* did Liquidly Record
The *Twelve Apoſtles* of our *Gracious Lord*;
The *ſeventy Palms* that flouriſh'd by the *Wells*,
Of the Diſciples were fit *Parallels*;
Nature and *Number* both did *ſignifie*
Their *Doctrine's* pleaſant Fruit, and *Victory*:

Still may *Theſe* flouriſh, and the *Other* flow,
The *Springs* no *Ebb*, the *Palms* no *Winter* know:
Let us then *Pitch* our *Tents*, or rather *Dwell*
Where each may have his *Palm*, and *ſacred Well*.
Scriptures are juſtly call'd *Salvation's Wells*,
In Draught whereof *Saint Bartholmew* excels;
The *holy Language* intimates the ſame,
That *Son of Water-drawer* ſtyles his *Name*:
What *Springs* to *Fields*, to *Souls* is *Bartholmew*,
To Quench *Sins Heat* ſtill bringing a *cold Dew*.
Some think *This* was *Nathaniel*, then his ſtyle
Runs high, *a Man in whom was found no Guile*;
And that too Witneſſed by *One* ſo pure,
That there was *none* in *Him* we may be ſure.
Some think *Him Princely born*, and that his *Name*
(The *Son of Ptolomy*) imports the ſame;
If that be ſo, it ſeems then there were *ſome*
Of *Noble Extract* Honour'd Chriſtendom;
That ſquint-Ey'd *Ignorance* no more *Traduce*
That Place, to *Honourable Worth's* Abuſe,
Not many Mighty, many Nobles are
Invited, (or at leaſt) to *Chriſt* repair;
Indeed not *Many*, ſince there are but *few*
Of that Degree, to the vaſt *Vulgar-Crew*:
Yet did not *Princes Chriſt* in *Swath-bands* greet?
Throwing *Themſelves* and *Subſtance* at his Feet?
And did not *Ruling Nicodemus* go
To *Chriſt*, his *Saving Inſtitutes* to know?
And that great *Arimathean* did Procure
Chriſt's Corps Embalm'd, a *Noble Sepulture!*
The *Treaſurer* of *Queen Candace's* Court
To one of his *Diſciples* did Reſort;
While did another of that ſacred *Train*
Noble Beraans alſo Entertain:

And

And here the *Nobly-born Saint Bartholmew*
Coming to *Chriſt*, much people with him drew;
Example is *Magnetick*, but when *Great*
And *Good* both meet, they make the *Charm* Compleat;
Whoſe're He was, *He* for his *Maſter* gave
His *Skin*, Chriſts Truth, not *his own Life* to ſave:
Being ſuch a fruitful *Saint*, then, 'tis but Reaſon,
His *Feaſt* be kept in ſuch a *Fruitful Seaſon.*

PRAYER 31. { On Saint Bartholomew. }

O *Bountiful Saviour, who furniſheſt all Thy Servants and Diſciples with graces ſufficient for Them and their Imployments; and yet adorneſt ſome of them (like Stars of brighter Glory) with more Eminent Endowments and excellenter Gifts then others: as here Thy Servant* Bartholomew *with high Piety and Fortitude, both for the Doing and Suffering of Thy holy Will; ſo with great Prudence alſo, and ſuch wiſe Reſervedneſs, that while all or moſt of thine other Apoſtles, (either from their words or Actions) have ſome blemiſh or other Recorded of Them; yet this Thy Servant* Bartholomew *hath not the leaſt ſpot upon his Linnen Ephod, nothing of Defect or Diminution Regiſtred: Beſtow on us, O Lord, the Grace to Imitate him, in his Reſervedneſs, Taciturnity, and Prudent Silence (in ſuch an Age eſpecially, wherein Thy Prophet ſaith, That the Prudent man holdeth his peace in the Evil Time) that ſo we may the better Reſerve our ſelves, for good opportunities to do Thee Service: and then,*

that like this great Apoſtle, we may (as it were) awake our Diligence into a reſolute Activity, to ſerve Thee both in Word and Deed, unto the utmoſt of our Talents, and Abilities: and when we can no longer, by voice or Action, Propagate Thy Truth, and Advance thine Name and Honour; O then ſtrengthen us with true Chriſtian Fortitude, that we may Reſign our ſelves (with Holy Bartholomew) *unto what Means or End, unto what Life or Death; Thou ſhalt be pleaſed to Carve out unto us! that as we have given up our Souls a Reaſonable ſervice in an holy Life, ſo we may give up our Bodies a Living (nay if Thou pleaſeſt) a Dying Sacrifice, as he did in ſtrange Tortures! That ſo having here, glorified Thee both in our Souls, and in our Bodies (becauſe both are Thine, or ſhould be ſo at leaſt) Thou mayeſt ever preſerve Them as Thine own, and hereafter Glorifie Us in both, in thine eternal Habitations of Felicity. Grant theſe O Father of Mercies, for Thy Sons ſake of Infinite Merit; and mean time, Seal the Comforts of it, to our Hearts, Conſciences, and Converſations, O Holy and bleſſed Spirit; to whom three Perſons, one Coæqual, Coæternal God, be rendred both from our Souls and Bodies, all Honour, Gratitude, and Adoration. Amen, Amen.*

The

The COLLECT.

O Almighty and everlasting God, which hast given grace to thine Apostle Bartholomew, *truly to believe and preach Thy Word: grant we beseech Thee, unto Thy Church, both to love that he believed, and to preach that he taught, through Christ our Lord, Amen.*

The Epistle. Acts 3. ver. 12. unto ver. 17.

The Gospel. Luke 22. v. 16. unto ver. 25.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

M. *Psalms* for D. M. 21.
E. *Psalms* for D. M.

UPON *The Festival of St.* MATTHEW.

M. Lect. 1 *Eccles.* 35. 1 *Mat.* 22.
E. Lect. 1 *Eccles.* 38. 2 1 *Cor.* 6.

DISQUISITION 32.

OBserving *Ecclesiastick* Order, the *first* is here become one of the last, *scil.* Saint *Matthew*, the first *Pen-man* of all the *New Testament*, one of the last among these *Glorious Worthies*: but so among the *last*, as some *choice Dish is* at a *Festival*; so of the last, as none of the least remarkable *Conversions*; and though under his own *hand*, yet that of the *Holy Spirits* Guiding, cannot be suspected of immodesty: *And as Jesus passed by from thence, he saw a man sitting at the Receipt of Custome, named Matthew, and said unto him, Follow me; and he arose, and followed him.* Wherein you have Christs *Invitation*, and St. *Matthews Resignation*. Our Saviours *Voice*, and his Saints *Eccho*; somewhat like *Davids*, Psalm 27. *Seek ye my Face; Thy Face, Lord will I seek.* First, the *Invitation*, Matth. 9. *As Jesus passed, he saw, &c.* where are the Circumstances and Substance of the *Call*; Circumstances, first of *Person*, *Jesus*, and *Matthew*; *Matthew* a rich man,

Matth. 9. 9.

Psal. 27. 8.



S. MATTHÆUS

For God to become man, a Virgin soule
For to conceive, bring forth, & yet not soule
Are Miracles: yet these good Matthew brings
As tidings, fitt'est for an Angells wings.

P. 538.

man, a covetous rich man, a covetous rich man in a corrupt Office; ſtiling himſelf the *Publican*; in an Emphatical acknowledgement, (while the other *Evangeliſts* call him *Levi*) and ſo needing a *Jeſus*: *Salutare Nomen*, the *ſaving Name* of Him, who *to that end*, *came into the world*, Luke 9. And here paſſing forth from curing the Palſied mans Body, he healed *Matthews Soul*: It was his buſineſs thus to be doing good, even *his meat and drink to do the will of his Father, who would not the death of a ſinner*, &c. his Goodneſs ſtill more amplified from the *place and time*, for that he called *Matthew ſitting at the Receipt of Cuſtome*. Other Diſciples *Chriſt called* as they were doing good, (as *Peter and Andrew from Fiſhing*, *James and John mending their Nets*, &c.) But (O the Miracle of Mercy) he called *Matthew* when doing *hurt* and *injury*, executing his *hateful Office*: *Sitting at the Receipt of Cuſtom*; and *ſitting*, the worſt poſture of evil, the worſt of all thoſe degrees of ſin, obſerved out of *Pſal.* 1. Now *Matthew* was a *Graduated Publican*, ſeated in the *chair of the ſcornful*, which is worſe then either *walking in the Counſel of the ungodly*, *or ſtanding in the way of ſinners*! Inſomuch, that *Publicans and moſt hated Perſons*, *were* grown *Convertibles*, (the *Jews* paying no ſuch *cuſtom* before their *Captivity*, that being indeed alwayes the *leader of Oppreſſions*) ſo that *Publicans* we finde ſometimes joyned with *Heathens*, *Mat.* 18. ſometimes with *Harlots*, *chap.* 21. but alwayes with Sinners. But now to the *ſubſtance* of the *Call*, *He ſaw*, *and ſaid*, &c. he ſaw, not one-

Mark 2. 14. Luke 5. 27. c 9. 56. Mat. 4. 18. Pſal. 1. 1. *Genebrard in* Pſal. 1. Mat. 18. 17. c. 21. 31. Luke 15. 1.

onely with *Corporal eyes*, (as he ſaw many ſo) but with eyes of compaſſion, with eyes of *Dilection: Ubi oculus, ubi amor.* Here *Chriſt's* eye and affection went together: he ſaw him as a *Pearl* on a *Dunghil*, as a *choſen veſſel* for a *better office: He ſaw him* with ſuch eyes as looked
Exod. &c. on *Iſrael* in *Egypt*, Exod. 3. as looked on St. *Peter* weeping, or on *Nathaniel* under the *Fig-*
John 1. 48. *tree*, John 1. He ſaw him with a *ſpeaking eye, and ſaid unto him, Follow me, Verbum effectivum:* This was an *operative word*, and ſpoken not ſo much unto the *Ear*, as to the Heart; which when God is pleaſed to utter to a Sinner, of what *Magnitude* ſoever, is as effectual as his *word* was at the *Creation. Dixit & factum eſt.* Where, *he ſpake the word, and it was done.* So here it was likewiſe with Saint *Matthew*, immediately without diſpute, without Apology, without any Hæſitation, or de-
Luke 5. 28. lay, *He aroſe*, (St. *Luke* addes) *Left all, and followed him.* Indeed, a ready and full *Reſignation:* not a Pretenſion, but an *Act* of *Self-Denial:* and that not a ſingle one, but a *three-fold Cord*, a * treble Abnegation; an *Abnunciation* of his *wickedneſs*, of the world, and of his will, (happy Thoſe that herein *Read*, and *Trace* him) for Sin; *he aroſe*, aroſe out of the Grave of * *Avarice*, wherein ſo many buried, alas! that never riſe! aroſe by true Remorſe, from his old *unconſcionable* courſe, to *newneſs of Life.* For *Wealth*, He aroſe from that by leaving all, *Luke* 5. (that is) the immoderate care

His Reſignation.

* *Triplex Abnegatio, viz. Peccati, Mundi, Sui.*

* *Latius Regnes avidum domando Spiritum, quam ſi Lybiam remotis Gadibus jungas, & uterq; Panus Serviat uni.*
Horat. l. 2. od. 2.

care of all, yet not his *Right: for he entertained *οὐ κτῆσιν, ἀλλὰ χρῆσιν. Luke 5. 29.
Christ at a great Feast in his house, Luke 5. and so are all the Apostles to be understood in their *Omnia Reliquimus*, *Behold we have left all*, and *followed Thee: What therefore, &c.* no *President* here for vowed *Poverty*, or voluntary *Mendicants*, from Example of the *Apostles*; who albeit they left the use of all to follow *Christ*, yet left they not their *Right* and *Possession*, as appeareth by our *Saviours* words to them, a little before his *Passion*, John 16. *Behold, the hour cometh, yea, and is now come, that ye shall be scattered every one to his own and leave me alone*; and if any think to evade This, by construing it of *Relations, their own Friends*, or *Countrey*, rather then of their own Goods, and Accommodations: Our *Lord* himself puts it out of question, *John* 19. by *Bequeathing his blessed Mother to Saint John, who from that time* (saith the Text) *took her home to his own House*. And in this *sense* also, (besides that of *Charity*, and *Restitution*) St. *Matthew* here left all to follow *Christ*. And yet we further grant, that if *Christ* should please by any particular command, (as he did that same *young rich man*, *Matth.* 19.) to call any of us hereunto; by *Persecution* for his *Name* and *Gospel*; the case is evident (in such Competition of the Conscience, and the world) we may then, nay *must leave all, if we will be his Disciples*, *Luke* 14. But otherwise, by a Vow of *Voluntary Poverty*, to binde ones self to a state, wherein we must beg, and Receive from others, while we might be able to do the more *blessed work*, ta *give*

John 16. 32. εἰς τὰ ἴδια.

John 19. 27. εἰς τὴν ἰδίαν τὴν εἰκίαν, so some Copies render it.

Voluntary Poverty not warrantable from the Apostles Example.

Luke 14. 26.

give to others; what were this but voluntarily to incurre that *curse* of the wicked? *Let his Children be Vagabonds, and beg their Bread!*

Psal. 109. 10. Psalm 109.

Abnegatio Sui Now for the *Abnegation* of his own *will*, (that is more peculiarly himself) having thrown off the burthens of *Sin* and the *World*; He makes the easier conquest of his *will*, now fixing it on better Objects, saying with † Him, I am greater, and born to greater things then earthly Transitories, considering himself of nobler extract, then to scrape in *Dunghills*, and so centers his *Heart* right, fixeth it on Christ. Privative Righteousnes is not enough for *Christians*. They must exceed the *Pharisees*, *that will enter Heaven*, Matthew 5. And therefore his was Positive, as *Tully* said of *Pompey*, Not onely without *vice*, but within *vertue*: so Christ of each good *Christian*, He must not be onely *innocent* as the *Dove*, in declining evil; but also *wise* as the *Serpent*, in effecting good. Saint *Matthew* here not onely left all, but you see, followed Christ, and that (as one observes) speedily, chearfully, seasonably, constantly. *Speedily*, indeed immediately, without staying to ballance his Accounts, or *Ceremonize* with his *Relations*: *Chearfully*, as undervaluing corporal gain to spiritual advantage, Feasting his new Masters *Body*, as *Christ* did chear his *Soul*: *Seasonably*, he being even drowned in flowing opulence and oppression: now served his wealth as * *Crates* did his; and seasonably in respect of *Christ*, who now *invited* Him *in transitu*, as He passed by, which had he neglected, might

† *Major sum, & ad majora genitus.* Seneca.

Non solùm extra vitium, sed intra virtutem. In oratione.

Celeritèr, lenitèr, convenientèr, perseveranter. Paræus in Ser. de St. Matthæo.

* *Mergam te, ne mergar à te.*

might perhaps have ſate long enough e're ever he met with ſuch an opportunity again: *Chriſt* might have paſſed by him in another ſenſe! Time is like the Tide, that as it ſtayeth for no man, ſo being neglected is irrevocable; reject no profer'd Graces, embrace all ſpiritual overtures and Advantages, *Seek the Lord while he may be found, &c.* ὁ καιρὸς ἀ χρονίζει. Iſa. 55. 6. Heb. 3. 13.

Laſtly, he followed *conſtantly*, being firſt a *Diſciple*, then an *Apoſtle*, afterwards an *Evangeliſt*, and laſt of all a *Martyr*: As a *Diſciple*, he heard and learned; as an *Apoſtle* he preached and taught; as an *Evangeliſt*, He wrote the *Goſpel of Chriſt*; and as a *Martyr*, he ſuffered for Him! Firſt preaching in *Judea*, and elſewhere (ſaith *Euſebius*) in the eighth year after Chriſts Aſcenſion, being *Anno Domini* 43. He publiſhed his *Goſpel* in their own *Hebrew Language*: which Saint *Hierom* affirms himſelf to have ſeen and read in the Hebrew Character; and who rendred it firſt into the Greek he knows not, unleſs it were St. *James* the Brother of our Lord. In which *Goſpel* (ſaith one) He made Chriſt a far greater *Feaſt* then ever; great as being writ in the moſt ancient holy *Tongue*; great, as being the firſt and moſt ample of all the *Goſpels*; and laſtly, great in the *Deſign*, ſhewing not onely Chriſts humane *Genealogy*, but proving him the *Meſſiah*, promiſed by the *Prophets*, and prefigured in the Sacrifices of the Law: And having done all this for the *Hebrews*; he next travelled over *Pontus* and *Aſia*, *Anno Chriſti*, 51. and having watered thoſe barren places, he went thence in-

Eccleſ. Hiſt. l. 3. c. 18. Bellarmin, de Scrip. Eccl. de St. Matthæo. Primus omnium Evangelium ſcripſit linguâ Patriâ (i. Hebraïcâ) quod ſe vidiſſe & deſcripſiſſe affirmat. St. Hieron. lib. de Script. Eccl.

to

to *Æthiopia*, not to change their *outward*, but their *inward Hew*; which saith *Cassanem*, He effected. He made those *Negro* Nations beautiful in *Faith*, and their dusky visage to shine with the purity of *Christianity*; that He did so *in many*, is credible enough; but for the most, we may justly fear, 'twas otherwise. For having spent twenty years among them, in *washing of the Blackmoore*, (as the Proverb speaks) Their *Actions* suiting their *Countenances*, (both somewhat *bellish*) they turn his own *Complexion* to a *Literal Sanguine*, *Beheading* him about *Anno Christi* 71.

Æthiopiam nigram doctrina Fidei fecit candidam. Catalog. part 3. Consider. 9.

Alsted. Chron. c. 27.

Poem 32. { On St. *Matthew.* }

Long at Receipt of *Custome*, *Matthew* sits
Hoarding up *wealth* and *Sin*, with strained wits;
Nor need we *Travel* for an *Information*
What kinde of *Officers* those were, each *Nation*
Cryes out of *Publicans*! but ours doth know
They're *Kin* to those *Exactors* dwell below!
A *Publican* and *Sinner's* but one *Man*,
And *This* (with *Emphasis*) *The Publican*!
Yet *He*, when once *Christ* did but gently Call
To follow *Him*, fairly *Relinquish'd* all
Sin, *Custom*, *Money*; quits *External* Gain,
Tending to any, that did *wrong* sustain,
Large *Restitution*: So in Force the *Word*
When *Preachers* Voice, and *Hearers* Hearts accord?

Let

Let none then ſigh out with deſpairing *Cain*,
My *Sins* are greater then can *Pardon* gain!
For here's a *wretch* ev'n in *Oppreſſion* drown'd,
Become an happy *Convert* ſafe and ſound:
Greatneſs and *Goodneſs* meet in one, though *ſtrange!*
Plenty and *Piety* here *Interchange*;
His new *Lord*, for *Internals* to requite,
He preſently doth *Corp'rally Invite*,
And by Receiving ſo *Divine* a Gueſt
Is entertain'd *himſelf*, with better *Feaſt*,
With *Bread* of *Life*; ſo entertaining *Chriſt*
The *Publican* ſoon turns *Evangeliſt*.
Inſtead of caſting up the *publick-Coin*,
He Sums the *extracts* of *Chriſt's* Humane-Line;
His numerous *Miracles*, and gifts of *Grace*,
The *Tortures* which his *Paſſion* did embrace!
Thence *Counting* on his *Riſing Victories*,
Until the *Total Summe* did reach the *Skies*
In *Chriſts Aſcenſion*; till his *Soul* attends
His *Maſters* Body, that to *Heav'n Aſcends*.
Deſerv'dly therefore we *This Saint* expreſs
I'th' *Hieroglyphick* of an *Angels* Dreſs.
Lord whiſper us i'th' *Heart* with ſuch a *Call*,
To mourning *Publicans* convert us All
From *Sin*, and Cuſtome in it; that no gain
May from *Thee* any longer us detain,
But in *Thy Service* may our *Lives* expend,
That we (how'ere began) like *Him* may end.

PRAYER 32. { On St. Matthew. }

O *Humble and Compaſſionate Redeemer, who in Thy humane Genealogy waſt pleaſed to Deſcend related (ſome way or other) to all ſorts of People: ſo alſo in the choice of Thine Apoſtles and Diſciples, to elect ſome or other of all ſorts of Perſons: and here to keep greateſt Offenders from Deſperation (though no whit to encourage their Tranſgreſſion) Thou didſt vouchſafe to call* Matthew *the Publican to be Thy Servant, thine Apoſtle, thine Evangeliſt; for all his Office had engaged Him into great Exactions and Oppreſſions! yet Thou waſt pleaſed to behold Him (not altogether paſſing by him) as Thou paſſedſt by: and from thine Eye of mercy, darting a Ray of Grace into his Soul, which like an holy Fire conſumed to Aſhes of Repentance all his Love of Temporals, and inflamed Him with an holy Ambition of thine Attendance; to which end, he immediately leaveth all to wait upon ſo Advantageous a Maſter; alas what Dung and Dunghills are the Tranſitories of Earth, to the true Riches of Thy Grace, and Glory? the Heart that is but apprehenſive of their worth and value, will eaſily Relinquiſh (with St.* Matthew) *and contemn them all; O therefore, Thou great Lover of Souls, touch the Needle of our Spirit, with the Loadſtone of Thy Grace, that they may incline toward Thee, that they may move but looſely and unſettledly to the Things of this world, but conſtantly and fixedly toward Heaven; caſt ſuch*

ſuch an Eye of mercy upon each of us, as we are ſitting at our Sins of Cuſtome, our Cuſtomary Sins, that we may forthwith relinquiſh and forſake them: and as the Eyes of Thy Providence run through the earth, beholding the evil and the good, paſs not by us likewiſe without a monitory and gracious Call; that we, though Publicans, (and of the groſſeſt magnitude) may with holy Matthew's *readineſs ariſe and follow Thee; knowing that it is rather Impenitency then Sin that condemneth any one; if we can but with this Thy good ſervant, ariſe from our ill cuſtomes; and in all caſes of our injuſtice, will but like Him make Reſtitution (Thy voice (O Lord) diſcovering the thick Buſhes!) if we can but ſo follow Thee, in the wayes of Holineſs and Righteouſneſs; why then, all our former Iniquities that we have done ſhall be forgotten, and our Sins wilt Thou remember no more; we ſhall then be of the number of Thy good Diſciples, ſhall hear Thy words, for they are ſweet, ſhall participate of Thy ſpiritual comforts our ſelves, and communicate them unto others: following Thy Call in all the Methods of Thy Providence and Diſpenſations; Thy Call in Proſperity, to Temperance, Gratitude, Humility, and Charity: in Affliction following Thy Call to Faith and Patience; in life, by Diligence and Devotion; and in Death following Thy Call, in Submiſſion and Reſignation; that ſo expending and ending our Time in Thy Service, we may enter the Felicities of thine Eternity, whoſe Kingdom ſhall have no end.* Amen. Amen.

The COLLECT.

Almighty God, which by Thy blessed Son, didst call Matthew *from the Receipt of Custom to be an Apostle, and Evangelist: grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow Thy said Son Jesus Christ, who liveth and reigneth, &c.*

The Epistle. 2 Cor. 4. v. 1. to 7.

The Gospel. Matth. 9. v. 9. to 14.

Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

S[t] Michael & ỹ Dragon. Revel: 12



8 And there was warr in Heaven, Michael
and his Angels fought against ỹ Dragon,
7 and the Dragon fought, and his Angels,
and prævailed not, neither was their place
found any more in Heaven. Revel: 12. P. 5 4 9

M. *Pſalms for D. M.* 29. E. *Pſalms for D. M.*

UPON *The Feaſt of St.* Michael, *and all Angels.*

M. Leſſ. 1 *Eccluſ.* 39 2 *Mark* 2. E. Leſſ. 1 *Eccluſ.* 44. 2 1 *Cor.* 13.

DISQUISITION 33.

ALbeit this *Feſtival* in the Vulgar Compellation bear but a particular Denomination of Saint *Michaels Day*; yet doth the Church herein celebrate the general *Memorial* of all *Angels*, praiſing the Almighty for the great and various Benefits which Mankind enjoyeth both in Soul and Body, by their appointed Aid and Miniſtration: And indeed, This is doubly conſiderable, either as *literal*, or *allegorical*: The firſt having more of Curioſity and Information, the ſecond more of Certainty and Ædification: the literal ſenſe here leading us to a Contemplation of Angelical Natures, which of all Creatures (though we come neareſt to Them) *God* hath been pleaſed moſt to ſhut up the knowledge of, in holy *Scripture*. Whereof this may be one reaſon, (all humble *Reverence* being reſerved) that Gods deſign was in thoſe ſacred Oracles, to impart to man, but that which moſt concerned him, both as to his voluntary *Lapſe*, and gra-

cious Reſtitution; and no more of *Angels* (concerned in another world) then what onely refers to their *Miniſtry*, and delegated *Protection*; all other * *Speculations* of them whatſoever, being but fine cobweb-lawn, but rarified *Metaphyſical* Abſtractions, and Tentered *Probabilities* of *Ratiocination*: As that they were the work of the *firſt day*, created with that *fiat Lux*, Gen. 1. *Let there be Light*: Their manner of *Underſtanding*, by *intuitive knowledge*, (to ſay nothing of their * *Speech*, while others perhaps ſpeak too much of it:) their *triple Hierarchies*, one above another, with as many orders in each of them; and that in neceſſary oppoſition to as many of the *infernall Combination*: their mode of Operation, Motion, and diſtinguiſhed *Offices*, *viz.* into *Inſtructive*, *Tutelar*, *Vehicular*, *Militant*, *Matrimonial*, *Terreſtrial*, *and Aquatick* Angels. But though theſe are Niceties, and a very *Celum incognitum*, an embracing of a *Cloud* for *Juno*, yet ſomething is expreſſed of them more certain, (wherein we may requite their prying into the Myſtery of our Redemption) *viz.* That they are *Natives of Heaven*, and have the Benefit of Confirmation by Chriſt, who by his coming, ſo ſtrengthened Them that ſtand, that They have not now, any Poſſibility ever to fall from Their integrity: And that They are æternal, *à parte poſt*, (that is) ſhall have no Ceſſation; yet that, not ſo much by their own Nature, as by the Divine Preſervation: That they are one of the three *Inviſibles*, *ſcil.* *God*, *Angels*, and the *Souls* of Men; That they are innumerable as

* Λιαντέχνησις, ἀλλ' ἀχρεῖμα.

Gen. 1. 3.

* The Schoolmen generally *de loquela Angelorum.*

Angelos ſtantes Chriſtus confortavit, ut non habent poſſe labi.

Angeli dicuntur æviterni, potius quam æterni.

as to us, but not ſo in reſpect of God, who *calleth all the Stars by their Names*, Pſal. 141. 4. Pſalm 141. and calleth the Angels Stars, *Job* 38. 7. Stars of the Morning, &c. That they are full of *Knowledge*, Δαίμονες, full of *Power* and *Strength*, Pſalm 103. *His Angels that excel in ſtrength*: That there are *Degrees* and *Orders* moſt exact amongſt them; evident from their ſeveral *Names*, * *Seraphim*, Iſaiah 6. † *Cherubim*, Ezekiel 1. *Thrones*, Coloſſ. 1. &c. *Principalities*, *Powers*, &c. Epheſ. 1. Again, That they can onely be deſcribed, (not *defined punctually*) and that Deſcription one of the neareſt, That an * Angel is a Rational, Immaterial Creature, whoſe main end is to chant, and act that Hymn, (which their whole Quire ſung at Chriſts Birth) *Glory be to God on high, on Earth Peace, and Good will towards Men.* Which *good will* of theirs is actuated, in variety of *Aſſiſtance*; for though Omnipotence could act all that he wills, immediately, in all, yet *God* ſees good to buſie all his *Creatures*, and make them inſtrumental for each other, (ordering all things like a *Golden Chain*, whoſe links while they depend one upon another, are all in his own hand) and ſo is pleaſed to uſe, and vouchſafe us the Miniſtry and protection of Angels, (nor is the Glory of the Agent ever the leſs, while we love and commend the Goodneſs of the *Inſtrument.*) This Guardianſhip of Angels ſome aſſert to be Particular, *ſuus cuique Genius*: that every one from his Birth, hath his aſſigned Angel, a *Genius*, or Spirit attending

אֱלֹהִים Pſal. 8. 5.

Pſal. 103. 20.

* From סָרַם to burn. Pſal. 104. 4.

† כָּרוּב *Sicut puer*, as a childe

* *Angelus eſt Animal Rationale, Hymniſonum, immateriale.* Aquin.

Mira animarum dignitas, ut quavis ab ortu, Angelum habeat delegatum. Hierom.

and defending him; so St. *Hierom*, O the wonderful Dignity of the souls of men! that not one of them is sent from Heaven, without an Angel thence allotted, to accompany it, and protect it here on earth; and Scripture seems to second

Psal 34 7. him, *Psalm* 34. *The Angel of the Lord encampeth round about them that fear him, and delivereth them.* And our blessed Lord himself forbids despising of his *little ones* upon this Reason, *That their Angels alwayes behold the*

Matth. 18. 10. *Face of God, &c.* Matth. 18. And what credit

Acts 12. 15. this had of old, you may see, *Acts* 12. when St. *Peter knock'd at the entry door of Mary's house,* (his voice being known, and himself supposed in Prison) many within assembled affirmed, *that it was his Angel.* But what scruple we at particular *Angels?* when the Scriptures are so evident touching their general Protection, and that the Servants of God have

Psal. 91. 10. many Guardians, Psal. 91. *He hath given his Angels charge, &c.* And in the *New Testament, Are they not all* πνεύματα λειτουργικὰ, *sent forth to minister for them, who shall be Heirs of*

Heb 1. 14. *Salvation,* Heb. 1. And this you may see ex-

2 Kings 6. perienced in *Elisha*, 2 Kings 6. where being

Psal. 104. 4. besieged by the *Syrians*, the Mount which he

Militia millium Angelorum jugiter meant inter Cœlum & Terram, Vota efferentes, Dona referentes. Anselmus.

possessed *was full of Horses and Chariots of fire,* (that is) *Angels*, Psal. 104. *His Angels Spirits, and his Ministers a Flaming Fire*: I, thousand thousands of Angels are daily winging it betwixt Heaven and Earth, (like Bees betwixt their Hives and Flowers) Transporting, and (as it were) *Merchandizing Gods* Blessings, and Mans Prayers; performing their charge unto

to us both alive and dead: In our *life*, by Inſtructing, *Dan.* 10. *I am come to teach Thee,* (ſaith the Angel there to *Daniel*) by comforting and chearing us in Agonies, as unto *Hagar*, Gen. 12. and to *Elijah*, 1 Kings 19. *By aſſiſting* againſt *Enemies*, as to *Iſrael* againſt *Senacherib*, and to St. *Peter*, Acts 12. By Protection againſt Dangers and ſad Accidents: (This is *Militia Cœleſtis*, as it were, Gods Regiments of Horſe, while his Earthly Powers are his Regiments of Foot, (the Times will bear this Allegory touching the Lord of Hoſts) and as their ſtrength is ſcarce imaginable, ſo is their Number well near infinite, *Dan.* 7. and *Rev.* 5. *Thouſand thouſands miniſtred unto him, and ten thouſand times ten thouſands ſtood before him, &c.*) *to keep thee in all thy wayes, and that thou daſh not thy foot againſt a ſtone.* No? how comes it then to paſs, ſo many good men oft meet with evil Accidents? And that not onely in their *Goods*, or *Children*, like holy *Job*, chap. 1. but alſo in their Perſon, like *Mephiboſheth*, 2 Sam. 4. 1, not onely to the loſs of Limb, but ſometimes of Life alſo, *Luke* 13. (Notwithſtanding this *Angelical* Protection: But the Anſwer is as obvious as the Scruple, that God is pleaſed (for ends beſt known unto himſelf) ſometimes to countermand theſe vice-Protectours, and yet to order and over-rule the worſt of Caſualties, at leaſt, to the Spiritual advantage of the ſufferers: Thus do Heavens winged *Choriſters* befriend poor mortals; inclining them to good, protecting them from evil, joying in Heaven at their Converſion,

Dan. 10. 21. Gen. 12. 1 Kings 19. 7. 2 King. 19. 35. Acts 12. Dan. 7. 10. Rev. 5. 11. Pſal. 91. 10. 2 Sam. 4. 4.

Luke

Luke 15. 7. Psal. 91. 10. *Luke* 15. *Keeping them in all their wayes*; yet all this but conditional, *in viis, non in præcipitiis*; while in the wayes of Holiness and Righteousness, not in the Precipices of Sin and Irrepentance. And then their Charge attends us too at our end, profligating the Devils, and after we are dead, *carrying our Souls into Abraham's bosome*, Luke 16. to bear a part in their own Consort, unto all eternity.

Matth. 13. Lastly, They shall be *Messores*, Matth. 13. Reapers at that last great Harvest, when they shall binde up the Wheat into Sheaves for Gods Garner, and the Tares for unquenchable fire. And from these Generals, now to say something of the *Angel* of *This Day*, and his Particular: *Michael* being one of those *Six Names* of Angels, which some have more modestly observed to be expressed in Scripture, (while others mention nine of them, as I shewed before) the Etymology I shall give you anon, it being a *Name* of *Power* and *Fortitude*, and the Psalmist well interprets it, *Who is so strong as our God?* Psal. 89. But whether this be the *Arch-Angels* proper *Name*, or no, may be a Quæstion, since some have doubted whether Angels have any such particular Names assigned them of God, whereby to be distinguished; and *Zanchy* probably concludes the contrary: For in Heaven they need them not (saith he) their Maker understanding them sufficiently, and They *intuitively* one another: it might be requisite that while they were on Earth, they should have *Names-quoad nos*, in regard of the *weakness* of our Capacity, who can-

מיכאל. Psal. 89. 8.

cannot otherwise well Distinguish Things, but by their Names, (the Reason of *Adams* being general *God-father*, to whom all Creatures stood beholding for their *Names*) so that those *Names* given them in Scripture, are but Names of *Office*, and not of *Nature*: given them onely for a time (to be distinguished by) while in Employment among men: And also to Confirm the Reality of their *Appearance* and *Messages*, which otherwise might be thought a *Fallacy* and *Deception*; as likewise to denote and imply their *Office* and *Message* about which they were sent, and so *Gabriel* signifieth the strength of God, even that *strength* which *He* would have *Him* to exercise at this or that present time, about this or that peculiar Design. So *Raphael* hath his *Name* from healing or curing of Diseases, which was the main intent of his coming to *Tobit*, Tob. 3. *And the Angel of the Lord* (namely *Raphael*) *was sent to heal them both.* So this *Michael* signifying *Power* is brought in as a *Champion* of the *Church* of *God*, Dan. 12. And under this *Name* He defendeth the *Elect* against the *Dragon*, Rev. 12. And thus; as they are *Names* of *Office*, so were they not appropriate or perpetual; but either continued to them for the same purpose, or *Transferred* to some others who should perform the same. And thus I leave the curious to their own leasure, more fully

Gen. 3.

Nomina Angelorum Officii sunt, & non Naturæ. Zanch.

Tob. 3. 17.

Dan. 12. 1.

Rev. 12. 7.

Neque enim unus tantum Angelus curandis morbis præfectus est, sed alii etiam ad idem faciendum mitti aut solent, aut possunt. Nomen igitur Raphaelis unius Angeli proprium esse credendum non est: & idem de aliis dicendum esse. Quis dubitet? Zanch. l. 3. de Oper. Dei. c. 1.

fully to determine ſo unneceſſary a *Queſtion*; adding onely that Anſwer of the Angel to *Mannoah*, Judg. 13. (about the ſame *Quare*) *Why aſkeſt thou thus after their Names, ſince they are ſecret?* And in the deep ſilence of the *Holy Ghoſt*, our Inquiries are but boldneſs, and our *Determinations* but Raſhneſs and *Preſumption*.

Judg 13. 18.

But further let us take ſome notice of his being ſtyled an *Arch-Angel*, and that *Name* obſerved to be alwayes of the *ſingular Number*, which hath given occaſion to ſome doubt, whether there are any more then one *Arch-Angel*; which (ſome think) may be conceived in the Affirmative. But the more proper *Collection* hence is This, that there are *Orders* and *Degrees* among thoſe *glorious Spirits*, an *Arch-Angel* ſuppoſing an *Angel*, and ſo of the reſt: though herein the *Schools* (perhaps) have been too curious, (as I touched before) but that there are *Degrees* of *Angels*, I firmly believe (ſaith *Auſtine*) and that they differ in ſome ſort; but how I know not, nor do I think my ſelf diſparaged by that ignorance: and for mine own part, whenſoever (by juſt occaſion) my *Contemplation* is led into ſuch *deep waters*, I deſire rather to be commended for a fair ſtroke in *ſwimming* over them, then for any *Skill* in *Diving* into them. Well, an *Arch-Angel* he is, *Unus de Principibus*, a chief, or principal *Angel*, the great *Prince*, Dan. 12. 1. Some have thought that he was that very ſame *Angel* which conducted the *Children of Iſrael* over

Eſſe ſedes, dominationes, virtutes, &c. Credo, & quodammodo inter ſe differentes; ſed quomodo, neſcio, nec pudet ignorantiæ. Auguſtin.

Vatablus in Dan. 10. 13.

over the *Red Sea*, and in the *Wilderneſs* in their *Travel* to the Land of *Canaan*! This is certain (among all the ſeveral *Opinions*) He was reputed by *Daniel* the chief Patron of the *Jews*, and the Defender of Gods People; and therein a true *Type* of *Chriſt*, the *Saviour* of his *Church*. Though we flye not ſo high as *Bellarmine*, to ſay, that ever ſince the Fall of *Lucifer*, Saint *Michael* hath been head of all the glorious Angels, (not hearing him ſay any thing how he was choſen into his Room) whereas the Schoolmen make the *Miniſterial Order* to be of an underling *Hierarchy*: yet we finde an eminent mention of him in *Scripture*, Dan. 13. where *He ſtandeth up for the People*: And from thence, by ſome held to be that Angel, that *ſhall blow the laſt Trumpet*, 1 Theſ. 4. And he is the onely *Angel* in the Scripture, Honoured with the Title expreſly of an *Arch-Angel*, Ep. Jude 9. five times named in the *holy Book*, and alwayes a *Military Angel*. So thrice in *Daniel* fighting againſt the *Perſians*; once in *Revel.* againſt the Dragon in main *Battalia*: and in St. *Jude*, in a *Duel*, with the *Devil, about the body of Moſes*, (the very Aſhes of *Gods Servants*, have *Angelical Protection*, and ſhall have *Recollection*) yet an example to us of * meekneſs, bringing no Railing Accuſation againſt the Devil himſelf, while many are very Devils for That againſt their *Brethren*: And ſo much excellency is wrapped up in the very *Name* of this glorious Angel, that ſome think it

Bellarmin. de Rom. Pontif. l. 1. c. 9.

Thomas Aquin. 2. 124. A. 2.

Dan. 13. 1.

1 Theſ. 4. 16.

Ep. Jude v. 9.

Dan. 12. 1.

Rev. 12. 7.

* φαῦλοι ἐισὶν οἱ καταιτιλμένοι τὰ ἤθη, καὶ πανὸς πάθος ἀπελλαγμένοι, ὡς μηδεμίαν ἔχειν παραχὴν ἐνοικῆσαν αὐτῶν τοῖς ψυχαῖς. *St. Basil in Pſ. 33.*

it onely competent to * *Christ*, and so brings us unawares to the sense *Allegorical*, by the *Name Michael, who is like the Lord?* (for so it signifies) And here *Christ* is the *Arch-Angel*, the Angel of the Covenant: and the addition to *Michael*, of *His* Angels; strengthens that *Interpretation*, as such as cannot properly be said, to be any others, then the Angels of God and of Christ.

2. *Satan* is the *Dragon* howsoever, that old *Serpent*, that great Red Dragon, *Rev.* 12. and the Church Militant is the *Heaven*, the Scene, of this *Battel*, ordinarily called Heaven in Scripture, as *Mat.* 6. *Col.* 3. *Phil.* 3. and our life, as *Job.* saith, *Militia super terram* is a warfare upon Earth, and therefore take that *whole Armour of God*, Ephes. 6. πανοπλίαν τοῦ θεοῦ. So that the *Meaning* of that *Rev.* 12. is but briefly this, that *Christ* and his Members fight against the *Devil* and his; nor can that victory be ascribed to any whatsoever, but to that *Seed of the woman*, which was promised *should break the Serpents Head*, Gen. 3. Yet as *Aretius* saith, though *Christ* be the *General*, yet St. *Michael* certainly was a great *Commander* under him, and a glorious Instrument in the *Victory*.

But in the last place, what compensation is to be returned by us, for their *assistance*, and all their good offices? A Question that comes not within *Davids Quid Retribuam?* Psalm 116. though he had as much experience of their favour as any: Yet, *What shall I render* to the *Lord for all, &c.* no *Adoration*, much less *Invocation* due to them. If *Abraham* worship-

ped

* *Per Michaelem intellige Christum.* August. in Apocalypsin.

מי כ אל *interpretatur, Quis sicut Deus?* Psal. 89. 8.

Gen. 3.
Rev. 12.

Matth. 6. 20.
Col. 3. 2.
Phil. 3. 20.
Job 7. 1.
Ephes. 6. 12.
Gen. 3. 14.
Rev. 12. 7.

Christus πρὸ μαχος, *Angeli* συμμάχοι.

Psal. 116. 12.

Gen. 18. 23.

ped any Angel, it was *Angelum Dominum, non Domini*; It was Chriſt in their borrowed *ſemblance*, and no Created Angel, whoſe modeſt *Piety, juſtly* prohibits it, and that twice, Rev. 19. 10. And that with a ſtrict Caution, and a convincing Reaſon, *See thou do it not, for I am* σύνδουλος (that is) *thy fellow Servant*, Rev. 22. But what then is our Religion ungrateful? Are there no *Reſponſals* to ſuch ample Favours? Hath ſo ſweet a voice, no Eccho from us? Yes ſure, *Love* muſt flow back, and *Commendation*; ever making honourable *mention* of them, as *Glorious Angels*, *Holy Angels*, *Bleſſed Angels*; entertaining them with care, and *Spiritual Hoſpitality*, for they are *feaſted*, as it were, by * *vertuous actions*, and driven away with *Sin*, as *Bees* with *ſmoak*: And when the good *Angels* go, the evil ever come! As it was with *Saul*, 1 Sam. 16. Then *cautè ambula*, *walk circumſpectly*, and keep the better company; invite not the bad *Angels*, who alwayes are too ready! Yet all the higheſt *Praiſe* and *Gratitude*, and *Adoration* muſt be *Gods*, even for their good *Offices*; according to that *Rule* of the *Civil Law*, Whatſoever the Servant purchaſeth, he purchaſeth to his Maſters uſe. And therefore, *Non nobis Domine, non Angelis: Not unto us*, O Lord, not unto theſe *Angels*, but to Thy *Name onely be the Glory and all Adoration.* I, thus with Angels, and Arch-Angels, and all the Company of Heaven, we Laud and Magnifie thy glorious Name, evermore praiſing Thee, and ſaying, *Holy, Holy, Holy, Lord God of Sabbath, Heaven and Earth is full of Thy Glory. Glory be to Thee O Lord moſt High.* Amen.

Rev. 19. 10.

Rev. 22. 9.

* *Ad Candida tecta Columba.* The harmleſs Dove, clean Houſe doth love.

1 Sam. 16. 14. *Cautè ambula, adſunt Angeli ſpectatores, audaciter ambula, adſunt Angeli defenſores.*

Quicquid ſervus acquirit, Domino acquirit ſuo. Pſal. 115. 1.

POEM

POEM 33. { On Saint *Michael* and all Angels. }

Cæleſtial Natives, ſince your ſelves do pry
Into our grand-*Redemptions* Myſtery,
Pardon our *Contemplations*, if ſo bold
As your *Bright Natures* humbly to behold;
Though we perhaps, raiſe not your *Hierarchy*
As ſome *fond Builders*, full *nine Stories* high;
Yet we acknowledge you (with *Admiration*)
The *Top* and *Vertex* of the whole *Creation*:
All *Spirit* (without the *Clog* of *Body*) yee
Move as the *Winde*, as *Light*, or *Light'ning* free;
And yet each of *you ſingle* (*Scripture* tells)
Man's moſt *united Force* in ſtrength excells;
Your diſtinct *Ranks* and *Orders* for the moſt)
Are ſtyl'd in *Holy-Writ*, the *Heav'nly Hoſt*,
The *Horſe* and *Chariots* of the *Mighty Lord*,
Ready for *March* and *Motion*, at his word:
So that in *Heav'n* ſometimes we read of *Warre*,
No marvel then poor *Mortals* live in jarre!
But how got *Foes* in there? ſure as in *Flow'rs*
Serpents do breed, ſo there *Apoſtate* pow'rs!
There *Michael* fought with his *Train'd-Bands* of *Light*
And beat the *Dragon* down to *endleſs Night*;
Though in the *Precipice* his *knotted Tail*
Againſt ſome of thoſe *ſplendours* did prævail?
Thence pulling many of that *Orient Train*,
One day (from *Men*) to be ſupply'd again,
The reſt by *Chriſt*, injoying ſuch a *Grace*,
As ratifies their *Station* in their *Place*:
Your *Joy* then at our *Pœnitence*, we pay
In the ſame *Coin*, for your *Confirmed-Stay*;

Æthe-

Ætherial Mercuries that nimbly move
Between both *Worlds* on *Embaſſies* of Love,
Driving the *Traffick* between *God* and *Soules*,
Tranſporting Pray'rs and *Bleſſings* 'twixt the *Poles*:
Nor onely *living*, but you help us *dead*
When *Atropus* cuts off our *vital Thread*,
You *profligate* the *Devils*, and conveigh
Our *Nighted-Souls* to live in *endleſs-Day*;
You bear them into *Regions* of their *Bliſs*,
To *Abraham's Boſom*, and true *Paradiſe*.
What *Retribution* then ſhall *Mortals* make
For theſe high *Favours*, which they here partake?
Surely, an *Honour* of ſublimeſt ſort
That onely comes (of *Gods* own *Glory*) ſhort;
Bright *Morning Stars* although you not allow
Of *Worſhip*, yet our ſtrong *Affection's* due,
And *Gratulations* to your lib'ral *Merits*,
For being to our *frail Fleſh* ſuch *aiding Spirits*:
Then ſince we *Both*, but *One Church* conſtitute;
Let us be neither *Action-leſs* nor *mute*,
Where *Angels* need not our good *Offices*,
Let us to *Men*, what Theſe to us, expreſs;
Joyning *above* i'th' Song of *Victory*,
That *triple Holy* to the *Trinity*:
For, here, if *Michaels* name inform our *Minde*,
Who's like the Lord? we at the *Root* ſhall finde;
No *praying* (hence) to *Angels*, mark it well,
And you'l finde *Chriſt* wrapt up in *Michael*;
He (in a ſenſe) th' *Arch-Angel* is, that *Death*,
Hell, *Sin*, and *Satan* (for us) vanquiſheth;
If any other 'twere, know all withſtand
Such *Adoration*, by ſevere command:
Our *grateful-Love* is *Theirs*, but to diſpence
Worſhip to *Them*, 's a double *Violence*.

PRAYER 33. { On Saint Michael. }

OMnipotent Creator, who art wonderful in all Thy works, but eſpecially in the high and more eminent parts thereof, Thy holy Angels whereof Thouſand Thouſand Miniſter unto Thee, and ten thouſand times ten Thouſand ſtand before Thee; O fill our hearts with an awful Dread of Thy ſacred Majeſty, with all poſſible Care, Fear, and Trembling to work out our Salvation, and how to appear before Thee in the Day of our Viſitation; where ſo many bright Suns of the morning bluſh and are abaſhed, where the Angels are charged with folly, and the very Cherubims cover their Faces: And in the mean time, give us all Grace as well as a Command, to Aſcend unto Thee by the Ladder of the Creatures, and by the things viſible, the better to Contemplate Thee, and Thy holy Angels which are Inviſible: the four Elements, (thoſe four common Parents) with all the variety of their Productions, ſpeak the Efficacy of Thy Power; every Herb and Plant preſent to us Thy Deity, and the moſt inanimate Creatures make a ſhift to ſpeak Thy Mightineſs; as the Heavens declare Thy Glory, and the Firmament ſheweth Thy Handy-Work: but yet the Senſitive Species, (thoſe ſeveral Families of Nature that live upon Thine Alms-Basket) the things of Life and Motion, more Emphatically evidence Thee the Living God, and the ſole firſt Mover of all under-wheels: but while all theſe are the Operations

ons of Thy Hands; Men and Angels, Souls and Spirits are the work of Thy Fingers, as it were the choicer Needle-work of Thy Performance; among both whom, the Wonderful Order which Thou haſt planted, Leadeth us to the Contemplation of Thy Wiſdom and Providence, in Governing; as well as to Thy Power in Creating of the world: Thy Rational Creatures much Comforted to finde themſelves, (by Reaſon and Diſcourſe) Allied to Angels (thoſe higher Natures) in their better part, as well as to the Bruits in their corruptible and lower; and withal apprehending from Their being ſo glorious in Compariſon of us, how much more glorious Thou art in reference to them! And ſince Thou haſt been Pleaſed to expreſs little of the Nature of Angels in Thy Holy Word, (as being Natives of an other world) and onely ſo far forth as may Refer to our Inſtruction; O check the Curioſity of our Prying Humours, and give us ſober Contemplations of them; and ſo much Imitation of their Readineſs, Alacrity, and Obedience; that (as we Pray, ſo we may Practiſe) Thy will be done on Earth as it is in Heaven: And that we may ever Bleſs Thee for their Miniſtrations, their Miniſtrations of all kindes; and at all times; Thou having given them charge over us, (as the Father of Lies acknowledged this Truth) to keep us in all our wayes; in the wayes of Piety and Penitence, O do Thou keep us from the Precipices of Sin and Irrepentance: we Love and Honour them, thoſe happy Inſtruments, but Lord we Worſhip and Adore Thy Goodneſs as the ſole Agent of our Welfare; their Direction is from Thee, and their Protection: and

therefore we bleſs Thee for all their Aſſiſtances both in Life and Death: Give us Grace ſo to demean our ſelves, that we put not to flight theſe Birds of Paradice (by any vitious courſes) knowing that ſuch Doves eſpecially love clean Houſes: that we may do nothing but as in the Preſence of Angels; nay of Thee our God, who art about our Bed, and ſpieſt out all our wayes: And alſo hence encourage us, to walk undauntedly (ſo long as in good Cauſe and Conſcience) for that Thine Angels Pitch their Tents about us, the Captains of the Lord of Hoſts are with us, to Reſcue and Enſafe us: and grant that thoſe who are here graced with this Title, that all thy Metaphorical Angels may ſincerely and impartially deliver Thy Meſſages, and all Thy People attend and liſten to, and obey thoſe Angels: that ſo abiding in that ſtate of Grace where Thou haſt placed us (like the Good Angels) we may at length come to fill up the Number of thoſe fallen Angels, and make up the Conſort with the bleſſed Angels, in æternal Hallelujahs. Amen. Amen.

{The Collect.}

Everlaſting God, which haſt ordained and conſtituted the ſervices of all Angels & men in a wonderful order, mercifully grant, that they which The Epiſtle. Rev. 12. v. 7. to 13. *alwayes do Thee ſervice in Heaven,* The Goſpel. Matth. 18. v. 1. to 11. *may by Thy appointment ſuccour and defend us on earth, through Jeſus Chriſt our Lord.* Amen.

Our Father which art in Heaven, &c.

The Grace of our Lord Jeſus Chriſt, &c.

UPON



S. LUCAS.

He whom the World contains not, & whose Court
Shines with his glorious Presence: to consort
With beasts, and in a manger lodge wee see,
Accepts us not, without Humility. P. 563.

M. *Psalms for* D. M. 18. E. *Psalms for* D. M.

UPON *Saint* LUKES *Day.*

M. Lect. 1 *Eccles.* 51. 2 *Luke* 4. E. Lect. 1 *Job* 1. 2 *Gal.* 4.

DISQUISITION 34.

THis *Evangelist* was by *Nation* of *Syria*, by Birth of *Antioch*, (as *Eusebius* and *Hierom* report) by Profession a *Physician*, (saith Saint *Paul*) *Col.* 4. *Luke the beloved Physician greets you.* A *Physician*, and therefore the more admirable for his *Devotion*: being not onely a *Courtier* of *Nature*, lost in second Causes, but ascending to the first by the *Ladder of the Creatures*, and teaching others so to climb to *Heaven*. The *Humane Body* not being the *adæquate object* of his study and practice (being first cured himself, by him that was so, far more eminently) he became a Physician of the whole *Man*, of *Soul* as well as *Body*: and that both for the *Therapeutick* and *Phylactick* part of *Physick*; first, curing their *Infidelity* and *Impenitence* with the Sovereigne Precepts and Prescripts of his *Gospel*, and then preserving that same *spiritual* Temper, with the wholesome *Examples* and good Acts *of the Apostles*. And this *Religio Medici*, although

Eccles. Hist. l. 3. *c.* 4. * *In vita Lucæ* Coloss. 4. 14.

Ascensio mentis ad Deum per scalas Creaturarum.

Corpus humanum non est objectum adæquatum Illius medicinæ, qui fuit Medicus totius Compositi.

none can equal, yet (for the honour of God, and that *Profeſſion*) I wiſh more would *Imitate*. To take off all vulgar Imputations, and juſt occaſions of thoſe Ironick Apologues, *viz.*

A vulgar Apologue touching Phyſicians.

How once, when a Phyſician knock'd at *Heaven-Gates*, St. *Peter* demanding who he was? and that by enumeration of almoſt all *Religions*, Art thou a *Jew*? No, replieth he. Art thou a Mahumetan? No, ſaith he. Art thou a *Chriſtian*? Neither, &c. till being asked in general, Of what Religion he was? He anſwered (ſaith the ſtory) *that he was a Phyſician*: And ſo at length was denied for his Denials; intimating no room there, for ſuch as have no Religion here! But God forbid ſo honourable and needful a Profeſſion ſhould ſuffer for the Delirations, of ſome of the worſt pieces of it: Perhaps ſome few Philoſophical Humoriſts, (that are but as the Warts, and Wens and meer Excreſcenſes of that ſame Noble Science) whoſe Brains being over-heated by their Chymical Experiments, may as eaſily miſtake the Truth, as they do the *Philoſophers Stone*: Which though wooed of ſo many, yet ſtill remains a Virgin. But for the Profeſſion, 'tis the *Wiſe mans* counſel, *Honour the Phyſician, for thou mayeſt have need of him.* Yet honour him for his own worth, where thou findeſt it, as well as for thine own neceſſity. And our Bleſſed Lord himſelf, at once commends and recommends him, Mat. 9. *The ſick have need of the Phyſician.* God himſelf owning and honouring the Compellation, Jer. 8. *Is there no Phyſician there?* Chriſt alſo imitating

Quod ab omnibus amatur, & tamen virgo eſt.

Eccluſ. 38 1,2.

Matth. 9. 12.

Jer. 8. 22.

ting their practice, in the *Good Samaritan*. But here expreſly honouring the Profeſſion with the Office of an *Evangeliſt*, ſc. in St. *Luke the Phyſician*. Some think him to have been one of the ſeventy Diſciples; from his 24. Chapter, v. 13. ſc. one of thoſe two Diſciples travelling to *Emmaus*. But *Tertullian* and other Ancients ſay, That he was none of Chriſts immediate Diſciples, but onely a Companion and Diſciple of the Apoſtles, as indeed himſelf intimates in the very beginning of his *Goſpel*, Chap. 1. *Sicut tradiderunt, As they have delivered them unto us, which from the beginning ſaw themſelves.* Intimating that he wrote his Goſpel by *Dictation*, but the *Acts of the Apoſtles* by his own obſervation. But that he writ both he atteſtates, *Acts* 1. *In the former Treatiſe, O Theophilus, &c.* Which former *Treatiſe* being his *Goſpel*, he wrote *Anno Chriſti*, 51. (ſaith *Euſebius*, Others ſay, *Anno* 54.) from the mouth of Saint *Paul*, who thence is thought to uſe that phraſe, Rom. 16. *According to my Goſpel*. And St. *Luke* indeed being the conſtant companion of Saint *Paul* in his double Travels, *Acts* 16. He became both the Maſters, and the Apoſtles Regiſter. His Repreſentation being but a deſerved *Emblem*, viz. *The Ox* ſtrong to labour, his *Pen* as unwearied as his *Perſon*, and both proportionable to his excellent *Subject*. He becomes an *Evangeliſt* before S. *Peter* and *James*, thoſe Pillars of the Church. Ten of the *Apoſtles* are paſt by, and his Quill is choſen: God ſometimes is pleaſed to effect great *Deſigns*, by obſcure means,

Luke 24. 13.

Lib. 4. contra Marcionem. Sectator & Diſcipulus Apoſtolorum.

Luke 1. 2.

Acts 1. 1.

Lib. 3. Eccl. Hiſt. c. 4. Alſted. Chron. c. 27.

Rom. 16.

Totius Peregrinationis comes & ſectator. Alſted. loc. cit. Pauli Diſcipulus & Collega.

Gal. 2. 9.

and even by unthought of *Instruments*: *Amos* an Heardſman, made a Prophet; many Fiſhermen, Fiſhers of many men; an eaſier Tranſition then, may make St. *Luke* here an *Evangeliſt*, of a *Phyſician*. And though the laſt, yet not the leaſt of the Evangeliſts; in ſome Conſiderations Super-Eminent to all of Them: That while Saint *Matthew* (according to his Emblem) labours in Proof of Chriſts Humanity: and St. *John* (with his ſoaring Eagle) Reaching at his *Divinity*; and St. *Mark* (Lion-like) pointing out his *Regality*; this our Saint *Luke* (with his Oxe) draws *Him* as the Saviour of *Mankinde*; and taking Advantage of the others Help, (as writing after them) his *Goſpel* is more full, and *Hiſtorical* then any; happily ſupplying many *Paſſages* and Circumſtances, which their weighty Brevity, not to ſay Incogitancy, omitted: To which end he begins with the happy Meſſage of *Gabriel*, the Miracle of *Zacharias*; and the Saving *Name* of *Jeſus*, much dwelling on the ſweet Paſſages of Chriſts Words and Actions, that moſt eminently pointed out his Clemency and Mercy; and eſpecially in Reference to his *Paſſion*; as that Prayer, *Father forgive them, &c.* And that Promiſe, This Day *ſhalt thou be with, &c.* And that *Recommendatio Animæ, Father into Thy Hands, &c. Et ipſe ſolus Refert*, (ſaith *Ludolphus*) and He onely (among other

Matthæus quidem, quod fuit Chriſtus in Lege promiſſus. Johannes vero, quod eſt verus Deus, & Dei Filius. Lucas autem, quod eſt verus Salvator Hominum. Marcus vero, quod eſt Rex, & etiam Imperator Omnium. Et ſic quatuor Evangelia Diſtinguuntur non penes quatuor ſubjecta, ſed penes Prædicata de eodem ſubjecto. Ludolph. de vit. Chriſti, c. 83 n. 18.

Vide Stellam in Comment. ſuper Lucam.

other memorables) mentioneth that same *grumosum sanguinem*, that bloody Sweat, which was to be the Medicinall *Bath* for wounded souls, principally Designing to Render Him a Saviour, the great Physician both of Soul and Body. And after all this, it will be worth while to take notice of his *Dedication*, *Most excellent Theophilus*, Acts 1. &c. which some doubt whether it be a Common, or a Proper Name. And *Baronius* (though he hath tried) cannot untye the knot. If we take it for a common *Appellative*, it hints the *Gospel* written to such as are θεόφιλοι, that is, *lovers of God*, as being a *Pearl not to be cast to Swine*, Mat. 7. But every true Christian is a *Theophilus*, and hath a *Gospel* dedicated to him (as S. *Ambrose* sweetly) If thou loveſt God, to thee the Gospel is written, and if to thee it be written, accept the gift of the Evangeliſt, the pledge of such an *Heavenly Friend*, and treasure up this Jewel in the retirements of thy Bosome, out of the reach both of *Moth* and *Thief*, that is, of Sin and Error. But more probable 'tis to be a *proper Name*, from Saint *Lukes* own words, *Luke* 1. v. 3. *It seemed good to me also to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed.* Wherein (methinks) he doth evidence some *one particular Person*, whom he had Catechised formerly by word of mouth; and this is seconded too by the Title, κράτιστε θεόφιλε, being the same used elsewhere to *Eminent Persons*; this occasioneth Expositers justly to conceive, it was some *Man of quality*.

Acts 1. 1.

Ad annum 58.

Matth. 7. 6.

Si Deum diligis, ad te scriptum est; & ad te scriptum, suscipe munus, &c. Explan. Proem. Evang. Luc.

Luke 1. 3.

Maldonat in Luc. 1.

Theophylact. in Luc. 3.

Lyran

Lyran and *Nicephorus* think him the then *Bishop* of *Antioch*: others, that he was some chief Governour in his Commonwealth, because the word κράτιστος importeth most Excellent, or most Noble, as it is translated and applied to *Festus* by St. *Paul*, *Acts* 26. and by *Tertullus*, that great Master of Eloquence, to *Felix*, *Acts* 23. And by *Claudius Lysias*, *To the most Noble Governour*, *&c.* And then from *Theophilus* we note, That Greatness doth not exclude goodness, but may much advance it; and so to that end, 'tis not onely Equity and Civility to give due Titles of Respect to personages of Honour, *Rom.* 13. *Honour to whom Honour belongeth*, Religion approving of good manners: But it is withal a *Pious Policy* for good men to devote their labours to such *Mecœnasses*, as may advance Religion and the Glory of God, rather then their own *private Names and Fortunes*, as here St. *Luke* doth unto his *Theophilus*: contrary to the Rudeness and Barbarity of the Phanaticks of these latter Ages.

Acts 26. 25. c. 24. 3. c. 23. 26. Κράτιστε φῆστε, κράτιστε φῆλιξ, τῷ κρατίστῳ ἡγεμόνι. Rom. 13. 7.

But not to seem digressive, this *Evangelist* (like his *Industrious Ensign*, the *Oxe* forementioned) hath his time of *Unyoaking* also as well as of hard labour. This holy *Physician* (after his numerous and double Cures) is at length himself cured of all earthly *Maladies*, dying in *Bythinia* (a Region of the lesser *Asia*, now called *Anatolia*) near *Pontus*, in the 84. year of his age, and *Anno Christi* 74.

Bellarm. l. de Scriptor. Eccl. de Sancto Luca Evang. Hieron. in catal. vir Illust.

POEM.

POEM 34. { On Saint *Luke.* }

THe Church, with Gratitude of higheſt Rate,
This Saint's *Feſtivity* doth Celebrate,
And fitly we *Commemorate* his Facts,
Who *Chriſt* Record's, and his *Apoſtles Acts:*
And becauſe (though a Grand *Phyſician*) He
Indulgeth *ſtudies* of Theology;
Nay, and doth make his *Practice* of it too,
And that (we know) is rare for *Such* to do:
He, through all *ſecond cauſes*, views the Prime,
And ſo by *Natures* ſcale, to *Heav'n* doth climb,
While others lodge by th' way; the *Soul's* his care,
While *Empericks* ev'n Bodies do impair!
Therefore St. *Luke* is to be valued high,
Whoſe *Goſpel* is—*Religio Medici.*
He layes aſide his *Apollinean* Art,
Or doth withal *Praſcripts* Divine impart,
Feeling the Pulſe of *Souls*, the *Conſcience*, thus
Chriſt is become his *Eſculapius*;
Saint *Paul*, and Holy *Mark*, and ſuch as theſe
Are deem'd his *Gallen*, and *Hippocrates*;
He's of the *Apoſtles Colledge*, and in that
A *Preſident*, and not a *Candidate:*
Tears are the *Critick-water* He doth caſt,
Whereby, if He diſcern *Sin's* danger paſt,
He lets the *Patient* know, *God* doth reſtore,
Who bids *Him* ſhun *Relapſe*, and *ſin no more*;
Or if the *Symptomes* ſtill continue bad,
He then applyes *the Balm of Gilead*;
And where the Caſe is *Deſp'rate*, he thinks good
To adde the *Balſom* of our *Saviour's* Blood,

That

That *Panacëan* Med'cine, that *All-heal*,
So careful is He of his *Patients* weal,
This *good Samaritan* brings *Wine* and *Oyl*,
To cure the *Soul* both of her *Wounds*, and *Toil*.
The *Body* (next) of *Sin*, he ſo *Diſſects*
That we may thence prevent foreſeen Defects;
Diſcovers to us many an *Healing Plant*,
The *Cleanſing Hyſop*, and *Herb-Grace* we want;
Adviſing alſo for our better ſpeed,
That we the *Heavenly Motions* ever heed:
Viſits without a *Fee*, and thereby thrives,
He freely hath receiv'd, and freely gives.
Then *Honour the Phyſician*, but of all
This the *Cæleſtial-Apollo*, call;
His *Goſpel* being a *Shop* ſo furniſhed,
That there, each *Grief* may of its *Cure* be ſped;
Stor'd with rich Drugs, and choice *Reſtoratives*,
Sure *Antidotes*, and needful *Corroſives*,
And *all* theſe *free*, attend the *Prophets* Cry,
Come you that Languiſh, without Money buy.
And *Lord* we come, begging but onely *This*
As he was Saint *Pauls Convert*, make us *His*.

Prayer 34. { On Saint Luke. }

O *Great Phyſician of Souls and Bodies, who commandeſt us to Honor the Phyſician; give us grace to perform it unto both, as to the Phyſician both of Body and Soul; and that not onely for our own ſakes, becauſe we may have need of Him; but for thine eſpecially, becauſe of Thine Ordinance and Bleſſing: for that Thou haſt indulged ſuch*

ſuch helpful excellencies, ſuch kinde and friendly Qualities to Plants and Minerals, to ſenſative, and inſenſative Creatures, (that Medicines dwell next door, almoſt, to our Diſeaſes, and naturally each Creature knows its Cure) yet is Thy Mercy ſtill more magnified to Man, in giving ſuch Eminent Gifts to the Phyſician, as that He knows the Lodgings of theſe Relieving Vertues, and can knock at their doors by the Hand of Art, and call them forth their ſeveral Cells (Hearbs, Drugs, or Mettals) into an healing Medicament or Potion, for the Eaſe or Reſtitution, (when Thou pleaſeſt) of Thy languiſhing and fainting Servants: So that Thou truſteſt Him, as it were, with the Keyes oft-times of Life and Death; that though Thou haſt appointed man his Bounds which he cannot paſs, yet (not uſing this Thine Ordinance, and other means afforded Him) that He may come ſhort of, and not live out half his Dayes! Yet ſtill more and more we bleſs Thee for chuſing here St. Luke *for Thine Evangeliſt, and turning ſuch a Corporal into a Spiritual Phyſician; vouchſafe us Grace (O Lord) to become his Patient, (being ſick of Sin!) or rather Thine, ſince he preſcribes onely by Thy Directions: as Thou Honoureſt that Profeſſion by wearing the ſtyle of a Phyſician, ſo Digniſie us with the deſerved Title of Thy Amending Patients, and Embracers of his Doſſes for Thy ſake: And help us to take thankful notice of Thy goodneſs ſpread over all Profeſſions, and peculiarly for this great good Example of an Evangelical (we had almoſt ſaid Angelical) Phyſician: that Calling, being moſt Tempted (and too oft Seduced*

*ced) by the Blandiſhments of Philoſophy and alluring Familiarities of Nature, to Reſt in ſecond Cauſes, forgetful of the Firſt: Some of them looking upwards ſo far onely as the Stars, and motion of the Heavens; rather then aſcending to them in Adoration of Thee, the God that guides Them! Some again Relying on the Connexion of Cauſes, and a ſuppos'd Neceſſity of the viciſſitude of all Things, mean time, not ſeeing Thy Hand that knits the Links, and holds the Golden Chain, Diſpenſing all Things by a watchful Providence: Thus too many being but half Philoſophers, grow onely wiſe to ſelf-Conceitedneſs and Evil, but not men wiſe unto Salvation! *But this Thy Servant St.* Luke *(here) improves his Art and Nature, into Grace and Piety; and not onely to his Perſonal Advantage, but Enriching the World with Publique Treaſure; Thy Church (O Chriſt) with the Jewel of Thy Goſpel, and a Regiſter of (happy Examples) the Acts of Thine Apoſtles; wherein (like a good Phyſician indeed) he hath diſcovered both our Diſeaſe and Remedy: to wit, our Sins, and Thine infinite Mercies, and all-ſufficient Merits; and without them, our Deſperate Condition! But thoſe well Applied will ſo Recover us (here) into a ſtate of Grace, as one day to Render us immortal in the ſtate of Glory. Which Grant O Thou Phyſician of Souls, O Holy Jeſu. Amen. Amen.*

The

The COLLECT.

Almighty GOD, *which calledſt* Luke *the Phyſician, whoſe Praiſe is in the Goſpel, to be a Phyſician of the Soul: May it pleaſe Thee by the wholeſome Medicines of his Doctrine, to heal all the Diſeaſes of our Soul, through Thy Son Jeſus, &c.*

The Epiſtle 2 Tim. 4. v. 5 to 10.

The Goſpel. Luke 10. v. 1. to 7.

Our Father which art in heaven, &c.

The Grace of our Lord Jeſus Chriſt, &c.

UPON

M. *Psalms for D. M.* 28. E. *Psalms for D. M.*

UPON *Saint* SIMON *and* JUDE'S *Day.*

M. Lect. 1 *Job* 24, 25 2 *Luke* 14. E. Lect. 1 *Job* 42. 2 *Phil.* 2.

DISQUISITION 35.

THese were another *Pair of Brethren*; (as before, *Peter* and *Andrew*, *James* and *John*) The reason of Christs Choice herein, to spread *Unanimity*, and prevent *Schism*, is expressed in their Festivals; They were Brethren in Blood, and Brethren in Good; Brethren in *Nature*, in *Faith*, in *Doctrine*, and *Good life*; *quam bonum & jucundum?* Oh how happy and pleasant a thing it were, if *Ministers* were in the three later, but *such Brethren*; That would Resent like *Aarons Oyntment*, would be both *good and pleasant*, and few things that are both! Though *Simon* is here first named, I shall crave leave to begin with * *Jude*, as most Remarkable in *Scripture*, I, and for *Scripture* too, He having inriched that Crown with a precious *Jewel*, *viz.* with an *Epistle* of *Catholick* and universal *excellence*; and therefore well named, *Lebbæus*, *Mat.* 10. 3. from a Root signifying the *heart*, and to make hearty; *He having done it heartily as unto the Lord*, not more

Fratres Naturâ, Fide, Doctrinâ, Vitâ. Aquin & glossa ordinar.

Psalm 133.

* *Judas Hebræum Nomen est, Thaddeus; Syriacum, Trimel.*

From לבב *cordatum fecit* unde לב (*i.*) *cor.*



S. SIMON.

P. 576.

discouraging the *Enemies* of *Christ*, then animating and chearing his true *servants*: and for the same reason, not amiss Sirnamed *Thaddeus*, (in the place forecited, *Matth.* 10.) from that *Syro-Chaldaick* word, תד which signifies a *Dug*, his *Epistle* being *Mamilla Ecclesiæ*, as it were a Dug, or Nipple of the Church; yet I think the better Etymology is from the Root, ידה which speaks him *Laudantem, confitentem.* A *Confessour*, and a Saint *praising God*, and so uniting with his Name of *Jude*, streaming in one channel both, and from the same *Fountain*; the most we read of him in *Scripture*, is from his own *Pen*, yet that being guided by the *Holy Spirit*, we cannot suspect the modesty thereof; where, above all Titles, he stiles himself *Judas*, *the Servant of Jesus Christ.* The honourablest relation; *That*, the *perfectest freedom*, therefore all the Apostles use it, *Rom.* 1. 2 *Pet.* 1. 1 *Cor.* 7. *&c.* 1; and the best *Christians* joy most in this *Title*: as the good Emperour *Theodosius*, deemed his being a Member of Christs Church, an higher honour, then that he was *Head* of the *Empire.* So St. *Jude* in his *Exordium*, *a servant of Jesus Christ*; yet adding withal, *the brother of James*, mentioning his Kindred, and Allies, partly to distinguish himself from *Judas* the Traytor, as *John* 14. not the *Iscariot*, Διακριτικῶς, (saith *Tremelius*) for difference, for (though *Iscariotes* help well) yet both of a Name, shadoweth out unto us, that in the *visible Church* there will be alwayes some bad, as well as good Professours! *Judas* a *Devil*, (John 6.) as well as

Diversi Apostolorum Binomii fuerunt, hic autem Trinominus.

a יהוה דה a Radice, ידה *quasi* celebration Filius.

Rom. 1. 1. 2 Pet. 1. 1. 1 Cor. 7. 22.

Magis gloriatus est se membrum esse Ecclesiæ, quàm caput imperii.

John 14. 22.

i.e. *Vir Marsupii* The man of the purse, &c.

Judas the *Saint*: the *Church is an Ark*, and that had a *Raven* as well as a *Dove*: 'Tis a *Flock* like *Jacob's*, all Ring-streaked: 'Tis a *Net*, there will be *Fish* in it of all sorts: A *Garden* will have *Weeds*, as well as *Herbs* and *Flowers*: And 'tis an Army, wherein are spirits of all *tempers*: 'tis a *Field* wherein are *Tares* as well as *Wheat*, and so shall grow together till the *Harvest*. So that *good men* may distinguish themselves from ill; and again, may own their best *Alliance*; for the more *credit* and *Advantage* of the *Truth* and *Gospel*, as Saint *Jude* doth his Brother *James*, being a man of such repute, as that he was Sirnamed the *Just*, &c. (as is expressed in his Commemoration.) The substance of Saint *Judes Epistle* consisting of a *Salutation*, v. 2. an *Exhortation*, v. 3. and a *Caution*, v. 4. The first is, *Mercy* unto you, and *Peace, and love be multiplied*, (that is) *Mercy* from *God the Father*, in pardoning your Sins; *Peace* from *God the Son*, that *Prince of Peace* applying it; and *Love* from *God the Holy Ghost*, being the *Spirit of Love*. Or *Mercy* in pardoning your sins, *Peace* in calming your *Consciences*; and *Love* joyning you to *God*, and *one another*. The *Exhortation is*, to *continue stedfast in the Faith once given to the Saints.*

Epistle of *Jude* 1. Verse 2. Verse 3.

ἐπαγωνίζεσθαι Nay, 'tis ἐπαγωνίζεσθαι (that is) earnestly to contend for it, with might and main, with all the *wisdom* of the *Serpent*, that may consist with the *Doves Innocence*, to act (like *natural Agents*) *ex extremum virium*, to the utmost of *ability*; all little enough to *countervail* the *malice* and *subtilty* of the *Supplanter*, as the

Tanquam pro aris & focis.

caution

caution intimates, verſe 1. *Becauſe certain ungodly men are craftily crept in, &c.* As ſuch have ever done, and will do into the pureſt *Churches* upon earth; as *Snakes* and *Serpents* creep into the *ſweeteſt Gardens*; from whence the Metaphor is fitly taken, craftily crept in unawares. Of this ſort are thoſe *that with a form of Godlineſs* (ſaith the Apoſtle) *creep into houſes*, οἱ ἐνδύνοντες εἰς τὰς οἰκίας; *Leading Captive ſilly women, &c.* (Serpent-like aſſaulting the weaker veſſel, and whereof we have had too large experience) but now (thanks be to God) the Caution of that place begins to be better heeded, (that is) *from ſuch turn away*, 2 Tim. 3. Yet ſaint *Paul* expreſſeth it fuller, * *Epheſ.* 4. in three Termes moſt emphaticall; of whoſe both Sin and Puniſhment you may read in the ſequell of that *Epiſtle*. Againſt all which we muſt as St. *Jude* did, *give all diligence* ver. 3. to *write of the common ſalvation*. Indeed *giving all diligence* not onely in his *writing*, but in his *Travels*, and *preaching the common ſalvation*, viz. firſt in *Greece*, *Pontus*, and *Meſopotamia*; and afterward (ſay Writers) with his Brother *Simon* into *Perſia*, where (beſides *ſpiritual cures*) he corporally reſtored *Abgarus*, King of the *Edeſſeni*, unto whom he was ſent a kinde of an Ambaſſadours. *Euſebius* gives us the whole ſtory at large, whereof I can here preſent but an Abridgement: When the Fame of our Bleſſed Saviours *Miracles*, had inform'd the

* ἐν τῇ κυβείᾳ ἐν τῇ πανουργίᾳ πρὸς τὴν μεθοδίαν τῆς πλάνης. Metaphors from *Dice* and *Jugglers*; that we might *beware of the Slights of Men, and cunning Craftineſs, whereby they lye in wait to Deceive.* Epheſ. 4. 14

Eccl. Hiſt. l. 1. c. 13 ἱστορία, &c.

world of his *Divinity*, and contracted unto him, (as the Center of their Health and Recovery) all those of Circumferent Nations that were any way diseased; among the rest *King Abgarus* (*Prince* of some Borderers on *Euphrates*) labouring of a Disease incurable, (as to man) maketh his Address to Christ by Letters, Petitioning his Assistance, and thereby obtaineth not onely an Answer, but a Promise from our blessed Saviour of granting his Request, (as you may read the Copy of both *Letters* in the place fore-quoted) Christ granting his Desire as to his *Cure*, (though not in coming to him;) Promising after his *Ascension*, to send some one or other of his *Disciples* to *Restore* him to *Health*, and those about him: which was performed accordingly (saith † *Eusebius*) by St. *Jude* (who was called *Thomas*) his sending of *Thaddeus* to the City of *Edessa*: but here (by the leave of so great an Authour) if *Saint Jude* were any where called *Thomas*, (and not mistaken for him rather, they being distinct enough in the Catalogue of the Twelve Apostles) yet I apprehend not how St. *Jude* can be said to send *Thaddeus*, as being his Brother, and one of the seventy, (for so run the words of the * *Historian*) when they are so clearly expressed to be one and the same *Person*, Matth. 10. And *Thaddeus* (that is *Jude*) one of the Twelve, *Matth.* 10. 3. But passing the Circumstances, the substance of the story is Authentick: that *Thaddeus* having done many kinde Miracles by the way, approacheth at length

πάθει δεινῶ καὶ θεραπευτῆ ὄσον ἐπ' Ἀνθρωπίνη δυνάμει καλαβιεξόμενον, &c.

† καὶ ἐντεῦθεν ἀναλεφθῆ Ἀπεσταλκέναι σοὶ πρὸς ἄνδρα μαθητῶν μου, ἵνα ἰάσηται σου τὸ πάθος, καὶ ζωὴν σοὶ καὶ τοῖς σὺν σοὶ παρέξῃ. Eccl. Hist. l. 1. c. 13.

* Ἀπέστειλεν αὐτῶ Ἰούδας ὁ καὶ Θωμᾶς, ἕνα τῶν ἑβδομήκοντα, &c. loc. cit.

length to the Court of *Abgarus*, who (as it were) worſhipping *Chriſt* in Him, (ſaith my Authour) falls down before him: πρωτεκύνησε τῷ δαβδαλῷ, declaring his Belief in Chriſt, *and his Father that ſent Him*, (to omit the other *holy Courtſhip* of the *Dialogue*) *Saint Jude* embraceth him, and in the Name and Power of *Jeſus* cureth him; without help of *Plants* or *Minerals*, or any other *Medicaments* whatſoever, and not him onely, but many others alſo (at that inſtant) labouring of Diſeaſes, and *Believing*: counting it ſuch an happy Recompence, that multitudes *were daily added to the Church, of ſuch as ſhould be ſaved*; that when the grateful Prince did proffer him Gold and Treaſure, He Returned this ſeldom-heard Cæleſtial Anſwer, Great Sir, if we for our *Spiritual Maſters* ſake, have freely left what was our own, how ſhall *we take* that which is anothers; And yet for all theſe Performances on his part, and noble expreſſions on theirs, (the better ſort of them) he is at length by others ill Requited, by the Heathenish *Prieſts* of that ſame Countrey, being put to death, and ſacrificed *Anno Chriſti* 43. (ſaith *Euſebius*) others the 51. propagating the *Goſpel* both by *Life* and *Death*.

εἰ τὰ ἡμέτερα κτησάμενοι ἐφ. πῶς τὰ ἀλλότρια ἀνῆσθε, *loc. cit. prope finem.*

Now a word or two for his Brother *Simon*, he was ſirnamed *Zelotes*, from his pious heat and prudent zeal, without which Alloy 'tis a dangerous engine, zeal not according to knowledge; and 'tis reckoned among the works of the fleſh, *Galat.* 5. ζῆλοι, alſo from his Countrey called the *Canaanite*, and for diſtin-

Gal. 5. 20.

ction from the other of that name, *Simon the Cananite*, Mat. 10. 3. who like a ſhowring cloud, (one of thoſe *compaſſionate Bottles* of heaven) watered with the *Goſpel*, many dry and *Deſart Places*, ſcil. *Ægypt*, *Lybia*, *Perſia*, *Cyrene*, many parts of ſcorching *Africa*, and divers other Regions towards the Weſtern *Ocean*, beſides his viſiting of ſome *Iſlands*, and among others (if Hiſtorians deceive us not) this of our *Britain* alſo, (though others attribute that to *Joſeph of Arimathea*, *An. Chriſti* 63.) and though *Bellarmin* ſaith, That of this Apoſtles death we have nothing certain, yet others ſay, that at length returning home unto *Jeruſalem*, (that *Carnificina Prophetarum*) that Shambles of the Prophets, (having a while ſucceeded his Brother *James* the *Juſt* in that *See Epiſcopal*) He was faſtened to the Croſs in the 120. year of his Age, and ſo made the laſt Sacrifice of all the *Apoſtles*.

Simon the laſt Martyr of the Apoſtles.

De obitu hujus Apoſtoli nihil habemus certi. Bellarm. de Ec. Scrip. p. 33.

Vide Alſted. in Chron. Perſ

Poem 35. { On Saint *Simon* and *Jude*. }

In *Sacred Writ* 'tis a Divine command
That by *two Witneſſes* each word ſhould ſtand,
And here they are; to make the *Goſpel* good,
This pair of *Martyrs* ſeal'd it with their *Blood*!
They ſtood in *firſt Relation*, to each other,
Yet nearer *Kin* by their *Spiritual Mother*;
Rare is *Fraternal Amity*, but This
Like *Aarons Oyl*, both *Good* and *Pleaſant* is.

Saint

Saint *Jude* with *Golden-Pencil* doth endite
A *Catholick Epiſtle*, and doth write
Unto the *Jews* diſpers'd, and *Gentiles* both,
To weed up *Errors* in their early growth;
That ſame *Love-Letter* to the Church He writes
With his *Blood Sealing*, what his Heart endites!
And were his Cautions fixed in each Breaſt,
Nor *Sin* nor *Faction* would be unſuppreſt.
And as *He wrote*, his Brother *Simon Ran*
Bearing Chriſt's Name to th' utmoſt *Ocean*,
Adventuring on Savage *Affricanes*
The worſt of all whoſe *Monſters*, *Sin* he tames:
Turning *black-Superſtition* into Grace,
Till *Sin* and *Turciſme* did Re-clowd the Place!
Thence wat'ring *Lybian Deſarts*, *Ægypt's* Plains,
Cyrene and *Perſia* taſting of his Pains:
Nay on our *Britiſh Iſles* too (ſtory ſome)
This *Canaanite* beſtow'd firſt *Chriſtendom*:
And after all, returned home and dy'd
Laſt *Martyr* of th' Apoſtles Crucify'd!
Well therefore (here) is He *Zelotes* term'd,
Whoſe *Zealous* Life and *Death*, *Chriſt's* word confirm'd.
And that nor *Sin*, nor *Hereſie* Intrude
The *Chriſtian Faith*, both Wrote, and Dy'd St. *Jude*.
Thus if your *Life* and *Death* you'l Render *Fair*,
Tranſlate th' example of this golden-Pair.

Prayer 35. { On Saint *Simon* and *Jude*. }

O *Infinitely wiſe and gracious Maſter, who waſt pleaſed here to chooſe theſe Brethren, not onely for the Advancement of Thy Goſpel; but*

for their own Association, and our Example: blessing the Parents of such pious Children, when so many of them prove as shafts in the Hand of a Gyant, and not Reeds, wounding the hand of those that bred them. (They being commonly certain cares, and uncertain comforts) through Corruption of Nature, most running after evil courses! and if one prove an Abel, *another is a* Cain! *if one become a* Jacob, *another proves an* Esau; *or if one improve to a* Mary, *another's but a* Martha, *or perhaps a* Dinah! *if one a good Husband, another playes the Prodigal Son! and much degenerateness falls out oftentimes, even in the best of Families! but happy sure the Parents of these Brethren (whereof St.* James *too was a Third) yet themselves more solicitated by Thy Election, and being made of thine Eminent Disciples, to enjoy Thy Presence, Thy Blessings, and Instructions; and we cannot but take grateful notice, of Thy frequent choice of Brethren for Thy Service; thereby preventing Schisme in Thy worship, and for the more Comfortable Society of themselves, and for examples to us of Amity and Union; whereof we have so great a Scarcity: and therefore (O Lord) supply those Graces with thy Spirit of Concord, and rebuke that Spirit of Envy and Uncharitableness, which hath so long divided us in* Jacob, *and scattered us in* Israel! *and especially (O Lord) Redintegrate the Affections of all those, whom Thou sendest out into the Holy Ministery (like* Simon *and* Jude *here) let them be Brethren (if it be Thy blessed will) unite them in judgement and the soundness of Doctrine, that they may be of one Minde,*

and

and of one Heart: or if there be ſome lighter differences, yet that thoſe may not hinder Chriſtian correſpondence in Thy work, but rather make our Moderation known unto all men; (that without envying one anothers Gifts or Præferments) we may all unite in the Building up of Thy Church and People: drawing them both by Precept and Example unto mutual Affection, one with an other, and all thence the more eaſily to love Thee and Thy Service, their own ſouls, and the Things of a better Life. To that end (O Lord) give us Ability and Will, Diligence and Prudence, both by Pen and Perſon to advance thine Intereſt; where Thou haſt beſtowed Talents, grant us Induſtry with St. Jude, *to write Inſtructions to thy Church and Servants, to oppoſe Hereſies, to convince the gain-ſayers, to ſtop the mouths of Ignorant and fooliſh men. And where Thou affordeſt opportunities of Travel, let us to our power (with St.* Simon) *endeavour the Advantages of Chriſtianity: that ſo having performed faithfully the ſervice here deſigned us, our Souls and Bodies may make an happy retreat unto their Principles, and both wait in hope of conſummated Felicity and a Joyful Reſurrection. Amen. Amen.*

The

The COLLECT.

Almighty God, which haſt builded Thy Congregation upon the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the Head Corner ſtone: grant us ſo to be joyned together in unity of Spirit by their Doctrine, that we may be made an holy Temple acceptable unto Thee, through Jeſus Chriſt our Lord.

The Epiſtle. of St. *Jude*, v. 1. to v. 9.

The Goſpel. *Joh.* 15. v. 17. to the end.

Our Father which art in Heaven, &c.

The Grace of our Lord Jeſus Chriſt, &c.

UPON



S. THADÆVS.

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M. *Psalms for D. M.* 1.
E. *Psalms for D. M.*

UPON *The Festivall of All Saints.*

M. Less. 1 *Wisd.* 3. 2 *Heb.* 11, 12.
E. Less. 1 *Wisd.* 5. 2 *Rev.* 19.

DISQUISITION 36.

THe former *Festivals* presented us with *Singularities*, but this is *Festum Catholicum*, it is or should be, an universal *Holy day*: Whereas each of the former, like a *Jacobs-staff*, gave us the height but of particular Stars; This, like a fair natural Day, shews us the whole *Heavens* rich varieties: Those, as contracted *Perspectives*, Measuring Them one by one: While This, like a large Optick, Presents us, as it were, a *Land-Skip* of *All Saints* together: Each of Them like a *Flower*, This a *Posie*; or if they *Posies*, This is a *Garland*, nay a *Garden*; sometimes Those shew'd the *Leader*, or Commander in Chief: sometime the *Wings*, or *Officers*, or peculiar *Regiments* of the *Churches* Army; but this presents us here with her *Camp-Royal*, her *General Muster*, the Main *Battalia* of that *Noble Army*, the Army both of *Saints* and *Martyrs*: Because we cannot particularly *Celebrate* every of those Saints in whom *Gods Graces* have been eminent, (for that

that would be invincible) and likewiſe becauſe in thoſe which we do Solemnize, we may (through negligence or infirmity) omit ſome Requiſites, or Act ſome things *unneceſſary*, therefore *Holy Church* Deſigns, This Feaſt to Commemorate *All Saints* in General. I ſay, This is the *Catholick Solemnity*, and not a little miſtaken by ſome, who miſtake Themſelves to be the onely *Catholicks*; for the moſt part, conceiving this Feaſt inſtituted, in Contemplation onely of the Saints Triumphant; ſo carrying on their manner of Devotion, in conſideration of *Them* onely: this miſpriſion being grounded (ſaith a learned *Gamaliel* of ours) upon *Boniface*, his dedicating the *Pantheon*, (given by *Phocas*) to the *Honour* of *Saints* and *Martyrs*, but of that kinde onely; yet was there a better conſecration afterward, both of that *Temple*, and this *Feſtival* (ſaith he) *viz.* to the *Honour* of the bleſſed *Trinity*, to the *Memorial* of all *Angels*, *Saints*, *Apoſtles*, *Martyrs*, *Confeſſors*, and all *elect Children of God whatſoever*; For indeed, this Feaſt, methinks is like *Ezekiels Creatures full of Eyes*, behinde and before, at top and underneath, looking upward in a ſenſe on the *Saints Triumphant*, and downward too on the *Saints Militant*; looking as it were round about the world, uniting in a devout contemplation, the *Head of the Church God*, *and Chriſt himſelf*; and the whole Body in thoſe two noble *Conſtitutive* Parts thereof, the *Triumphant*, and the *Militant*; piouſly grounding upon that *Article* of the Apoſtles Creed, *I believe the Communion of Saints*: And ſeconded

Dr. Donne S. 45. in Feſtum.

Ezek. 1. 1.

out

out of the Epiſtle for *This Day*, Rev. 7. where *the ſealing of the Saints ſpeaks them the Saints Militant* alſo; being ſuch, without queſtion, as receive the *Seal* here, that is, *Grace* in their *Heart*, as well as a *ſign* of their *Profeſſion* in their *Forehead*; and therefore as theſe words ſo this Feſtival (in their Intendment, that applied them to it) is alſo of the Saints that are upon the *Earth*; and that *this Day of all Saints* is not to be contracted to either, but intimates a Relation unto both, to all *Saints*, whether alive or dead: And there is a Latitude of Chriſtian Piety, that (without either affectation, or Superſtition) may well reach them all; as firſt, for the Communion of *Saints Militant* (all true Charity beginning at home) that's more obvious to us, and we will aſcend unto the other by it: it conſiſting mainly in theſe two things; in compaſſionating one anothers evils, and communicating of our own goods; (theſe indeed are the two Feet of *Chriſtianity*) and firſt of *Sympathy*: *Be of like affection one toward another*, (ſaith the Apoſtle) and that not only *to rejoyce with them that rejoyce, but alſo to weep with them that mourn!* An union which the Members of the ſame Body, alway challengeth, Chriſtians ſure (more then Heathens) ſhould be faithful Partakers of both Fortunes, (as was ſaid of *Pylades* & *Oreſtes*, of *Theſeus* and *Perithous*) rejoycing in anothers good, as in their own; as thoſe *Parables* of the ſound ſheep, and groat inſtructs us: Yet alas, how many *Labans* are among us, that envy the fruitful Flock of an Induſtrious *Jacob*? And how many *maligning*

Communio ſanctorum Militantium conſiſtit principaliter in compatiendo mala, & communicando bona.

Τὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες, χαίροντι, καὶ κλαίειν. Rom. 12. 16.

Utriuſque fortunæ fidi comites.

Luke 15.

ning Ahabs, sick of their neighbours vine-yard! sick of their Grapes before they taste them, because they are not owners of them! Nay,

Psal. 35. 15. like *Davids* Enemies, *Psal.* 35. *In mine adversity they rejoyced*: Such are far from the *Communion of Saints*; I confess, *Natura difficillimum*, it is hard to Nature thus to *sympathize* and not with the Brother of the Prodigal, to envy the success and plenty of another; but easie 'tis to *Grace* and *Christian Love*, with *Benjamin's Brethren*, not to envy him, though his *Mess be five times bigger then their own*, Gen.

Gen. 43. 34. 43. So *David*, *Videbunt justi, & lætabuntur,*

Psal. 107. 42. Psal. 107. *God raiseth up the poor out of misery, and maketh him Households like a Flock of Sheep, and the Righteous shall see this, and rejoyce, &c.*

And as the *Oyl of Gladness* is encreased by effusion, so the *Bread of Affliction* is crumbled away by breaking; sorrows grow less by being divided, and therefore this *Communion* of Saints teacheth us likewise *to mourn with them that mourn*! And though it be not altogether a Remedy, yet 'tis some kinde of *Mitigation*, Fellowship in *sufferings*; and he will do little that will not pitty misery. The *Church* is that *Hemorrhissa*, Mark 5. vexed with a long bloody issue, running *even from Abel unto Zachariah*, and thence down through Christs, and all the *Apostles* veins! even neater to us, then the *Marian Persecution*! So that we cannot *think it strange* (saith the Apostle) *concerning the fiery Trial*. More need of his advice, Gal. 6. *Bear ye one anothers burthens, and so fulfil the Law of Christ*. Each Land almost in *Christen-*

Solamen Miseris Socios habuisse dolores. Partner Griefs yield some Reliefs.

Mark 5.

Gal. 6. 2.

dome

dome now presenting to us *Josephs bloody Coat*! then how can we chuse but melt with *Judah*? *Frater enim est, & caro nostra*; for *it is our Brother, and our own flesh*! In the body natural, you see, if any part be hurt or wounded, all the other living united parts smart together, and seek remedy; but indeed the dead Members, and such as are cut off, afford no *Sympathy*; the *Analogy* is evident. This Κοινωνία παθημάτων, this *Communion* of *Affections* is a true touch-stone of what mettal, of what Body we are; whether fuel for *Gods burning*, or *Timber* for his *Building*; a Building (now we speak of it) let us imitate, *for we are Gods Building*, 1 Cor. 3. (And here *the beam out of the Timber*, *and Stone out of the wall* instructs us) in every structure, you see, one stone, one beam bears up another: and so should it be in the *House of the Faith*: And to press home the *Metaphor*, As in the *material Building*, that stone which supporteth most, is nearest to the *Foundation*, that which fewest, furthest off: So is it in the *spiritual Ædifice*, the more or less we have of this same *Christian Sympathy*, the further off, or nearer are we to that *Corner-stone*, to *that Foundation Jesus Christ*, 1 Cor. 3. Obdurateness, was never sign of *Saint*, but *Tenderheartedness*: such as good *Job* had, ch. 30. Such as *David*, Psal. 35. Yet *Jeremy* beyond them both, the most pathetical of all the *Prophets*; wishing himself a wet *Metamorphosis*, (in behalf of others) *O that mine Eyes were Rivers*, *and my Head a Fountain*, &c. Saint *Paul* too, full of this same *Christian* χάρις gracious compassion,

Gen. 37. 27.

1 Cor. 3. 11.

In Ædificio lapis lapidem portat, sic & in Ecclesiâ. Quo plura quis pro Deo sustulerit propinquior, quo pauciora Fundamento Remotior, &c. Ludolph. de V. C.

1 Cor. 3. 11.

Job. 30. 15.

Psal. 25 13.

πολυπαθέως & πεφορημένως, *Ut Sanctus Hieronym.*

Jer. 9. 1.

Rom. 12. 15. *Totus in passionem, & compassionem solvitur.* *Salvator noster etiam in cœlis ubi non passionem, compassionem habet.* August. Acts 9. Matth. 25. 1 Cor. 13. 1 Pet. 3. 8. Heb. 13. 1. Isa. 9. 13. Amos 6. 3. Matth. 11. 17. *Luite vos in locum flentium*

passion, *Rom.* 12. but above all, *our blessed Lord*, He altogether melted into passion; and *compassion for us*, John 11. Matth. 23. &c. *Etiam in Cœlis*, (saith St. *Austin*) even in Heaven it self, though above the reach of passion, yet full of compassion for his Saints on earth, both in respect of the evil done unto them, Acts 9. *Why persecutest thou me!* As likewise for the good they do, Matth. 25. *Ye have done it unto me.* This is *potior charitas* (some think) the better part of charity, as without which, all other kindes of it are nothing, 1 *Cor.* 13. And therefore let St. *Peter* prevail with you, 1 Pet. 3. *Be all of one minde, one suffer with another, Love as Brethren, be pittiful, be courteous, &c.* We have felt the sad consequences of our Jars and Differences, and therefore endeavour to be all of one minde: All liable to the same *Vicissitudes*, and therefore suffer one with another; made all of the same mould, and therefore love as Brethren; and since the loudest Miseries may be ours, be pittiful, be courteous. Saint *Paul* seconds him, *Remember those in Bonds, as &c.* Let not *Isaiah*, c. 9. or *Amos*, c. 6. complain of us, that we are insensible of others, *That no man is sorry for the Afflictions of Joseph!* If no *Communion of Saints here, none hereafter*; but those shall one day *rise up in judgement against us*, Matth. 11. with that ὠδύρασθαι, *We have mourned unto you, and you have not wept, &c.* And that then our *Turn* come not, and unpitied Requital, *Depart into the place of weeping!*

Yet *Passive Communion* is not enough for *Saints*, it must be active too, by communicating

of

of good, as well as compaſſionating evil: of good, ſpiritual and corporal. We muſt communicate the goods of the heart, and of the tongue, and of the hand, according to the neceſſity of the object: and theſe three are like the Wheel, the Bell, and Index of a Clock. The goods of the heart, are *fervent love*, 1 *Tim.* 1. 5. *charitable opinions*, 1 *Cor.* 13 Thoſe of the Tongue are *pious Inſtructions*, 2 *Tim.* 2. *ſerious Reprehenſions*, Pſal. 141. *ſeaſonable conſolations*, Iſa. 40. 1 Theſ. 4. And laſtly, *zealous prayers*, Epheſ. 1. And theſe are the brighteſt beams of *charity*, yet will coſt you nothing; and therefore *according to his gift let each one miniſter herein*, 1 *Pet.* 4. Thoſe of the *Hand* are better known, then practiſed: the *living God*, like *dying Iſaac*, will feel the *Hands*, as well as hear the *voice* of whomſoever he bleſſeth, (nor ſo to be deceived by either.) *Pliny* tells us, that the *Eagle* knows her young ones by their eyes, their *perſpicacy*; and unleſs they can outface the Sun, that ſhe rejects them as a Baſtard brood; but I muſt tell you, God knows his *children* by their *hands*, their *liberality*, and will own no *withered handed Jeroboams*! God requires no coſtly ſacrifices, (as of the *Jews*) *the Calves of our lips*, Oblations of our hearts and hands, are all he looks for; and therefore, to *do good*, and *to diſtribute*, *or communicate*, *forget not*; *for*, &c. Heb. 13. *And God, will not forget*, &c. *Mercy is the ſole companion of the dead*: and God hath given men goods of what kinde ſoever; not as unto *Treaſurers*, but as to *Stewards*:

Bona ſunt Triplicia, viz. Secundum Philoſophos, Animæ Corporis, & Fortunæ; ſecundum Theologos, Cordis, Oris, & Operis: quæ omnia ſunt communicanda.

1 Cor. 13. 5.
2 Tim. 2. 24.
Pſal. 141. 5.
Iſa. 40. 1.
1 Theſ. 4. 18.
Epheſ. 1. 16.
1 Pet. 4. 10.
Gen. 15.

In Nat. Hiſt.

Pauper eſt Altare Dei. Sola miſericordia comes defunctorum.

Heb. 13. 16.
Heb. 6. 10.
Non tanquam Dominis, ſed diſpenſatoribus Euthymius.

wards: imitate then the wise one in the *Gospel*, Luke 16. For to every one it shortly shall be said, *Redde rationem, Give an account of thy Stewardship.* And believe it, none shall make a more comfortable Reckoning at the *Day of Judgement*, then the charitable man; if you
Matth. 25. 35. dare believe the Judge himself, *Matth.* 25. who there takes notice onely of such charitable Actions, as *Feeding*, *Clothing*, *Visiting*, *Ministring*; and those he sets upon his own account; *Mihi feciſtis, Ye have done it unto me*; and therefore himself rewards it, rewards it with himself, *Venite Benedicti, Come ye Blessed*, &c. And who thus practise the *Communion of Saints* here, need no whit doubt their *Eter-*
Ephes. 2. 19. *nal fellowship* with them hereafter, *Ephes.* 2. now therefore ye are no more strangers and forreigners, but fellow citizens with the Saints and of the household of God: which lifts us up to the consideration of our communion with the Saints Triumphant, our Communion with the Saints in Glory, consisting chiefly in these things, *viz.* on our part, a glad apprehension of their happiness, an honourable mention and memorial of them; the praising God for such good Examples, and Instruments in their generations here, and our Endeavours for *due Imitation*: on their part, the Reflection being *Joy* at our *Conversion*, with prayer in general, for our vindication, and for our felicitous Consociation; and first, we joy in *their felicity*, as men do for their friends in high preferment, to think how they, like *Abraham*, are gone up the Hill, (to the top of happiness) while we like his Servant,

Wherein our Communion with Saints Triumphant consisteth.

Servant, and the Ass, remain in the valley, in this *valley of Tears*, servilely burthened here with *Sin* and *Sorrow*! Yet 'tis some mitigation of our misery, thus to apprehend, (not onely some few of our dear Correlations, but) so great a part of *Christs mystical Body*, to be in a state of glory and *felicity*, beyond all reach of hazard, or danger of cessation; like *Israel* passed through the *Red-Sea*, safely arrived on the Banks of *Canaan*; while we are here either toiling in an *Egypt*, or passing through the *Waters* of *Corruption*, and *Affliction*! that They are *Comprehensores* (that is) Possessours of the Land of the Living, wearers of those *Robes*, and *Palms*, and *Crowns*, Revel. 4. This *chears* us somewhat, that are but *Viatores*! but poor waifaring Pilgrims here, yet rejoycing in hope, shortly to be partakers *with Them*, in *those things which yet eye hath not seen, nor ear heard, nor entred into the heart of man*; into all which the Saints above are entered. And therefore, secondly, we ought to make alwayes honourable mention of them, the second branch of our communion with them;) for if the wicked delighteth so *to speak well of the covetous whom God abhorreth*; how should the Righteous delight to speak well of the Glorious, whom God so highly loveth; as never to reflect on them, without worthy and honourable expressions! The *righteous* Saints, the *pious* Saints, the *blessed* Saints, the *glorious* Saints: their *victorious* Name, being (as *Solomon* saith) like the *Confection of the Apothecary*, Eccles. 7. *Unguentum effusum*: as *an* Psal. 10. 3. Eccles. 7. 1. Cant. 1. 3.

ointment powred out, Cant. 1. which (the Box of their mortality being broken) ſhould ſpread the more of their perfumes among us: ſo far as concerns us, making good that of *Davids* Prophecy, *Pſal.* 112. *The righteous ſhall be had in everlaſting Remembrance*; and that *Quoad æternum noſtrum*, on our part too, as well as on Gods; during all our Laſting as well as his *Everlaſting*. And thirdly, as we ought thus to commemorate them with all *Candid Attributes*, and Titles; ſo muſt we praiſe the worlds great *Benefactor*, for ſending it ſuch pious Patterns, and ſo eminent Examples, *Pſ.* 150. *Praiſe ye the Lord in his Saints*, (ſo St. *Hierom* reads it) and praiſe him for them; they being *Speculum Pietatis*, as it were, our glaſs of Chriſtianity, whereby to dreſs all parts of our *Converſation* πρίκειται, δεῖγμα, (as St. *Jude* ſpeaks of the quite contrary) *They are ſet forth as an example*, for us to write after their fair Copy, chalking out to our Imitation all the wayes of Innocence and holy Candour; of Piety and Charity, of Diligence and Perſeverance: and to our *Sufferings*, the pious Reſolutions of *victorious Patience*, and holy *Reſignation*: and this is our *Communion* with them. Theſe things are the Ground of all the Churches *Celebrations*, and of this Books Reflection. * "Leſt through the "Tract of time, ingrateful Oblivion blot out "the Favours of Almighty God, we Dedi- "cate and Conſecrate the Memorial of his "*Gifts* and *Servants* to him, in *Solemn Feſti-* "*vals*, and ſet Times of *Devotion*.

Pſal. 112. 6.

Pſal. 150. 1.

* *Ne volumine Temporum ingrata obrepat Oblivio; Deo Beneficiorum ejus (Solennitatibus, Feſtis, & Diebus ſtatutis) dicamus, Sacramúſque Memoriam.* Hierom. in citul. vir. illuſt.

Nor

Nor is that Nobler part of *Christs Church*, the Triumphant, ſo totally inſenſible of the Militant, but that they make good *this Communion* alſo, even *joying at our pœnitence and converſion*, Luke 15. *there is joy in heaven over a ſinner that, &c.* And ſure that is as properly imputed to them (as to any) as moſt concerning their own Kindred, their Fraternity of rational creatures. And if the Scripture ſay, *They joy in* ſuch a caſe, let the Logick Rule of Contraries tell you whether the *Sympathy* be not general; and though they be above the reach of *paſſion*, yet are they not without compaſſion toward their *Militant Co-partners*; yea, and (in the general) praying for their *vindication*, apparent in that ſame Prayer of the *Souls under the Altar*, Rev. 6. *Quouſque Domine, &c. How long Lord! how long, holy and true, doſt thou not avenge the blood of Thy Servants, &c?* I ſay this univerſal *Sympathy* (for Particularities are hence inconſequent) is a main part of the *Communion of Saints*, Saints *Triumphant*, with Saints *Militant*: And no more Interruption to their preſent Happineſs, then the Reflection on their own former ſufferings; both praying for a full Conſociation in *Eternal Bleſſedneſs*: Chriſt, that King of Glory, and his Gueſts above, both deſiring that *His Houſe may be full*, that *Houſe* where ſuch a *Supper* is prepared, and ſo *many Manſions*, Revel. 22. *He which teſtifieth theſe things, ſaith ſurely, I come quickly*; the Saints of both ſorts ſaying *Amen* to it, Even ſo, Come Lord Jeſus, come

Luke 15. 7.

Contrariorum eadem eſt Ratio.

Rev. 6. 10.

Luke 14. 16.

Rev. 22. 20.

quickly; come in *Grace*, and come in *Glory*; that all Partners being admitted, and all the Members under that *One Head* collected, all their *joy may be full*, and the *Body myſtical* compleated; for this it is, that the Orthodox *Church* doth *Cry to God* ſo earneſtly, *That it may pleaſe Thee of Thy gracious goodneſs, ſhortly to accompliſh the number of Thine Elect, and to haſten Thy Kingdom, that we with all others, (with theſe Saints Triumphant) departed in the true Faith of Thy holy Name, may have our perfect Conſummation and Bliſs both in Body and Soul, in Thy eternal and everlaſting Glory.* Amen. Amen. Amen.

In the Office for Burial.

POEM 36. { On All Saints. }

PArticular *Accounts* Extending hither,
Take now the *Total* of *All-Saints* together;
While they in ſober *Dialogue* expreſs
Their *Myſtical Communion's* Happineſs,
Like *dear-Allies* Remov'd by Diſtant Space,
Who yet in *ſtrong-Affections* do *Embrace*.

Saints Militant.

You *Bleſſed Spirits* and Exalted *Souls*
That ſhine in *Glory*, Hous'd above the *Poles*;
Who once were here *Inhabitants* below,
Dwelling in ſuch Frail Tents as we do now;
Though you like *Abr'am* are gone up the *Hill*,
While we remain in this *ſad Valley* ſtill!
Yet let our Comfort not be deemed bold,
That with you ſtill we true *Communion* hold:

Saints

Saints Triumphant.

Kindred, your *Cordial-Union* we embrace,
Not ſhifting *Souls* with our Exchange of *Place*;
Our *Graces* are not ſhrunk, but more profound,
Our *Gratitude* and *Charity* abound,
One towards our *Head*, the other unto all
The *Members* of His *Body Myſtical*:
Nor is't the leaſt *Addition* to our *Joyes*,
To ſee our *Brethren* freed from their *Annoyes*.

Chorus.

Our *Love* as *bright* and *conſtant* as the *Sun*
With *chearing-Beams* through *Heav'n* and *Earth* doth run;
Like *Aarons* fragrant *Oyntment* doth it flow,
From *Head* and *Beard*, down to the *Skirts* below:
Thence (like Cœleſtial Fire it upward Tends)
To *God*, and *Angels*, *Chriſt*, and Saints Aſcends:
Thus thoſe that Sigh below, that Sing above,
Are all *United* by the *Bond* of *Love*.

Sts. Milit.

You *Elder-Brethren*, we Rejoyce to ſee
Inheritours, of ſuch *Felicity*:
Our *Fellow Priſ'ners* that but lately were
In *Fleſh*, and *Sin*! now from all Fetters clear:
Whoſe ſooner *Fledged Souls* are Soar'd on high,
Quitting the Shells of your *Mortality*!
Though *Death* and *Sickneſs* Trampled you before,
Y'are now ſecur'd from both, for evermore.

Sts. Triumph.

Our bleſt Poſſeſſion but an earneſt is
Of your expectance, and approaching Bliſs:
For Heav'n is an Inheritance ſo fair,
That every *Saint* ſhall there be made an *Heir*:
And here, though *Captiv'd* in the *Fleſh* awhile,
There (freed from *Bonds*) you ſhall for ever *Smile*:

Then chear your Hearts, and lift your Heads on high,
For your assur'd *Redemption draweth nigh.*
Chorus.
Then *Brethren* all we are, by Fathers side
And *Mother's* both, Christ, and his *Mystick Bride*;
As once all Servants, so shall all be free,
Made *Sons of God*, in *Glorious Liberty*;
All *Birds* of the same *Nest*, and beauteous *Feather*,
Flocking to *Paradice*, shall Chant together:
One Church we make, one common Lord Revere,
Both *Choristers* above, and *Mourners* here.
Sts. Milit.
Thus fervent *Sympathies* arise to all
(So far as suits *each state*) Reciprocal;
Yet not, as though we Prayers might Address
To our *Related Saints* in *Happiness*;
Or as your *Joyes* had Leasure to look down
On our poor Accidents of Smile, or Frown:
But our *Love*, *Honour*, and *Esteem* is Yours,
Without *Detraction* from the *higher Pow'rs.*
Sts Triumph.
True Sympathies we own, though neither Grief
Our Object suffers, nor our Pow'r Relief;
Yet do our constant Pray'rs attend your Good,
And beg the Vindication of your Blood!
So far your *Sorrows* to concern us (know)
That at your *Joyes*, our *Pleasures* overflow;
Nor can some *Members* their *Perfection* gain,
Till all the rest Compleatness do attain.
Chorus.
Wherefore we all in joynt-Devotion Pray
For the whole *Churches* Consummation Day;
That the Elected Number be supply'd,
And altogether shortly Glorifi'd;

That

That Pray'r may be converted into Praiſe,
And Tears wip'd off, may Songs of Triumph raiſe;
Until the Style of *Militant* do prove
The Church Triumphant, both for *Joyes* and *Love*.

Thus Earth's *Hoſannah* (onely not ſo long)
And *Heav'ns* ſweet *Hallelujah's* but one *Song*:
Thus *Love's* the *Cement* of the World, the Chain
Links *Heav'n* to Earth, and Earth to *Heav'n* again;
No Article of Faith Cures more *Complaints*,
Then this ſame bleſt *Communion of All-Saints*.

PRAYER 36. {On All Saints.}

O *Bleſſed and All-Bleſſing Jeſu, who art the onely Head of that myſterious Body, the Body of All-Saints, that ever have been, are, or ſhall be in the world, as Thou art an Head of Glory unto thoſe Triumphant Saints above, ſo be an Head of Counſel and direction unto Thy Militant Servants here below: be pleaſed ſtill to ſhed Thy gracious Influences upon both, Continuing that Spiritual Correſpondence, and holy Sympathy, requiſite in all the Members of an healthy Body: That as thoſe Citizens of the New Jeruſalem look downward in a noble Pitty and Compaſſion (ſo far as glorious Objects will permit them) with General Love and Prayers towards their waifaring Brethren; ſo Theſe again may make their grateful, and Affectionate Returns to Thee and Them; joying in their Felicity and Security, as an Earneſt of their own; and ho-*

Honouring Them with a careful Imitation of their Graces, and the good Examples left behinde Them: (which is the best and greatest honour can be done Them) Assist us also (we beseech Thee O Lord) in preserving the Communion of Thy Saints Militant here on Earth, and that both by Sympathizing with others Evils, and by Communicating of our own Goods: (Sympathy being a lively part of Christianity, and insensibleness a dangerous Symptome of dead flesh) O give us therefore soft Affections, and Tenderness of Heart one towards another, not onely to Rejoyce with them that Rejoyce, (which in a carnal sense too many do) but also to mourn with them that mourn, and to be mindeful of such as are in Bonds, as bound with them: That so being of like Affection one toward another, we may neither be Reckoned, nor rewarded among those that are void of natural Affection! but may be ready to Communicate, to Communicate our Goods, our goods of Piety and Charity, Charity both of Giving and Forgiving; Forgiving one another, if any man have a matter against another, even as Thou (dear Saviour) hast we trust, forgiven all of us: knowing that the wisdom which is from above, is first pure, then peaceable, gentle, easie to be entreated, full of Mercies, and good Fruits; alwayes inclinable to Reconciliation, that both we and our Gift may be acceptable at Thine Altar: to which end likewise, give us Grace to advantage this Communion, not onely by Forgiving, but by giving (to our Power) by imparting of our Goods, the goods of Body, Minde, and Fortune; of Head, and Heart,

Heart, and Hand; the goods of the Head, by Councels and Directions; those of the Heart, by Prayers, and due Instructions; those of the Hand, by prudent Reliefs and Distributions, which are the way unto Thy Kingdom, although not the cause of Reigning there; yet Sacrifices, wherewith Thou art well pleased: that so continuing this Communion of Saints here, (by all the holy Duties prescribed in Thy Word) we may be continued in it hereafter, when both the streams of Militant and Triumphant shall flow into one channel of Glory, into one Church and Consort singing Eternal Hallelujahs. Amen. Amen.

The COLLECT.

Almighty God, which hast knit together Thy Elect in one communion and fellowship, in the mystical

The Epistle. *Body of Thy Son Jesus Christ, our* The Gospel.
Rev. 7. ver. 1. to 10. *Lord; grant us Grace so to follow* Matth. 5. v. 1. to 13. *Thy holy Saints in all vertuous and godly living, that we may come to those unspeakable joyes which Thou hast prepared for them that unfeignedly love Thee, through Jesus Christ, &c.*

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

The

The Doxology.

AS all things with ſtrong *Inclinations* run
Unto their *Principles*, where firſt begun;
(*Fire* tending to its Sphære, and rowling *Waves*
Flowing to *Sea*; *Windes*, poaſting to their *Caves*.)
So here, to Thee (*great God*) my *Muſe* doth kneel,
Who (all the way) did *Thine Aßiſtance* feel:
Through her *whole flight* though ſhe did caſt a *glance*
In thy *Saints Honour*, on *Thy Names* advance:
Yet all cannot her *Gratitude* ſuffice,
Till *ſhe* preſent peculiar *Sacrifice*:
Eternal Source whence all *good Iſſues* ſpring,
Accept *This mine* (indeed *Thine*) *Offering*;
What ever's in it good, the *Glory's* Thine,
And all the *Imperfections* onely mine!
Then ſend it *Thou* into a *Bleſſing* forth,
And that ſhall Crown it with ambitious *Worth*;
Profit and *Pleaſure* may the *Reader* finde,
A *weight* to *Bad*, a *wing* to each *Good minde*:
This Book compoſed by Thy conſtant aid
Is a juſt Victim on *Thine Altar* laid;
Whoſe *Authour* (with this ſignal *Guerdon*) Bleſs,
With *Grace* to *Act*, what *He* doth here expreſs;
That one may long, Thy *Churches-Glory* raiſe;
And *t'other ſing Thine everlaſting Praiſe*.

Glory be to God on high, on Earth Peace, and Good-will towards Men. Amen.

The

Fellow Citizens wth ye Saints & of ye Houshold of God Eph. 2. 19.



P
Hog.

And take upon us the Fellowship of ye ministring to the Saints. 2. Cor. 8. 4. That ye being Rooted, and grounded in love may be able to comprehend with all Saints what is the breadth & length, and depth, and height, and to know the love of Christ. etc. Eph 3. 18. 19.

The Author's Recommendation of the Book to Himself Multiplied, Edw. *and* Sa. Sparke.

DEar *Pledges* of my Love and Hopes, to you
This *Muſe* (of all) ſhould be of *welcome view*,
As moſt ally'd, and ſprung from the ſame Head,
A Monitor that will *ſurvive* the *dead*:
Mean time, to You, that I might propagate
Something beyond frail *Nature's* brittle ſtate,
Theſe Diſtillations of my Brain Combinde
Into ſome wholeſome Conducts of the Minde;
A Chriſtian *Map* o'th world, my *Pencil* drew,
Where (of both *Globes*) you have an *uſeful view*,
Which who ſo piouſly but travels o're
Shall make returns above the golden-ſtore
Of *Drake* and *Candiſh* (who the Round did run)
And be companions of a brighter Sun;
And for your further guidance too, you may
Sarah's and *Hagar's* Hiſtory Survay:
But *This* in chief peruſe, as *Goſhen-Light*
To guide your ſteps in an *Ægyptian Night*;
The good old *Churches Paths* you (here) may Trace,
While others, do for *Juno Clouds* Embrace:
Her *Pieties* are (now) again Reviv'd,
Whoſe *Ruine*, *Schiſme*, and *Hereſies* Contriv'd!
Her *Feaſts* and *Faſts* freed from all juſt *Complaints*,
Commemorating (not Adoring) *Saints*:

And

And 'tis good *Christian manners*; not a *Crime*,
To give what's due to *Person*, *Place*, and *Time*.
But sure *Religion* There must needs Decay,
Where such fair Boundaries are ta'ne away!
The Book at first was purposely Design'd
To steer aright your floating youthful minde;
But some have since Desir'd to share with you,
And importun'd it into Publick View,
Liking the *Method* on't, or matter told,
The one because 'tis *new*, the other *old*;
When e're the *Age* (then) Reels in *Giddy-Zeal*,
This *Piece* will sober steady *Truths* Reveal;
At one side *Scour'd* from Rusty *Hæresies*,
And *Purg'd* at other from wilde *Novelties*.
Retaining Doctrines *Primitive* and Clean,
Reflecting on that *Churches Golden* Mean,
Which (like *Things Eminent*) had *hardest Fate*!
All *Env'ing* what They cannot *Imitate*:
Then *Read* and *Act*; This beaten *Church-way* Tread,
And sure to *Heav'n* 'twill you one day Lead.

Δόξα Θεῷ μονῷ.

Dei Gloria sit Omnium.

FINIS.

A Catalogue of the Feasts *and* Fasts *as they are either fixed to the Dayes of the several Moneths, or as they are moveable with reference to Easter.*

January	Circumcision,	1.
	Epiphany,	6.
	Conversion of St. *Paul*,	24.
February	Purification,	2.
	St. *Matthias*,	25.
March	Ash Wednesday,	*vide Easter.*
	The Annunciation,	25.
April	Palm Sunday,	*vide East.*
	Good Friday,	*vide East.*
	Easter Day,	*v. p.* 254, 608.
	St. *Mark* Evangelist,	25.
May	St. *Philip* and *Jacob*,	1.
	Holy Thursday,	*vide East.*
	Whitsunday, or Pentecost,	*v. E.*
June	St. *Barnaby*,	11.
	Trinity Sunday,	*v. Whits.*
	St. *John Baptist*,	24.
July	St. *Peter*,	29.
	St. *James*,	25.
August	St. *Bartholomew*,	24.
September	St. *Matthew*,	21.
	St. *Michael*,	29.
October	St. *Luke* Evang.	18.
	St. *Simon* and *Jude*,	28.
November	All Saints,	1.
	St. *Andrew*,	30.
December	St. *Thomas*,	21.
	Christs Nativity,	25.
	St. *Stephen*,	26.
	St. *John* Evang.	27.
	The Innocents,	28.

To finde Easter for Ever.

Prime	A	B	C	D	E	F	G
1	April 9	10	11	12	6	7	8
2	Mar. 20	27	28	29	30	31	April 1
3	Apr. 16	17	18	19	20	14	15
4	April 9	3	4	5	6	7	8
5	Mar. 26	27	28	29	23	24	25
6	Apr. 16	17	11	12	13	14	15
7	April 2	3	4	5	6	Mar. 31	April 1
8	Apr. 23	24	25	19	20	21	22
9	April 9	10	11	12	13	14	8
10	April 2	3	Mar. 28	29	30	31	April 1
11	Apr. 16	17	18	19	20	21	22
12	April 9	10	11	5	6	7	8
13	Mar. 26	27	28	29	30	31	25
14	Apr. 16	17	18	19	13	14	15
15	April 2	3	4	5	6	7	8
16	Mar. 26	27	28	22	23	24	25
17	Apr. 16	10	11	12	13	14	15
18	April 2	3	4	5	Mar. 30	31	April 1
19	Apr. 23	24	18	19	20	21	22

When you have the Dominical or Sunday Letter in the uppermoſt line, guide your eye downward from the ſame till you come right over againſt the Prime, and there is ſhewed both what Moneth, and what Day of the Moneth Eaſter falleth on, that Year. For the Prime, or Golden Number, ſee your Almanack.

And beſides this Demonſtration, ſee a Rule to finde *Eaſter* for ever, 254.

ΘΥΣΙΑΣΤΗΡΙΟΝ·

VEL

SCINTILLA ALTARIS.

OR

Primitive Devotion

IN

The *FEASTS* and *FASTS*

OF

The CHURCH of *ENGLAND.*

By *EDWARD SPARKE*, D. D.
one of the Chaplains to His Majesty.

Laudate Dominum in Sanctis. Psal. 150. 1. Hierom.

Lest ingratefull Oblivion should (through the tract of Time) blot out the *Favours* of Almighty God, we Dedicate and Consecrate the *Memorial* of his Gifts and Servants to Him, in Solemn Anniversaries, and Set Times of Devotion. *Hier. in Catal. vir. illust.*

Non habituri sunt Deum Patrem, *aut* Christum Fratrem, *qui non habet* Ecclesiam Matrem. *St. Auguſt.*

Τὸ χρήσιμον καὶ τὸ ἁδύ. Chrysost. de Parab.

The third Edition, consisting of Prose, Poems, Prayers, and Sculptures on the several Occasions.

LONDON,
Printed by *R. Wood*, for *H. Brome*, at the Gun in *Ivy-Lane*, 1663.

our Fear into Hope, our Sorrow into Joy: to which end (O thou Redeemer of men) Deal with Each of us (this day) as thy Prophet with the widdows Son: for thy Church is a widdow ſince thou leſteſt her! and we are ſome of her dead Children! dead in ſin and treſpaſſes, and thou the true Elias, *apply thy Body ſtretched on the Croſs, to all the Members of us thy Children: that thy Head, and Mouth, and Hands, and Feet, may Revive ours into newneſs of Life! thus let us minde thy Paſſion, with infinite Hatred of Sin, that occaſioned it! with infinite Gratitude to the Love that performed it, being that of God the Father, Son, and Holy Ghoſt, to whom, &c.*

The

The COLLECT PRAYERS.

ALmighty God, we beſeech thee graciouſly to behold this thy Family, for which our Lord Jeſus Chriſt was content to be betryed and given up into the hands of wicked men, to ſuffer death upon the Croſs, who liveth and reigneth, &c.

The Epiſtle Heb. 10. from verſe 1. to 16.

The Goſpel John 18. v. 1. to the end of Chap. 19.

ALmighty and Everlaſting God, by whoſe Spirit the whole Body of the Church is governed and ſanctified, receive our Supplications and Prayers, which we offer before thee for all eſtates of men in thy holy Congregation, that every Member of the ſame in his Vocation and Miniſtery, may truly and Godly ſerve thee, through our Lord Jeſus Chriſt, who liveth and reigneth, &c.

MErciſull GOD, who haſt made all Men, and hateſt nothing that thou haſt made, nor wouldeſt the death of a ſinner, but rather that he ſhould be converted and live; have mercy upon

on all Jews, Turks, Infidels, and Hereticks, and take from them all Ignorance, hardneſs of heart, and Contempt of thy word, and ſo fetch them home (bleſſed Lord) to thy Flock; that they may be ſaved according to the Remnant of the true Iſraelites, and be made one fold, under one ſhepheard Jeſus Chriſt our Lord, who liveth and reigneth, &c.

Our Father which art in Heaven, &c.

The Grace of our Lord Jeſus Chriſt, &c.

UPON

BRITISH
3 AU 91
MUSEUM

The Resurrection *Luc: 24. P. 283:*



2 *And they found the stone rolled away from ỹ sepulchre,*
3 *And they entred in, and found not ỹ body of ỹ Lo: Iesus*
4 *And it came to passe, as they were much pplexed there-*
about, behold, two men stood by them in shining
garments.
5 *And as they were afraid, and bowed downe their faces*
to ỹ earth, they said unto them, why seeke ye the liuing
among the dead? 6. He is not here, but is risen. ec.

M. *Pſal. prop.* 2, 57, 111. E. 113, 114, 118.

UPON *Eaſter Day.*

M. Leſſ. 1 *Exod.* 12. 2 *Rom.* 6. E. Leſſ. 1 *Exod.* 14. 2 *Acts* 2.

DISQUISITION 13.

THis is the higheſt of all *Feſtivals*, and is as ancient, as the *Reſurrection* of our Bleſſed Lord himſelf, and therefore ought to be proportionably *ſacred* to its ſubject: as it was highly venerable to the *Primitive Fathers* of the *Church*, witneſs their innumerable *Sermons* on it, and moſt ſolemn Acts, even of *both Sacraments*, reſerved for it; to which end, two dayes were added to attend it, and Whitſunday, there being a multitude of buſineſſes at thoſe ſeaſons, however this *ſtolid diſobedient Age* contemn the Devotions of *Antiquity*. *Chriſtiani ſine Chriſto!* as though they would be *Chriſtians*, by paſſing Acts of *Oblivion* upon the Records of *Chriſtianity!* But *God hath ſtill his thouſands in our Iſrael*, whom I ſhall here greet with the old *Chriſtian ſalutation*, * Ἀνέστη, *Chriſt is riſen*, deſiring the Reader but to *Eccho* with joy and gratitude, that ſame uſual *Reſponſe*, The *Lord* is riſen indeed; or to *Paraphraſe* it with that good *Chriſtian*, who meeting

Epiphanius in Feſtum Paſcatis.

Euſeb. l. 3. c. 17

* The Eaſtern and Greek Churches Salutation. Ἀνέστη.

meeting his Enemy, ſaid, *Surrexit Chriſtus*, Chriſt the *Reconciler* is riſen, and therefore let us be friends again. This *King of Dayes*, and *Queen of Feaſts*, is among us called *Eaſter*, a Compellation made up of a * *German*, and an *Engliſh* term, the former of which the *Saxons* brought in among us, *ſc. Oeſt* ſignifying *Ariſing*, or the *Eaſt*; and *Star*, we know imports a *Luminary* of *Heaven*; the *chief* whereof at *this time* of the year, are in their *Culminations*, and both therefore now moſt *emphatically* ſuited unto *Chriſt* and his *Ariſe*, whoſe *Name is the Eaſt*, Zech. 9. 12. and whoſe *Nature is the bright morning Star*, Rev. 2. 8. ſo that reflecting on this *Star* in the *Eaſt* (like the *wiſe men*) *we are come to worſhip him*, and by *Piety* endeavouring to make his *Eaſter* ours, *the day Star of Grace ariſing in our Hearts*. The *Fathers* (of both *Churches*) generally call it *Paſca*; as ſucceeding, and in many fit *Analogies*, anſwering the *Paſſeover*, (*Chriſt* being the *Lamb of God*, whoſe *blood* lately beſprinkling us in his *Paſſion*, now *taketh away our ſins* by his *Reſurrection*) and hence it is that St. *Auſtin* notes, the *Paſſeover* and this *Feaſt* of *Eaſter* (both under the Old and the New Law) was much about this time to be *ſolemnized*; yet not preciſely at the *firſt* full Moon of the *firſt Moneth*, (leſt we ſhould *Judaize* and comply exactly with them in their *Paſſeover*, which was but *Typical*, ours being gratulatory) but as the *Nicene Council* determined, and St. *Auguſtines* Phraſe is, *Statim poſt*, preſently after, *ſcil.* the *next Lords Day* after the *firſt Full*

* Not well derived from the Latine *Hoſtia*, (*i.e.*) a Sacrifice, but rather from *Oſteren*, corruptly from *Urſtend*, (*i.e.*) Reſurrection; the old Saxons called *April*, (in which Eaſter is commonly) *Oſtermonat*. *Verſtegan. Antiq. p.* 60. And the very word Eaſter is uſed in the Saxon Goſpel. Matth. 26. 19.

Epiſt. 19. 4, 5. *ad Januar. poſt primum pleni lunium.*

Exod. 12. 2, 6. A rule to finde Eaſter for ever.

Full Moon, following the *Vernall Æquinox*, becauſe both *Sun* and *Moon* at that time hint us to *Converſion*, and *Increaſe* of *Light*; for the *Moon*, while at *Full*, is moſt *diametrally* oppoſed to the *Sun*, (as we in our *full Naturals* are to *Grace*) but now being come to her *point vertical*, ſhe draweth *nearer* daily and *nearer* to *Conjunction* with the *Sun*, as *he* doth heighten and *encreaſe* in ſtrength. So God would demonſtrate by this *Sign Celeſtial*, that *man* who formerly was full oppoſite to *Him* by ſin, ſhould now (by the *Paſſion* and *Reſurrection* of our *Saviour*) *meet with his Spiritual Tropick*, and term of *Reflection*, and thence date his *Converſion* unto *God*; haſtening to a *nearer* and *nearer union* with him, till he grow in *heat* and *luſtre*, till he *ariſe* and mount up with *this Sun* of *Righteouſneſſe*. The firſt ſtone of *Chriſtian Faith* was laid in this ſame Article of the *Reſurrection*; in this was the firſt promiſe performed, *Ipſe conteret*, *He ſhall bruiſe the Serpents head*: for in this, He triumphed over Death and Hell. And the laſt ſtone of our *Faith* is laid in the ſame, that is, the *Day* of *Judgement*, of which God hath given aſſurance unto all men, (ſaith Saint *Paul* at *Athens*) in that he hath raiſed *Chriſt Jeſus from the Dead*: In this Chriſt makes up his Circle, in this he is truly *Alpha* and *Omega*. His coming in *Paradice* in a promiſe, and his coming to judgement in the clouds, are tied together in the *Reſurrection*; and therefore all the *Goſpel*, all our *Preaching*, our *Believing*, and endeavour, are all contracted

Gen. 3. 15.

Trophæum de morte excitavit. Auguſtin.

Acts 17. 3.

A and Ω

tracted into this one *Article* of the *Reſur-*
1 Cor. 15. 14. *rection*, 1 *Cor.* 15. And that being all the ſign *Chriſt* would at any time afford the *Jews*, the *Phariſees*, *Sadducees*, or any that importuned him, the ſign of *Jonas*, and the deſtroyed *Temple*, ſtill turning upon the *Reſurrection*, Matth. 12. 35. And ſo true is that of *Tertullian*, The *Reſurrection* of the dead, is the main *Conſolation* of the living; as without which, all Chriſts former Actions and Paſſions, had been fruitleſs, 1 *Cor.* 15. But by which we hold our hopes of *Immortality*; from whence all the *Sundayes* of the year *chearfully* borrow new *Denomination*, and are (as 'twere) new *Chriſtned*, *The Lords Day*, in memorial of this happy Reparation: So that *Ludolphus* (out of *Nazianzen* and others) may well call this day, *Solennitas ſolennitatum*, the Feſtival of all Feſtivities: Moſt of the Learned applying that of *David* to it, *Pſal.* 118. *This is the Day which the Lord hath made, &c.* And not onely for our gladneſs, but alſo inverting it for his Honour: So St. *Cyril in locum*, *This is the Day which* (in a ſenſe) *made the Lord*, that is, declared Him. *For hereby* (ſaith the *Apoſtle*) *was he wonderfully declared to be the Sonne of God.* Wonderfully indeed, the wonder of all Miracles, wrought by a *God*, teſtified by *Angels*, ſeen of *Men*; of Men, not onely as witneſſes, but partakers; and yet a no leſſe *Benefit then Miracle*; a Benefit both Corporal and Spiritual, extending to *both parts* of *Man*. And whereas *Chriſts* former *Miracles* (for the moſt part) tended but to the *Bodies* good, as Reſti-

Reſurrectio mortuorum, eſt ſumma conſolatio vivorum.
John 4. 18.
1 Cor. 15. 17.

Ludolph. de vitâ Chriſti in locum.

Pſal. 118. 24.
Hæc eſt Dies quam fecit Dominus.
Hæc eſt Dies quæ fecit Dominus.

tution

tution of Limbs, *Eyes to the Blinde, Ears to the Deaf, Tongue to the Dumb, and Feet to the Lame*; or else for Restauration of Health, as *healing Diseases, casting out Devils, raising the Dead*; or for humane sustenance, as feeding many *thousands with few Fishes*, multiplying the Loaves, metamorphosing of *Water* into *Wine*, &c. But this miraculous benefit, and beneficial Miracle of *Christs Resurrection*, extendeth it self both unto *Soul*, and *Body*. And first, it cheereth up the *drooping body*, comfortably telling it, That shall not alwayes sleep in Dust! not ever be the *Food* of worms, and companion of creeping things! but shall be one day raised, raised to incorruption, to the society of *Angels*, and *vision* of the Blessed *Trinity*: that even *Flesh and Blood* (though not as yet a while) *shall one day inherit the Kingdom of God*. So that the Body (now) the Body of every *faithful penitent*, may be as confident as ever *Job* was. *I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy my body, yet in my flesh shall I see God, whom I shall see, &c.* And that not onely in *Calvins* sense, of a *Temporal Restitution*; but even in *Jobs* own sense, and the *Fathers* Exposition, of a litteral and numerical *Resurrection*. Again, this likewise secures the *Soul*, that she is *Christs holy One, whom he will never suffer to see corruption*, assureth

This is an extensive benefit to both parts of man.

Sensu philosophico, Resurrectio est tantum corporis; sed Theologico, est totius compositi.

Job 19. 25.

Calvin. in loc.

Quid hac prophetiâ manifestius? nullus tam apertè post Christum, quam iste ante Christum de Resurrectione loquitur; non dum erat mortuus Dominus, non dum vivas, & Athleta Eccles. Redemptorem suum videbat ab Inferis resurgentem, &c. Hieron. ad Pammachium.

Noſco meum in Chriſto corpus conſurgere, quid me
Deſperare jubes? veniam quibus ille revenit
Calcatâ de morte viâ, quod credimus hoc eſt:
Et totus veniam, nec enim minor, aut alius quam
Nunc ſum reſtituar, vultus, vigor, & color idem,
Qui modo vivit, erit, nec me vel dente, vel ungue
Fraudatum revomet, patefacti foſſa Sepulchri.

reth her, that ſhe neither *hopeth* nor *believeth in vain*, 1 Cor. 15. This is

Prudent. de Reſurrect.

the *Foundation Article*. But happy Time this, happy Day for us, whereon *Chriſt* became the *eldeſt Childe of the Grave*, *the firſt born of the dead*. Ἀπαρχὴ κεκοιμημένων. *The firſt fruits of them that ſleep*, all comfortable Relatives, firſt ſtill implying the latter: *Chriſts Reſurrection* altogether as ſure as

1 Cor. 15. 20.

Rom. 4. 25.

Death, Rom. 4. *Who died for our ſins, and roſe again for our Juſtification.* For us you ſee, *Both*, not for *Himſelf*, but us: and that for both parts of us, our *Souls and Bodies*. As if your meditation pleaſe to draw near the *Sepulchre*, *Luke* 24. you ſhall there meet with *two Angels* that will witneſs it, and tell you, *He is not here, but is riſen.*

Luke 24. 6.

Luke 24. 6.

But ere with *Peter* and *John* we enter the *Sepulchre*, 'twill be no uncivil Digreſſion to take notice of the *Company* we meet with there, that were the firſt *Evangeliſts* of theſe glad tydings; and thoſe were no leſs then *Angels*, *ver.* 4. to no greater then *Women*. *ver.* 10. Some mention but one, yet St. *John* expreſly telleth us of *two Angels*. Two for a full and ſufficient Teſtimony by the *Jews* own Law: Witneſſes of all ſorts, from *Heaven* and *Earth* too: *Angels* tell the *Women*, *He is not here, but, &c. Angels*, *I*, they were alwayes ready attendants on our *Saviour*; and moſt fit it was,

Duo propter teſtimonii ſufficientiam.

was, that the *King of Heaven* ſhould alwayes have ſuch a *Guard*, ſuch a Retinue, and ſuch Harbingers; and had ſo, at his *Conception*, *Luke* 1. an *Archangel*: at his *Birth*, *Luke* 2. a *multitude of the heavenly Hoaſt*: In his *Temptation*, *Mark.* 1. in his *Agony*, *Luke* 22. *Angels miniſtred unto Him.* At his *Apprehenſion* (had he ſo pleaſed) could have eaſily *prayed down more then twelve Legions*, that is, innumerable company of *Angels*, (had he meant to countenance the propagating of *Religion* by the *Sword*) and to come home here to his *Reſurrection*, (and ſo likewiſe afterward to his *Aſcenſion*) miraculouſly proclaimed by *Angels*. And if *Theſe*, to the Creature be appointed πνεύματα λειτουργικα. How much more ought they to be alwayes *miniſtring Spirits* to their Maker? *Heb.* 1. 14. Theſe winged *Mercuries* of Heaven, here tell the ſeeking women to their joy and aſtoniſhment, *He is not here, but is riſen.* To women then *Chriſt* firſt was manifeſted, to three women, and to them doubly, by the voice of *Angels*, and his own *firſt appearance*, *John* 20. Three pious women, *Mary Magdalen*, *Joanna*, and *Mary* Mother of *James*, ver. 12. who (to the glory of their Sex) were led by their Devotion, as the three wiſe Men by the Star, unto their Saviour; for they were ſeeking *Chriſt*, *Matth.* 28. 'Tis not here worth while to diſpute, whether or no *Chriſt* firſt appeared to his *Mother*, (as ſome contend) ſince the *Evangeliſts* mention not his appearing unto her at all; but ſure we are, 'twas to her Sex, I, and to her *Name* alſo, *Mark* 16. *Mary Magdalen*

Et congruum fuit, ut Rex Cœlorum Satellitium haberet Angelorum.

Pennati proceres induti veſtibus albis, Matribus hi Chriſtum jam ſurrexiſſe reportant. Virgil. Evang.

John 20. 12.

Matth. 28. 5.

dalen. Apostolorum Apostola, (as *Cajetan* calleth her) she was the first Preacher of the *Resurrection*, the *Apostoless of the Apostles*: and various are the reasons of this *Condescention*. I pass the phansie of some *Misogynists*, (as too light) that it was because they are the more garrulous, the more divulging Sex, to spread a rumour, (sticking too rigidly on the tenth and eleventh verses.) This might hold in secular affairs perhaps, but here too contrary to *Christs* humble modesty. —*Nemini dixeris*, still prefaced to all those Acts tending to his honour, *See thou tell no man*: more probable is that of *Ludolphus*, —*in lenimen doloris*. On Christs part, as an Antidote and Cordial to their *deeper sorrows*. First, he appeared to them, lest by his longer absence, their griefs should prove too strong a *Passion* for those *weaker vessels*: *Woman, why weepest thou?* ver. 15. To assuage their sorrow, and comfort them. Then at other side, (saith *Beda*) Woman that first made haste to sin, now came first to *Pardon*; She that first broke her Faith in *Paradice*, first recovereth it at the *Sepulchre*: That Sex (saith he) which first snatcht Death as it were, out of Life, here contends as much to fetch Life even out of Death. Though that Angelical Attendance on our Saviour, pass our dull Earths Imitation, (I, our Souls, and their most active Graces:) Yet let us (at least) emulate these *Womens Piety*. *Men* for shame, lest that feebler Sex prove the *strongest* in *Devotion*; and *Vertue* appear so far of the *Feminine Gender*, as not derived *à viro*.

Quæ prima ad culpam, prima ad veniam. Beda *in locum.*

Contendit de morte rapere vitam, quæ prius de vitâ rapuit mortem.

Æmulemur saltem Fœminas.

Again,

Again, let *Women* imitate them, leſt (with the *Fooliſh Virgins*) they Eclipſe the Glory of their vertuous kinde, and honour their Sex onely with that worſt of Arguments. The corruption of the beſt proves the worſt. Thoſe that will accompany them, muſt note, how they came *Early*, and not *Empty*: *Early.* In the *Dawning* (ſaith Saint *John*) *while it was yet dark.* No deferring holy Duties, eſpecially delay not Penitence; Chriſt himſelf muſt be ſought Early, in the day of Life, (Age and Sickneſs, being *Dies Mortis*, dayes of Death) in *the morning* of this day, that is, in times of ſtrength and health. *Early in this Morning*, that is, in the prime of youth, with *Samuel* and *Timothy*; nay, in the very *Dawning*, (viz.) in the time of tender Infancy (as Saint *Jerom* of *Euſtochium.*) *Materno lacte.* That ſhe ſucked in Piety with her Mothers milk, loving to hear Children—*Balbutire Chriſtum.* Chanting *Hoſanna's* ere they well could ſpeak, none ever came too ſoon to CHRIST, or can make too much haſte to Heaven. Many *Eſau's* with too late *Tears* to gain a *Bleſſing*! And as early, ſo theſe came not empty; reflecting upon that of *Exodus* 23. *None ſhall appear before me empty* (ſaith the giver of all things.) And minde it, you cheap Auditors, and Readers. *Each here brought her Oyntments, and ſweet Odours.* And ſuch muſt be our addreſſes, with flowers of Vertue, and fragrancies of Prayer, *Rev.* 8. With the precious unguents of Alms and Hoſpitality. All which indeed are like *Mary Magdalens* effuſed Oyntment, *Matth.* 26.

Corruptio optimæ, eſt peſſima.

Nec ubi mox abiit, nec tamen orta dies. Ovid.

John 20. 1.

Pœnitentia ſera, raro ſeria.

Epiſt. ad Euſtoch.

Nemo in conſpectu meo vacuus. Exod. 23. 15.

Quælibet Aromata & Unguenta.

Odore virtutum, & ſuavitate Orationum.

Rev. 8.

Pſal. 141.

Tres mulieres aromata ferentes, ſunt Mens, Lingua, Manus. Bern. *Serm. in Loc.*

And to cloſe this, with S. *Bernards* ſweeter Allegory. The three good Women here bringing precious Oyntments, and ſweet Odours, muſt be (ſaith he) the *Minde*, the *Tongue*, the *Hand*. Thoſe of the *Minde*, are *Zeal*, *Compaſſion*, *Patience*; Thoſe of the *Tongue*, are *Prayers* and *good Exhortations*: Thoſe of the *Hand*, are *Charity* and *Diſtributions*. Thus having ſaluted the Company, obſerve next the *Perſon*, and his *Motion*: *He, is not here, but is riſen*: *He*, a word of the Perſon: *He that was the Word*, *John* 1. *He* that was born among Beaſts, lived among Publicans, and died among Thieves! *He* whom they attached, bound, reviled! *He* whom they buffeted, ſcourged, thorned? *He* whom they nailed, pierced, crucified! whoſe Sepulchre they ſtoned, ſealed, watched! and that with the *Garriſon* appointed to guard the *Temple* (ſaith *Joſephus*) yet *He*, *ſo little the Plots of the impious prevail againſt the Righteous*, *He* who ſitteth in *Heaven*, ſo *laugheth them to ſcorn*, and *Cataſtrophyeth all their wiles into Deriſion*, that—*Ipſiſſimus*. *He*, the very ſelf-ſame *Chriſt* awakened his Divinity, which ſeemed before to ſleep, and at once conquereth thoſe fatal Enemies, *Sin*, *Death*, and *Hell*, even to a ſenſible Demonſtration, *Luke* 24. *Handle me and ſee me*. When the Prieſts and Scribes, thoſe grand Councellors at Law, expected from the Grave an *Habeas Corpus*, the body which they gave it, they receive from Angels, a *non eſt inventus*; *he is not here, but is riſen*. Hence then our Faith and Hope are quickned, ſufficiently both confirmed and fortified.

Perſona & Motus.

John 1. 1.

The Perſon *He.*

Luk: 24. 35.

Now

Now, what though Afflictions and Diſeaſes, torture, and even *crucifie* our Body? What though our burthenous *Tomb-ſtone* ſtop up the mouth of our Grave, and forbid *Re-entry* into this world? what though the inviolable courſe of Nature ſeal up our *Sepulchre*, for *Time* ne're to open? what though Corruption ſet worms and other noiſome creatures (as 'twere) to *watch* our carcaſes? yet ſhall they maugre all theſe, the very ſame (I ſay) ſhall one day likewiſe finde themſelves redintegrated, by this powerful *Reſurrection*; we ſhall not be ſtolen * away either by *mortality* or *time*; then fear no more to truſt thy *Body*, then the *Sower* doth his *Grain* unto the *Earth*: The Grave muſt come to *Reſtitution*, and give account of each Duſt, and *Atome* committed to her truſt, and not ſo much *as an hair of our head ſhall periſh*, Luke 21. While the head is above water, no fear of drowning. 'Twere ſtrange indeed, that the Head ſhould enter Heaven at one door, and the Body at another. *Socinus* therefore was but ſottiſh, to deny the conſequent of ours, from *Chriſts Reſurrection*: It is but natural proportion, that as the Head is gone before, we all the other Members ſhould follow after,

* *Pellite corde metum mea membra, & credite veſmet*
Cum Chriſto reditura Deo, nam vos gerit ille,
Et ſecum revocat, morbos ridete minaces,
Inflictos caſus contemnite, tetra Sepulchra
Reſpuite, exurgens quo Chriſtus provocat, ite.
Prudent. de Reſurrect.

Luke 21. 18.

Mirum eſſet, ſi caput per unum foramen, corpus per aliud intraret.

Decet quemadmodum præceſſit caput, ſequantur membra. Bernard Serm. in Reſurrect.

Thus being acquainted with the *Perſon*, obſerve next his *Motion*. His progreſſive or egreſſive motion. Wherein are alſo thoſe *two*

Terminus à Quo, & Terminus ad quem.

points of local motion. He is not here, he is risen. The first is, whence he rose, and that was, *à statu mortuorum*, not from any Poetical *Limbus*, but from the state of the Dead, his body from the Grave; where the unseparated *Deity* kept it from *corruption*, and his *Soul* from *Paradice*, that Region of *Spirits*, and place of *happiness*, by visitation of *Angels*, and *irradiations* of *Glory*; yet a *State* of incompleatness and *expectance*, where (as the *Apostle* saith) *our life is hid with Christ in God, and when he who is our life shall appear, in the Reunion* of both parts of us at the *Resurrection*, *then shall we also appear with him in glory*, and full Beatitude; yet in mean time a *fulness of joy*, proportionable to the *Souls* Receptuity, which doubtless shall be much enlarged at *Reunion* and entrance into the *holy of holiest*, the *highest Heavens*: his *Soul* returned also from visiting those dark Regions, triumphing and relieving those *Prisoners* of *Hope*, *Zech.* 9. astonishing and confining those evil spirits: from triumphing over Hell it self, as the original of *Psal.* 116. *Davids* לשאל and the Septuagints εἰς ᾅδην *pro* ἐν ᾅδῃ, will bear it all. He is not here: Where our Meditations have overtaken the Disciples, and are entring the Sepulchre; where we finde nothing but the linnen left, and watchmen stupified; But that Lamb which was slain, is now the *Triumphing Lion of the Tribe of Judah, too holy an One to see corruption*: He is not here in Earth, or Earthly Elements, that is every where according to his *Deity* and *Spiritual* Influences. Come hither then Atheistical Saduce,

Corpus à Sepulchro, anima à Paradiso.

Col. 3. 3.

Zech. 9. 11, 12.

Psal. 116. 10.

Agnus occisus jam Leo vincens.

Saduce, and let thine eye tutor thine Infidel Heart to a belief of the Reſurrection. Mark but the method of the Linnen; that not onely remaining, but keeping the ſeveral poſtures of the parts that wore it. And would a Thief have left it (thinkeſt thou) or left it ſo diſtinguiſhed? Or if the World had had a thief ſo honeſt, what opportunity could he have had of ſtripping off thoſe cleaving Sear-clothes, and bearing forth the Body, ſo many Souldiers, ſo many Watchmen preſent? No, no, 'twas that ſame *Power* onely which looſened formerly St. *Peters* Fetters, made this Winding-ſheet fall off: the *Deity* it ſelf ſo *kept this City, that the Watchmen watched but in vain*! In vain indeed; for the ſight of an *Angel* countenanced like lightening, ſo terrified and amazed them, that as though they had been ſtruck with lightning, they became ὡς νεκροὶ, *even as dead men*! Fitter to be buried in the Sepulchre, then to watch it! So that the envious *Sanedrim* endeavour to revive them with money, (that uſual *Aqua vitæ* of fainting Cauſes) hiring the Souldiers to ſay, That *his Diſciples came by night and ſtole him away*; the Jews ſtrong deluſion to this day; Alas fond dream of ſleeping Watchmen! (ſaith *Rhemigius*) if they ſlept, how could they perceive the Theft? If not perceiv'd, how could they witneſs it? Not taken away, and therefore riſen, οὐκ ἔστιν ὧδε. For *he is not here*. And this is the ſtrangeſt Epitaph that e're was read on Sepulchre! Turn over all the leaves of Story and Antiquity, become Companions of the Sun (like *Drake* and *Cavendiſh*)

Accedas Saducæe, & Sepulchrum inſpice. Linteamina poſita, & bene diſpoſita.

Quam opportunitatem habuiſſet? Bern. in Feſt.

Matth. 28. 4.

O ſtulta inſania dormientes teſtes adhibere. *Rhemigius in locum.*

vendiſh) travel the whole Circle of the Earth, view all the Monuments, Pyramides, and Tombs of Mortals, and you ſhall ſtill meet with there, a Trophie of Deaths Conqueſt, a Stone engraven with an *Hic jacet*; Here lieth ſuch, or ſuch an one. Here he lieth, be he a *Nebuchadnezzar*, a *Nimrod*, or *Baltſhaſſar*! Here the bright *Hellen*, and Great *Alexander*! Here the Wiſe *Cato*, and Learn'd *Ariſtotle*! Or what ever other *Grandees* of the world; Here lie their Bodies, bound in Fetters of Corruption, chambered up in Duſt, priſoners to the Grave, and captives unto Death! *Hic jacet*! But in an holy Pilgrimage, come we to our Saviours Sepulchre, and to our equal joy and wonder, we meet with Enſigns of Deaths overthrow, the ſtone removed from off his Grave, and there an *Angel* penning this his Epitaph! No, his Ἐπινίκιον, and Song of victory, *He is not Here.* He who is Life it ſelf could not be detained by Death, Ἀδύνατον ἦν, (ſaith the Apoſtle) *Twas impoſſible he ſhould be holden of it.* But like his Type *Sampſon*, He breaketh the bonds of Death, and caſteth his Cords from him; nor from himſelf alone, but from his Servants alſo, 1 *Cor.* 15. Where you may ſee one of them (through his Conqueſt) out-braving Death and Hell: *Where is thy ſting? where thy victory?* To which S. *Bernard* ſweetly alluding: Where now, oh ſtony *Jew*, are all thy Cruelties? Alas! Where are now the ſports, the Reed, and Purple of your injured King, and all thoſe other inſtru-

Chriſt's ſtrange Epitaph. *Non eſt hic.*

Ruptis Lathi vinculis.

1 Cor. 15. 15.

Ubi opprobria Judæ? Ubi fabulæ? Ubi vaſa Captivitatis!

ἐλυτρώθημεν πάντες οἱ δίκαιοι ὡς καθίστησιν ὁ θάνατος. Cyr. Catechcſ.

ments

ments of his Captivity? Nay, Death it ſelf, where's now thy Conqueſt? Then alluding to the Anſwer, as well as to the Queſtion. The Mocker is mocked. *He that ſitteth in Heaven, hath laughed them to ſcorn*, and Death is ſwallowed up in Victory, by CHRIST'S glorious *Reſurrection*. He is not here. Mark (Chriſtian Reader) Chriſt is not to be ſought for in theſe earthly Tranſitories; I am ſure, not to be found there: Not in the Avaritious man his Coffer: *Achan* found a *Non eſt hic*, in the Golden Wedge, He is not here! Not on the Ambitious Pinacle, *Haman* found a *Non eſt hic*: In the Chair of the ſcorner; He is not here! Not in the voluptuous mans bed. The Spouſe her ſelf found a *Non eſt hic*. In Eaſe, Idleneſs, or worſe, *He is not here*. And therefore τὰ ἄνω φρονεῖτε, τὰ ἄνω ζητεῖτε. *Set your Affections on things that are above, and not, &c.* Coloſſ. 3. 1. and that leadeth to the *Terminus ad quem*, the point to which Chriſt Aroſe, and that is *ad vitam*, unto life and glory.

Ubi mors victoria tua? Confuſus eſt Calumniator, raptor ſpoliatus. Bern. in Feſt.

Chriſtus non quærendus in Terrenis, Non eſt hic.

Esther 4.

Cant. 6.

Ἄν τι πράξῃς μετὰ πόνου καλὸν, ὁ μὲν πόνος ὀιχεται, τὸ δὲ καλὸν μένει. ἄν τι ποιήσῃς αἰσχρὸν μεθ' ἡδονῆς, τὸ μὲν ἡδυ ὀιχεται τὸ δὲ αἰσχρὸν μένει Muſonius apud Aul. Gellium, l. 16. c. 1.

And here is a comfortable ſight to wipe ſad eyes. Here is the *Sun* that was eclipſed, cometh forth like a *Bridegroom*: That *Eagles* age renewed, by caſting of his Bill: the good grain ſowed, and quickned by dying: The deſtroyed *Temple* the third day repaired: (but the Glory of the ſecond, is more then of the firſt.) Here is the ſubſtance of all thoſe ſhadows, CHRIST is riſen from the Dead; and yet no Article of our Faith ſo much oppoſed;

Ecce Joſeph de carcere, Samſon de Civitate, Daniel de Specu, Jonas è Cato, &c.

Matth. 28. 14. ſed; *Satan knows well, that ſhaking the Foundation will hazard all the Building!* But all his poiſons are ſtrongly Antidoted ſeverall wayes, (beſides the mentioned prefigurations)

Pſal. 72. 15. Ezek. 37. First, by predictions, *Pſalm* 72. *He ſhall live,* &c. *Ezek.* 37. in the viſion of the *Dry bones,* And the *Evangeliſt* applieth that of *Jonah* unto Chriſt, *Matth.* 12. Secondly, by the *Apoſtles Declarations, Acts* 1. 3. chap. 2. 24. chap. 13. 34. But thirdly, and convincingly, by his own frequent appearance (five times on the day of his *Reſurrection*) 1 *Cor.* 15 from ver. 4. &c. And that an eminent *Jews* teſtimony might confirm *Chriſtianity,* hear what *Joſephus* ſaith of him. "There was at that time (ſaith he) a "certain wiſe man, if it be lawful to call him "a man; for he was the performer of divers "admirable works, and the Inſtructor of thoſe "that willingly entertain the Truth: and he "drew unto him divers *Jews* and *Greeks* his "Followers. This was Chriſt (ſaith he) who "being accuſed by the Princes of our Nation, "and condemned to the Croſs by *Pilate,* appeared to his Diſciples alive the third day after, according as the Divine Prophets had "before teſtified the ſame, &c.

1 Cor. 15. 4, &c.

Σοφὸς τὶς ἦν ἀνὴρ τῷ καιρῷ, &c. *Joſeph. Antiq. lib.* 18. *c.* 4.

Joſephus his Teſtimony concerning Chriſt.

What can be more manifeſt? Why ſhould Philoſophizing Fleſh and Blood ſo ſtick at this? That the ſelf ſame thing corrupted, can never poſſibly be re-intired: is any thing impoſſible unto *Omnipotence?* Nay, when as (to ſay nothing of the Phœnix) we know ſome daring *Chymiſts* have reduced Flowers, at leaſt, to ſhape and colour, after they had

Idem numero corruptum nequit reproduci. Δύναται πάντα θεῷ.

had been conſumed unto aſhes; how much more eaſily can the *Almighty* (think you) recall both Fleſh and Sinews, till Dry Bones live again, *Ezek.* 37. *Till they friendly jog each other*, as 'twere, asking, *Liveſt thou Brother?* Sure it is as eaſie to Reduce, as to Create; methinks, the very Authour then ſhould take away all hæſitations, in that *Chriſt* is riſen, and that *Chriſt is God*, and *that ſame God Almighty*. Ezek. 37. *Author tollit dubitationem.*

For thoſe *Præcurſores*. Thoſe Harbingers of CHRISTS *Reſurrection*, (as St. *Bernard* calleth thoſe revived by the Prophets) they were rather to be ſtiled Raiſings, then Riſings, *Suſcitations* more then *Reſurrections*, as appears by their Diſcriminations. Firſt, *ſurrexerunt illi morituri*. They roſe ſhortly to dye again, and ſo will one day need another Reſurrection. But CHRIST being riſen, *dieth no more*, (ſaith the *Apoſtle*) *and in that he liveth, he liveth unto God*. 1 Kings 21. 2 Kings 13. 21. *Suſcitationes potius quam Reſurrectiones* Bern. in Feſt. Rom. 6. 8.

Again *Illi virtute aliena*. Thoſe were raiſed by the power of another, nay, indeed, of CHRIST, who lent that power; but CHRIST here, *Virtute propriâ*, by his own power, by his own Arm, by his own *Right Hand*, hath he gotten himſelf this Victory. He whoſe mercy had formerly beſtowed many miracles on others, his power now worketh one upon himſelf: He who by his Word raiſed *Jairus* Daughter, *Mark* 1. Who by his *Touch* revived the Widows Son, *Luke* 17. Who by his *Prayer*, reſtored unto life putrified *Lazarus*, *Joh.* 11. Sure, with as much eaſe could his inhabi- Former Reſurrections how differing from Chriſts. טל תקומי Mark 1. Luke 17. John 11.

tant

tant Divinity re-animate his own Body to a Reſurrection: and therefore in St. *Luke* 'tis not ἠγέρθη, He is raiſed, but ἠγέρθη, He is riſen, and actively tranſlated, not *ſuſcitatus*, but *ſurrexit.*

The time too of his *Reſurrection*, is time well ſpent to contemplate; and that was the firſt day of the Week, and the third of his *Paſſion*, at once fulfilling the *Propheſie*, and tranſlating the *Sabbath*. *Ideo poſt tres dies,* (ſaith *Auſtine*) Therefore after three dayes Chriſt Aroſe, to intimate and manifeſt the conſent of the whole *Trinity*, in the paſſion of the Son: On the third (ſaith *Bernard*) that himſelf and Prophets might be found faithful, who foretold it, *Hoſea* 2. *Matth.* 27. *Intra triduum*, within *three dayes indeed*; for we know he ſlept not in the grave above two Nights, and one whole Day, ſcarce forty hours; ſome ſay but thirty ſix: and then kniting the end of the firſt, to the beginning of the laſt, haſtned, leſt tedious ſorrow ſhould too much wrack the mindes and faith of his Diſciples. For ſo our deareſt Lord abreviates the dayes of our ſorrows, and lengthens the years of our conſolations, knowing that a day of ſorrow ſeems a year to us, and a year of joy paſſeth like a day. And here the *Mathematicians* help out well, to make good that ſame Type of *Jonah*, of three dayes and three nights, which taken as generally as his death, that is, all parts of the *World* conſidered, and then his burial cometh up full to that of *Jonah*. Yet but three dayes at moſt, to teach us all, not to bury our deſires

Lib. 4. *de Trin.*

Hoſea 2. 6.
Matth. 27. 63.

See *D.T.G.E.*

in

in the earth, to become *Eagles* and not *Moles*, to ſpend but two or three dayes, that is, but ſome ſmall time and induſtry to gain a competency: For *Quatriduani fœtent.* (Think of that) thoſe worldly *Lazar-ſouls*, that lye four dayes interred, (that is) all the four quarters of their lives, groveling for tranſitories, ſtink in the noſtrils of the *Almighty*. O happy thoſe, when Chriſt with an offended eye, beholds theſe earthly vanities, of whoſe ſoul he may ſay, as this Text doth of him, *Luke* 24. *Surrexit, non eſt hic*, It is not here, but is riſen. And then more and more ſtill riſe it ſhall, until the ſcale of Grace, lodge them among the ſtars of Glory. Luke 24. 6.

And this *Reſurrection* of our Saviour (ſaith *Bernard* on this Argument) was not *Reditus ſed Tranſitus*, not any Regreſs into his former ſtate again, but a kinde of Tranſmigration into a better. CHRIST returned not (ſaith he) into our mortality, and the miſeries of this preſent life again, but roſe into ſome higher degrees of perfection even to a glorified condition: Yet not as the *Eutychian* Hereticks phantaſied, *Humana natura in Divinam converſa*; as though CHRISTS Humane Nature by his *Reſurrection*, had been changed into the Divine; *ſed ſervatis eſſentialibus*, but reſerving ſtill the eſſential properties of an humane Body: It was viſible, palpable, and circumſcribed, *Luke* 24. *Qualitas Tranſit, Natura non defecit*: The Body was adorned with refined qualities, but not deveſted of its former Nature. His corruptible, here, put on incor-

Bern. in Feſt.

Non rediit in noſtram mortalitatem, ſed in ſublimus aliquid tranſiit.

The Hereſie of *Eutychus* confuted.

Luke 24. 39.

Some of the conditions of glorified Bodies.

ruption;

ruption: his mortal immortality: *Totus ſurrexit glorioſus.* He is riſen altogether a Body glorified. Whoſe eminences the *Schoolmen* are very buſie with, (I confeſs) and write more of, then ever Saint *Paul* himſelf durſt, that had been wrapt up into the third Heaven: I ſhall mention onely the moſt probable. The firſt is Brightneſs and *Angelick Beauty*; which was prefigured by ſhining *Moſes*, and acknowledged in *Chriſt*, (by St. *Jerom*) even a ſtarry *luſtre*. And if in his *Transfiguration* his *face did ſhine as the Sun, and his very Rayment as the light*, Matth. 17. How bright, (think you) how much more radiant was his *Reſurrection*? Nay, if (as himſelf telleth us) *The juſt ſhall ſhine like the Sun, &c.* Matth. 13. with what reſplendent Rayes (think you) aroſe this *Sun of Righteouſneſs*, this Sun of Glory himſelf? whereof all other lights whatſoever are but beams. Anſwerable to this, the ſecond is *Agility*, and lightſomeneſs of motion, ſuch a ſupernatural Activity of Body, as (if we may believe the *Schools*) giveth it an equal facility of either motion, of *Aſcending* or *Deſcending*; ſuch an imperceptible quickneſs as made *Chriſt* ſometime ſeem inviſible; when he pleaſed to *paſs through*, or to appear in the midſt of the company, *John* 20.

Claritas, agilitas, ſubtilitas, impaſſibilitas. Exodus 34. *Splendor ſtellulatus*, Hier. Mat. 17. 3. Chap. 13. 43. Beauty. Agility. John 20. 6.

But for that which they term *Subtillity*, *Cui aliud non reſiſtit*, as to which (they ſay) material things make no Reſiſtance; that ſeemeth ſo deſtructive to the properties of a natural body, that I paſs it as a meer ſubtilty indeed, but uſhering the way to a double Hereſie, both in

Subtilty.

in Philoſophy and Religion, *viz. Penetration* of bodies, and *Tranſubſtantiation.* The laſt condition of a body glorified, is *Impaſſibility*, that is, an incapacity of any further ſufferings, or indigence of *Natures* ſuſtenance; after the *Reſurrection*, mans body ſhall not need the *ſtaff of Bread* to walk with, nor any other Antidotes of humane frailty: but did not *Chriſt* after his Ariſe, eat, *Luke* 24. Yes, but that was not to nouriſh himſelf, but his *Diſciples* Faith; *non ex egeſtate, ſed ex poteſtate*, not out of want, but power; it not turning to *Aliment*; but like drops of water ſprinkled on fire, evaporated, vaniſhed: ſuch glorified bodies *hunger no more, and thirſt no more*, Rev. 21. neither do they need *Sun or Shield*, *for the Lamb to them is all in all.* Theſe are ſome of the *Tranſcendencies* of a glorious Body; and to ſatisfie ſome other ſcruples of fleſh and blood, *How ariſe the dead, and with what Bodies ſhall they come?* whether of the ſame Age, Sex, Form, or deformity they dyed in? (though theſe are rather *Niceties*, then *neceſſaries*) yet know it ſhall be of the whole *Compoſitum*; the whole perſon, (like Chriſt here) both parts re-united; both have ſhared here in *Good* or *Evil*, ſo ſhall they in the *Retribution*: And for Deformity (*Tertullian* telleth us) All imperfection ſhall be done away, from *Revel.* 21. *There ſhall then be no more ſorrow, no more death*; and the lameneſs or deformity of any part, is the grief, (as it were) and *death* thereof. So that if death ſhall then be totally expelled,

Aquinas in loc. cum.

Non in nutritionem ſui, ſed Diſcipulorum Fidei.

Rev. 21.

Et totus venit am &c. Prudent. ante.

Rev. 21. 4.

led, then by * fair conſequence, from each particular member. To this ſome add that of S. *Peter*, *Acts* 3.21. ἄχρι χρόνων Ἀποκαταστάσεως, till the Times of *Reſtitution*! that is, according to the perfection of *Adam* in his Innocence; whereupon St. *Auguſtine* ſaith of *Monſters*, that all defects ſhall be amended in that ſecond moulding of the great Artificer: And for the ſcars and wounds of *Martyrs*, that thoſe ſhall make more for their *glory*, and then be in their bodies, *like ſtars in the Firmament*, the brighter parts of all about them; there and then ſo much more glorious, as they here have been more dolorous: *Non ſic impiis*! but as for the *wicked*, 'tis not ſo with them, they ſhall ariſe with all their blemiſhes, with all their imperfections whatſoever! Whatſoever may conduce to the improvement of their ſhame and puniſhment.

* *Qui jubet ut redeam, non reddit debile quicquam,*
Nam ſi debilitas redit, inſtauratio non eſt:
Quod caſus rapuit, quod morbus, quod dolor hauſit.
Quod truncavit edax ſenium, populante veterno
Omne revertenti, reparata in membra redibit.
(Prud. de Reſur.)

For the *Sex*, *Tertullian* again biddeth us remember, that the ſame bodies we lay down, we ſhall take up, from that of *Matth.* 22. where *Chriſt* anſwers the *Phariſees*, not that there ſhould be no *women*, but no *wives* at the *Reſurrection*, no *marrying*, *or giving in marriage*, but ὡς Ἄγγελοι, *as the Angels*, natural *Relations* ceaſe there, *Sexes* do not. Laſtly, for the *Age*, that all ſhall riſe in: St. *Auguſtine*, and from him the whole *Cry* of the *Schools*, proportion it unto the *Age* of *Chriſt*, that is, as about thirty three years, aſſerting it from

Matth. 22. 8.

St.

St. *Paul's* Oracle, *Epheſ.* 4. and likewiſe, from that forementioned *Reduction*, *Acts* 3. that ſo, *as in Adam all dye, ſo by Chriſt*, (ſay they) even for the *ſame age alſo, ſhall all be made alive.* Yet St. *John* telleth us of a *great multitude, he ſaw before the Throne, both of ſmall and great*, whether for ſtature, or degrees of Glory, is not manifeſt) and therefore theſe things I *intrude* not into the *Articles* of any ones *Belief*, but onely preſent them modeſtly, as *Scholaſtick* Probabilities; fully contented (for mine own part) gratefully to read, That *Chriſt will change our vile bodies, and make them like unto His, &c. Phil.* 3. Epheſ. 4. 13. Rev. 20. 12. Phillip. 3. 21.

And therefore, to turn *Scruples* into *Exhortations*, let us σωφρονεῖν, not ὑπερφρονεῖν, *be wiſe unto ſobriety*, and *poſſeſs our veſſels in holineſs*, as thoſe *that are* (you ſee) and ſhall be the *Temples of the Holy Ghoſt:* Each one therefore now rowſe up his *ſluggiſh ſoul.* Awake ariſe, O my ſlumbering ſoul, for thy Saviour is already up: *Stand up from the dead*; for ſin is the *grave* of the ſoul, and that *dead in treſpaſſes and ſins!* and buried in the cuſtoms of it, yet *Chriſt ſhall give thee life*, Epheſ. 2. Yea, * he lendeth the ſame hand unto us, as unto *Lazarus*, reviving, raiſing, ſweetening of us, with his *fragrant graces.* And this may be our confidence of the *ſecond Reſurrection*, if we give but all diligence to be partakers of the *firſt*, that is, from *ſin*, then no fear of the *ſecond death.* Believe *Chriſts* reaſon of it, *John* 6. *Whoſoever eateth my fleſh, and drinketh my blood, hath eternal life, and I* *Surgemus anima, ſurrexit Chriſtus. Bernard. in Feſto.* Epheſ. 2. 1. **Majus eſt peccatorem ex peccato in gratiam migrare, quam ex hoc mundo in cœlum* S. Auguſt. Rev. 20. 6. John 6. 54.

will raiſe him up at the laſt day. This is the true *Nectar* and *Ambroſia*, (the Poets did but feign ſuch fare for their Gods) ἄμβροτον αἷμα, (to uſe *Homers* phraſe) the immortal Blood, the true *Nepenthe*, that ſhall make us forget ſorrow, worldly ſorrows; that will renew our Age better then an *Æſons* Bath: this the heavenly *Manna*, the living, the life-giving bread: ſo that the Schools in general, and many of the Fathers were opinioned (from this of *John* 6.) that there is a kinde of *divine ſeed*, infuſed by the *Euchariſt*, not onely into the *ſouls*, but into the very *bodies* alſo of faithful Receivers; whoſe Δύναμις πλαστικὴ or *vivifying quality* inclineth, and as 'twere, fitteth them to a *Reviviction*: how far the words may bear it, I diſpute not, but believe him that ſaid it, *John* 6. 54. *Whoſoever eateth my fleſh, and drinketh my blood, hath eternal life, and I will raiſe him up at the laſt day.*

Homer Iliad.

John 6. 54.

Non diſputo ſed credo, & ut credo, edo.

POEM 13. {On the *Reſurrection.*}

YOu *Penſive Souls*, who lately by the *Croſs*
Stood ſadly mourning your *dear Maſters* loſs!
You that partook his *Agonies* and Fears,
Waſhing his *Wounds*, and bathing them with *Tears*!
You that with *John* and *Mary* did lament
The Tragædy of that ſole *Innocent*!
You *Magdalens* and *Peters*, that wept there
Until a *Sin* dropt with each ſeveral *Tear*!

Come

Come hither, *this Day* brings an *Handkerchief*
To *wipe* your Eyes, and *period* your Grief;
Come ſee (as that ſweet Lark of *Heaven* ſings)
The Sun ariſe, with healing in his Wings,
The Sun of Righteouſneſs, who lately ſate
In a Cloud red as *Blood*! yet now in *State*,
Here Re-approaching with refulgent *Rayes*,
Chearing our ſadneſs, *length'ning* of our *Dayes*;
Changing our *Tropick* of *Mortality*
Into a *Solſtice* of *Eternity*:
This is the Day which the Almighty made,
Nay his *Almightineſs* this moſt diſplay'd;
That *Power* which had ſo many wonders ſhew'd
On others, now *one* on *Himſelf* beſtow'd.
Here honeſt *Joſeph* from the *Dungeon* hyes,
While from the *Graves* Incloſure, *Chriſt* doth riſe:
This ſtronger *Sampſon* breaks the knotty bands
Of *Grave*, and *Hell*, with his *Triumphant* hands,
The *Gates* of *Gaza* t'other bare away,
But *Chriſt* the Gates of Death *unhing'd* to day:
Stout *Daniel* comes from fierce companions *Den*,
While *Chriſt* from *vanquiſh'd Fiends*, returns to men.
This is the *Temple* which the Jews did raſe,
And the third Day Repair'd, with greater Grace.
Here too, the *Whale* doth *Jonah* caſt on ſhore,
The hungry *Sepulchre* doth *Chriſt* reſtore:
A *morſel* which hath *Death* ſo ſurfeited,
Will make him *vomit* all that's *ſwallowed*.
Mean time, the *Grave's* transform'd into a *Bed*,
And warm'd by *Chriſt*. fear not to reſt thy head:
Though what is *ſown do dye*, you ſee, the *Grain*
With gay advantages *revives* again;
Thus *Chriſt* our Humane Nature doth *calcine*
Into a *State*, ſhort onely of *Divine*.

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Until a *Sin* dropt with each ſeveral *Tear*!

Come

Come hither, *this Day* brings an *Handkerchief*
To *wipe* your Eyes, and *period* your Grief;
Come see (as that sweet Lark of *Heaven* sings)
The Sun arise, with healing in his Wings,
The Sun of Righteousness, who lately sate
In a Cloud red as *Blood*! yet now in *State*,
Here Re-approaching with refulgent *Rayes*,
Chearing our sadness, *length'ning* of our *Dayes*;
Changing our *Tropick* of *Mortality*
Into a *Solstice* of *Eternity*:
This is the Day which the Almighty made,
Nay his *Almightiness* this most display'd;
That *Power* which had so many wonders shew'd
On others, now *one* on *Himself* bestow'd.
Here honest *Joseph* from the *Dungeon* hyes,
While from the *Graves* Inclosure, *Christ* doth rise:
This stronger *Sampson* breaks the knotty bands
Of *Grave*, and *Hell*, with his *Triumphant* hands,
The *Gates* of *Gaza* t'other bare away,
But *Christ* the Gates of Death *unhing'd* to day:
Stout *Daniel* comes from fierce companions *Den*,
While *Christ* from *vanquish'd Fiends*, returns to men.
This is the *Temple* which the Jews did raise,
And the third Day Repair'd, with greater Grace.
Here too, the *Whale* doth *Jonah* cast on shore,
The hungry *Sepulchre* doth *Christ* restore:
A *morsel* which hath *Death* so surfeited,
Will make him *vomit* all that's *swallowed*.
Mean time, the *Grave's* transform'd into a *Bed*,
And warm'd by *Christ*. fear not to rest thy head:
Though what is *sown do dye*, you see, the *Grain*
With gay advantages *revives* again;
Thus *Christ* our Humane Nature doth *calcine*
Into a *State*, short onely of *Divine*.

That now each one with faithful *Job may ſing*,
And thus triumph o're that ſame *Terrors King*;
I know my Carps from the devouring Urn
(Away *Deſpair*!) ſhall one day ſafe return;
The ſame way *Chriſt* came from the vanquiſht *Grave*,
Shall I (at length) *Redintegration* have.
I ſhall *new Moulded* from the Earth appear,
And yet *none other*, then I now am here;
For *count'nance*, *ſtrength*, and *colour*, ſtill the ſame;
Nor ſhall the *Grave* e're mutilate or lame
So much as *Tooth*, or *Nail*: but that great *Whale*
Sound and intire ſhall then *revomit* all.
My tim'rous *Heart* and Limbs then, baniſh fear,
Know you ſhall one day with your *Lord* appear:
He bears, and will *return* you; dread not Ills,
Afflictions, or *Diſeaſes*; Death that kills
Hath loſt his *ſting*, *Chriſt* riſing from the *Dead*
Draws all the *Members* to attend the *Head*:
More then *Angelick Beauty* crowns that *face*
Wherein of late a *ſervile form* took place;
That *Body* new *Agility* doth move,
Whoſe *Center* is not Earth, but Heaven above;
Enfranchiſed from low neceſſities,
And humane *helps*, by more *Divine* ſupplies;
Not needing *Reſt*, *Food*, *Rayment*, as before,
Being now to *hunger*, *thirſt*, and *tire* no more:
While in a *Body* rais'd, the *wounds* and *ſcars*
In their fair *Orb* become the *brighteſt* ſtars:
Such the *Prerogative* Spiritual is
Of *Bodies* glorifi'd, of *Chriſt* and his.
Firſt-fruits imply the later; look what *He*
Injoy'd we ſhall; for *act*, though not *degree*;
He that commands our *Riſe*, will not reſtore
Thoſe *Imperfections* that we had before;

For

For ſhould *Defects revive* in their old ſtation,
How could it then be term'd a *Renovation?*
But whatſoe're *Chance*, *Age*, *Diſeaſe*, or *Grief*,
Have here impair'd, ſhall there *all* finde *Relief*;
Each *Veſſel* full of true *Felicity*,
According to its *Receptivity*.
If we (mean while) but *Riſe* from *Graves* of *Sin*
And *Tranſients* (which the moſt are *buried* in!)
If for ſuch *Bats*, we pitch an *Eagles* flight,
And to be (where this *Carcaſe* is) delight
Then doubt not, but who thus the *firſt* partake,
The ſecond *Reſurrection* Bleſt ſhall make.
Thus by the *Reſurrection* of the Dead,
The *Living Faith* is chiefly comforted.

PRAYER 13. {On the *Reſurrection.*}

O *Thou bright Sun of Glory, who didſt this Day, prevent the Sun of Nature, Ariſing from the Chambers of Death (like a Bridegroom, or mighty man refreſhed with wine, rejoycing to run his courſe) ſhining with the beams of a glorified body, before the dawning of the day; make haſte alſo, O thou Son of Righteouſneſs, to Ariſe on our wounded Spirits, with healing in thy wings: as by thy ſpeedy re-appearance, thou didſt cheer the drooping ſpirits of thy Friends and Diſciples, ſo let thy Beams of Mercy diſpell the clouds both of our Sins and Sorrows! O Lord make haſte to help us! O God make ſpeed to ſave us! O how thy dear Relations hung the Head, when as thy Head hung down upon the Croſs!*

How they wrung their Hands, when thine were nailed! How their Hearts bled when thine was pierced! Their Spirits deaded at thy Passion, and their hopes even buried in thy Sepulchre! But now thy victorious Resurrection (like another Creation) infused a new life into them, so that their Tears are turned into Smiles, their Hopes into Fruition, and their Desires into Possession of Thee; how did their comforts revive with thee? Giving them Beauty for Ashes, and garments of gladness for the spirit of heaviness, their tongues were filled with laughter, and their hearts with joy; and although those of that age, had the advantage of the sense of these Miracles, yet (O Lord) make us also equal sharers of the benefits thereof, be unto us also a Sun and a shield: Let the beams of thy Grace dawn on our benighted souls, to chase away the shades of sin and ignorance, to lengthen the dayes of our comforts and obedience: Let the Sun of Grace arise on our bewintered hearts, to thaw our frozen uncharitableness and obduration; to cleanse our dirty wayes, and to make our withered affections spring into flowers of vertue, and complacencies to thee: Illuminate our understandings with truth and knowledge, our wills with obedience and submission, our affections with love towards Thee, (and thine for thy sake) with joy in Thee, desire of Thee, and the things of that better life; Put upon us (O Lord) the whole Armour of Light, that we may walk honestly as in the day, not in glattony and drunkenness, not in chambering and wantonness, not in strife and envying; but that denying ungodliness and worldly lusts, we may live righte-

righteouſly, ſoberly, and godly in this preſent world; Quicken all thy Spiritual Graces in us, by the power of thy Reſurrection. And bleſſed be the Right Hand of thine Eternal Father, for Raiſing Thee from the Grave, thereby raiſing of our Faith and Hope, and what is our hope? Why, our hope is even in thee: Thou art the Reſurrection and the Life, to all them that believe on Thee. Death (like an Hornet) by ſtinging of Thee, loſt his ſting; and now may make a buzzing noiſe about us, cannot hurt us: O Death where is thy ſting! The Grave (by thy lodging a while in it) is becom a Bed, a ſoft, a warm one, where nothing ſhall diſturb our Reſt; 'tis made but a with-drawing Room, where we retire a while to put off theſe old Rags of fleſh, to be attired with the Robes of Glory: then what though we mourn here, we ſhall be comforted? What though here diſgraced? we ſhall be glorified: What if our fleſh here eaten with worms, and thoſe worms turn'd to duſt, and that duſt ſcattered over all the Elements? Why thou victorious Saviour canſt Recollect it, canſt gather it again all together, unto thy bleſſed ſelf, who turneſt man to deſtruction, and ſayeſt, Come again ye children of men. O eſtabliſh this Foundation Article, Thou who art the chief Corner-ſtone; (without which all our hopes, and all endeavours too are vain) Let Faith and Religion beat down all the forts and ſcruples, which Senſe and Reaſon can raiſe up againſt it; and let us ever more and more feel the power of thy Reviviction, as the vertue of thy Birth in our Regeneration, and of thy Death in our Mortification; ſo grant us the efficacy alſo of thy Reſurrection, in our riſing from

ſin.

ſin, unto the life of Righteouſneſs: O thou that art riſen, raiſe us from the dead, from the dead in treſpaſſes and ſins; they that conceive ſin in their heart, are like him that was dead in his bed, yet thou raiſedſt him; they who bring forth ſin into action, reſemble him that was carried out upon the beer, yet thou alſo raiſedſt him; but they that live in cuſtom and long habits of ſin, are too like putrified Lazarus! *yet thou didſt alſo re-ſweeten him to life; and ſuch as theſe are we (O Lord) the worſt of theſe! O be thou ſuch to us, and ſay to each of us, now this day of thy glorious Reſurrection, as thou ſometime didſt to him, (now in reſpect of our Souls, as hereafter of our Bodies) Come forth, awake thou that ſleepeſt, ſtand up from the dead, (that is) from dead works, and I will give thee life; a life of Grace, tending to, and ending in, a life of Glory. Amen and Amen.*

The Collect for Eaſter Day.

Almighty God, which through thy onely begotten Son Jeſus Chriſt haſt overcome death, and opened to us the gate of everlaſting life, we humbly beſeech thee, that as by thy ſpecial Grace preventing us, thou doeſt put into our mindes good deſires, ſo by thy continual help we may bring the ſame to good effect, through Jeſus Chriſt our Lord, who liveth, &c.

The Epiſtle Col. 3. ver. 1. unto ver. 8.

The Goſpel John 20. ver. 1. to 11.

Our Father which art in heaven, &c.

The Grace of our Lord Jeſus Chriſt, &c.

UPON

BRITISH
3 AU 91
MUSEUM

The Ascention of Christ. Math. 28. Mark. 16. Luc. 24.



And he led them out as farre as Bethany, and he lift up his hands, and blessed them, And it came to passe while he Blessed them he was parted from them and carryed upp into Heaven.

P. 283.

M. Pſal. prop. 8, 15, 21. E. 24, 68, 108.

UPON *Aſcenſion Day*, or, *Holy Thurſday*.

M. Leſſ. 1 *Deut.* 10. 2 *for D. M.* E. Leſſ. 1 2 *King.* 2. 2 *for D. M.*

DISQUISITION 14.

WE may well ſay of this *Feaſt*, as the Jews of that ſame *Sabbath*, *John* 19. μεγάλη ἡ ἡμέρα, That this is an *High Day*; *Dies Solennis*, Chriſts perfecteſt Triumph, *Epheſ.* 4. Opening the Kingdom, &c. Carried up the firſt-fruits of our Nature. A day of Joy to all Generations, both in reſpect of *Chriſt* our Lord, and of all true Chriſtian people: as being the firſt day of *Chriſts Aſcenſion* in the *Fleſh*, (for his *Deity* cannot be ſaid either to aſcend, or deſcend) this being the firſt day of his *ſitting* in joy and glory, reſt and triumph, *at the right hand of God*. And as to our *ſelves*; This is the firſt day (as it were) of our right to Heaven, or rather of our taking Livery and Seiſon, and Poſſeſſion of it by Chriſt: The firſt day that our Nature entred there, whence we have both a Priviledge, and an Aſſurance to follow; as this day the ſentence of our corruption was changed, and inſtead of that curſe in the beginning, *Earth thou art, &c.*

John 19. 31.

Epheſ. 4. 8.

it

it was now ſaid unto our Nature, Aſcend to Heaven, and (which never was to Angels) *Sit thou at my right hand*, &c. *Heb.* 1. Sure, an inеſtimable happineſs was *Chriſts* perſonal Society, his bodily Preſence while he lived on earth, could the hardened Jews have ſeen, or ſeeing, have perceived it; but *Light came into the world, and darkneſs comprehended it not.* They like the brutiſh *Gadarens*, had rather have their ſwine, then this Pearl; while the devout Saint *Auguſtine*, made it, you know, the chiefeſt of his chief Deſires, to have ſeen widowed *Rome* in her Virgin Felicity; to have heard that Divine Oracle, Saint *Paul*, out of the Pulpit; but above all, to have embraced his Redeemer in the fleſh: And could then have ſung his ſwan-like Anthem, the *Nunc dimittis*, as chearfully as old *Simeon*, could willingly have cloſed his eyes with that bleſt object. How full of joy needs muſt his preſence be on earth? *in whoſe preſence is fulneſs of joy in heaven.* I, and who ſtill carried Heaven along with him?

Heb. 1. 13.

St. *Auguſt* 3 chief Deſires. *Romam in Flove, Paulam in Cathedrâ, Chriſtum in Carne, vidiſſe.*

Pſal. 16. 11.

And ſo fill'd with this joy of his preſence were his *Apoſtles*, (he having oft miraculouſly fed them by Land, ſaved them by Sea, inſtructed them both by Sea and Land) that they could not with patience endure once to think of his abſence, or hear of his departure: and therefore one of them to enjoy him longer, diſſwadeth him from his Sufferings, *Matthew* 16. (though he be called *Satan* for his *labour*) the reſt in a ſad copartnerſhip of ſorrow, lament the death and loſs of him. All his other actions

Mat. 16. 22.

ons were *deſiderabilia*, but this parting as another death! here their affections cry out with the Pilgrims of *Emmaus*, *Mane nobiſcum Domine*, we have now moſt need of thee. *Adveſperaſcit*, *For now the dark evening draweth on, &c.* All of them at his Final *Valediction*, his telling them of his Aſcending to Glory, ſeem impatiently unwilling to ſtay behinde him, *John* 13. ver. 17. *Why cannot I follow thee now*, (ſaith St. *Peter*) He hath done with his *Bonum eſt eſſe hic*: now he thinks nothing worſe, *then to be here, his Maſter gone! How can we know the way?* ſaith St. *Thomas*, *John* 14. 5. How indeed, *Thou* gone, *who art the* * *way?* Then ſaith St. *Philip* unto him, *Lord ſhew us the Father*, ver. 8. hearing Chriſt ſpeak of going to him: Thus all of them in an united Longing deſire either to detain him, or accompany him: and ſweetly Saint *Bernard* ſympathizeth with them; what heart-breaking Grief alas! ſeized on the Apoſtles, when he for whom they had left all, was now leaving them! Oh how could the *Children of the Bride-chamber chuſe but mourn, when the Bridegroom was to be taken from them*, Mat. 9. And if ſo irkeſome be thy corporal abſence! Oh Chriſt, *Let us never know, how unſufferable is thy Spiritual, thine eternal ſeparation!* But ſince for his corporal Abſence there is an *Oportet*, *Acts* 3. for the *heavens muſt contain him till, &c.* and an *Expedit*, *John* 16. that it was *expedient he go to the Father*, for *elſe the Comforter would not come*; ſee how like a tender Parent he goes about to wean their affections, *John* 14.

John. 13. 17.

* *Via in exemplo, veritas in verbo, vita in præmio.*

Quantus dolor irrupit Apoſtolica Pectora, dum eum propter quem omnia Reliquerant, à ſe tolli viderunt? In 2. Serm. Aſcenſ.

Mat. 9 15.

Acts 3. 21.

John 16. 7.

John 14. 1, 2.

Little

Little Children (ſaith he, admoniſhing them to be ſuch, in the beſt ſenſe) *yet a little while, and I am with you,* (our longeſt abode here is no better, *Job* 14. 2.) but *let not your heart be troubled:* What need your heart be troubled, when he onely leaveth your eyes, and not at all your heart? Therein *I am with you to the end*, and therefore be not troubled, either to think what ſhall become of you hereafter; *For I go to prepare a place for you,* ver. 2. For there was never any place for humane fleſh, till he carrid it up thither; Nor fear your ſelves left deſolate in preſent, for you ſhall not loſe, but change your comforter, &c. *Orabo Patrem,* that is his Office of Interceſſion; *I will pray the Father, and he ſhall give you another Comforter*, you ſhall rather have two, then loſe any one: I paſs my word, whoſe word ſhall never paſs, *Non relinquam*, *I will not leave you comfortleſs*, John 14. To which Saint *Auguſtine* ſweetly alludeth, Behold him now aſcending, believe in him being abſent, expect his ſecond coming; and yet, by his inward mercies, apprehend him preſent with you. 'Tis handſomely obſerved by ſome learned Authors, that thoſe four Beaſts, (*Ezek.* 1. and *Apoc.* 4.) myſtically repreſent the four chief Actions of *Chriſt*, in his work of our *Redemption*: the firſt with the *face of a man*, pointeth at his *Incarnation*; the ſecond like a *Bullock*, denoteth his *Paſſion*: the third like a *Lion*, ſpeaketh his *Reſurrection*: the fourth of the *Eagle*, this of his *Aſcenſion*, *flying* above the clouds, and pearching in the higheſt heavens,

Cur turbatur cor, cum tantùm deſerit oculos?

John 14. 2.

John. 14. 18. *Videte aſcendentem, credite abſentem, ſperate venientem; ſed tamen per miſericordiam occultam, etiam ſentite præſentem. Auguſt. 157. Serm. de Temp. Greg. in Hom. in Ezech. 1. &c.*

at the right hand of God. Though our Saviours firſt life on earth, (for he lived two, you know, before, and after his *Reſurrection*) although his firſt (I ſay) was but one crimſon thred, a meer debaſement and continued *Paſſion*! yet was his *ſecond*, as full of *Triumph* and *Exaltation*: whereof there were *three degrees* or *Sublimations*, anſwerable to thoſe *three* of his later *Humiliation*, *viz.* his Reſurrection, oppoſed to his Death; his Aſcent into Heaven, to his Deſcent into Hell; and his ſitting on the right hand of God, to his lying in the Sepulchre. The firſt ſtep of this Exaltation, was his ſtep out of the grave, his *Reſurrection*, (as before demonſtrated) the ſecond ſtair of his Triumphancy, is this which now we contemplate, his tranſlation from Earth to Heaven; and this (ſaith *Bernard*) is, as it were, the complement of all other Solemnities, and happy period of *Chriſts* whole Journal in the fleſh. St. *Luke* deſcribeth the ſubſtance and circumſtances of it, *Luke* 24. *Eduxit Diſcipulos, &c.* Chriſt now about to take his *ultimum vale* of his Diſciples, He led them forth the City to *Bethania*; out of the City, to admoniſh them and us, of a *Non habemus*; *that we have here no continuing City, but muſt ſeek one to come*, *Heb.* 13. and led them forth, onely a few Witneſſes, to ſhew, he was as private in all thoſe actions tending to his glory, as publick in thoſe that pointing out his ſhame: as his Twin-born poverty is laid open in an Inn, *Domus populi*; nay, the commoneſt room of that ſame common houſe, a Stable! His buffetings and deriſions in

Reſurrectio Morti, Aſcenſio Deſcenſui, Seſſio ad dextram, permanſioni in Sepulchro.

Chriſts Exaltation threefold.

Conſummatio reliquarum Solennitatum, & fœlix cauſula totius Itinerarii Chriſti. In Feſtum.

Luke 24. 50, &c.

Heb. 13. 14.

Pilates

Pilates open Hall! His Crucifixion in the eye of *Jeruſalem*, when that was the very face of the world. But the glorious attendance on his Birth, that's by night, *Luke* 2. *A multitude of the Heavenly Hoaſt.* His radiant Transfiguration hath but three beholders, *Peter*, *James*, and *John*. All his miraculous cures he would have gratified with ſilence, *See thou tell no man.* His Reſurrection, at firſt, manifeſted but onely to *Mary Magdalen*: and this his moſt glorious *Aſcenſion*, but to his *Apoſtles* onely. *He led them forth.* And all this to prick the bladder of vain-glory, which ſo puffeth up the heart of man, eſpecially now adayes, ſo much made of, every where ſo be-pluſh'd and ſcarletted! but you ſee, Oſtentatious ones are *Chriſts Antipodes*, who here contenteth his wonderful preferment with no more pomp, then his *Apoſtles* company: *He led them forth*, and that for their own ſakes too, giving them both a *Bleſſing*, and a *Charge*, ver. 50. *He lift up his hands and bleſſed them*; Happy thoſe employments that are ſo led on with his *Bleſſing*; and ſo thoſe partings too, that cloſe in mutual *Benedictions*. Secondly, there was *exite & prædicate, Go ye forth into all Nations and preach the Goſpel*: There is a double Commiſſion for them whom he chuſeth, both of *Authority* and *Ability*. This not to be done without warrant, *Romans* 10. *Jer.* 23. The *inward Call* is beſt known by the *Talents*, and both beſt made known by the *external Call* of lawfull *Authority*. And here that former Edict was repealed, *Matthew* 10. *Go not into the*

The Bleſſing & the Charge. Luk: 24. 50.

The double Commiſſion requiſite to Preachers. Rom. 10. 15. Jer. 23. 21.

way

way of the Gentiles; that was to be the main way now, to all Nations, to every creature, that is capable thereof, or to the *Syſtem* and *Epitome* of all creatures, *Man*; and to whom they are all ſubſervient: yet this large *Commiſſion* of the *Apoſtles*, is ſince again contracted into *Provinces*, *Dioces*, and *Pariſhes*: yet too, with ſome latitude of preaching any where, as need or occaſion ſhall require. *And when he had ſpoken theſe things, he was taken up.* Acts 1. 9. *Acts* 1. *ver.* 9. not till then. Obſerve the God of Order, he would not leave the world, as it were forbears his Glory, until he had firſt eſtabliſhed all things in a compoſed ſettledneſs: it is Chriſtian wiſdom, then, the timely ordering of our affairs, e're death prevent the care. *Achitophel* was ſo far commendable, that *he ſet his houſe in order*, before he diſordered himſelf, 2 *Sam.* 17. It is counſel worthy a Prophet to give, and a King to receive, *Set thine Houſe in order, for thou muſt dye*, 2 Kings 20. thy treble houſe, of Soul, Body, and Eſtate: and when he had ſpoken theſe things, ἀναφέρετο, he *was taken up*: the word intimateth not any outward aid or ſupportation, (a glorified body needing no ſuch advantages as is foreſhewed) and though Angels bare him company, they bare not him; they were his Servitors, not his Porters; and (you know) the Apoſtles ſaw them in the place of *Attendance* below him, far behinde him, *Acts* 1. Yea, he who of his own Will, laid down his body in the duſt, the ſame by his own power raiſed it up to heaven: ſo the *Apoſtle*, (uſing the Active Voice likewiſe

Ἀναφέρετο. 2 Sam. 17. 23. 2 Kings 20. 1. *Etſi Angelico comitatus obſequio, non tamen fultus Auxilio.* Bern. in Feſt. Acts 1. 10.

wiſe) ὁ καταβὰς, *He that deſcended, even the ſame alſo is he which aſcended,* Epheſ. 4.

Epheſ. 4. 10.

And (with the affectionate Diſciples) now to look up a little at the *Circumſtances* of our aſcending Saviour: The *time* (you know) was forty dayes after his *Reſurrection*, Acts 1. 3. ſo long was his ſecond life on earth; *Moſes* like, vailing the ſplendor of his glorious countenance, forty dayes. His body had formerly been acquainted with that number, *Matth.* 4. having forty dayes miraculouſly abſtained all natural ſuſtenance; and here again, abſtaining in ſome kinde (if not ſomewhat of his Celeſtial Banquet, yet at leaſt) his *Banquetting houſe of Heaven*, forty dayes: Of all which time, himſelf can onely give an account; *'Tis not for fleſh and blood to trace the wayes of Immortality*: Yet ſure we are, that his ſtay was not, as ſome of his *Apoſtles* thought, then to reſtore again the Kingdom to Iſrael. St. *Bernard* calleth thoſe, weak thoughts of ſo well inſtructed *Diſciples*. What ſhould an heavenly Body do with an earthly Throne? How poor a buſineſs is the Temporal Kingdom of *Iſrael*, for the King of all *Eternity*? And methinks the fond *Millinaries* ſhould be cautioned by theſe Miſpriſions: No, a more acceptable reaſon, why our Saviour did not immediately aſcend from *Golgotha* to *Paradiſe*, from his Grave to Heaven, *per ſaltum* (which had been all one to his omnipotence) was, more fully to convince the diffident world, of the infallible evidences of his *Reſurrection*, as alſo more fully to inſtruct his *Apoſtles* in the *myſte-*

Repreſſis adhuc fulgoris ſui radiis.

Matth. 4. 2.

The time of Chriſts Aſcenſion.

ries

ries pertaining to the Kingdom of God, Acts 1. Yet longer then forty dayes he tarried not, (ſaith *Auguſtine*) leſt he ſhould ſeem to affect or meditate on earthly things: and thereby (I hope) lendeth our *ſouls* wings, to fly along with him to *Heaven*; and by the way take notice of the place of *Chriſts Aſcenſion*. And therein of a *duplex terminus*, a double term, the place from whence, and the place whither: the *Terminus à quo*, St. *Luke* in his Goſpel telleth us, was *Bethania*, in his Book of the *Acts*, *The Mount of Olives*; but he will ſoon be Reconciled to himſelf, if we take notice that the Village *Bethany* is ſcituate in the way, and on the ſide of the Mount of Olives, both near *Jeruſalem*. This * Mount (you know) our Saviour much frequented, ſo that a *Reverend Prelate* of our own, calleth it *his Pulpit*. Thence indeed *was his Doctrine wont to diſtil like the Dew, and his Prayers to aſcend as Incenſe*: And this very Mount was the place of his *Agony*! but now the Hill of his Triumph and *Victory*, once he found it planted with *Thorns* or worſe! but now one of thoſe *Mountains of ſpices*, Cant. 8. how fit was it, the ſame *place* which had witneſſed his *Humanity* by ſuffering there, ſhould likewiſe teſtifie his *Deity*, by his *aſcending* thence; the ſame place for both, demonſtrates both his *Paſſion* and *Aſcenſion*, tended to the ſame end, mans ſalvation. And in that he aſcended

Acts 1. 3. *Ne videretur terrena meditari.*

Luke 24. 50.

Acts 1. 12.

* *Montis Oliviferi Chriſtus de vertice ſurſum*
Ad Patrem rediit, ſignans veſtigia Pacis;
Frondibus æternis præpingues liquitur humor.
Qui probat infuſum Terris de Chriſmate donum.
Prudent. adverſ. Judæos.

Cant. 8. 14.

Paſſionem & Aſcenſionem eodem ſpectare docet.

The place of Chriſts Aſcenſion.

cended from * *Bethania*, which signifieth an house of Affliction, and obedience; how doth it incite us to that better sacrifice, obedience? and forewarn us, that we likewise must not look to ascend but from the place of sufferings. *Through many tribulations must we enter into that Kingdom*, Acts 14. 22. Now the *Terminus ad quem*, the place to which he ascended, was the highest heaven; I, whither else but home to his own habitation? And (saith holy *Bernard*) having already proved himself Lord of Earth, Sea, and Hell; as the earth acknowledged him her Lord, when at his voice, *she rendred up his Lazarus, and quaked at his Passion*: The Sea obeyed him, when as it became a glassy pavement *to his feet, and his Treasury for Tribute*. And *Hell* confessed him *Conquerour, when Satan yielded in the wilderness*, and was out-braved by him. *O Hell where is thy victory!* It therefore now remained, that as *Lord of Heaven also*, he should pass through all the yielding Regions of the air, unto the Glory of the *highest Heavens*. *Old Philosophy* told us of eight several Heavens; and hath since found out three or four Orbs more; but the safest guide, *Theology*, reduceth all to three, 2 *Cor.* 12. The first taken for that Element of Air, *Gen.* 1. and frequently in Scripture, *the Fowls of Heaven*. The second for the whole Frame of the celestial Orbs, *viz.* the Firmament and Planets, Psalm 19. *Cœli enarrant gloriam Dei.* Every star is as a golden tongue, materially to speak the praises of its Maker. But the third is *Sedes Beatorum*, that

Glori-

* *Syr.* from בית *Domus*, and עניא *Afflictus.*

Per varios casus, per tot discrimina rerum, Tendimus in Latium. Virg.

Jam cum se Dominum universorum quæ sunt in terra, mari & inferno probasset. Bern. in Fest.

* *Aristot. l. de Cœlo.*

2 Cor. 12. 2.

Glorious Manſion, where *are the many Manſions* of the Bleſſed, called by ſome the Empyrean Heaven, not as being of any burning nature, but of a fire-like, lightſome brightneſs. Saint *Paul*, who was Rapt thither (in a Seraphick Contemplation, calleth it the *third Heaven*, in relation to the former two. Saint *Auguſtine* giveth an other and very proper *Tripartition*: The *Corporal* Heaven (ſaith he) contains the *Spheres*, and whole material Fabrick: The *Spiritual* one is the Habitacle of *Angels*, and all bleſſed Spirits, departed in the Faith of Chriſt, and Love of God: The *Superintellectual* is a place apart, a *ſanctum ſanctorum*, ſolely appropriated to the Deity, and thither (ſaith he) *Chriſt* now aſcended as the *Apoſtle* meaneth by that ſuperlative expreſſion, far above all Heavens, *Epheſ.* 4. into that higheſt *Paradiſe*, that habitation of light, that *light inacceſſible*, the Kingdom of Heaven; not onely the Suburbs and outward Courts of it, but even into the Holy of Holies. And 'tis moſt agreeable to the proportion of the *Myſteries* of our *Redemption* that we believe the firſt entrance into ſuch *Glory*, to have been made by our Lord at this his *glorious Aſcenſion*; and by conſequence that his *Soul* went not *thither* before then, to come back again to be contracted into the ſpan of *Humanity*, and to dwell forty dayes in his *Body* upon *Earth*: but that he ſhould return from *Paradice*, from the

John 14. 2. *Cœlum Empyreum.*

2 Cor. 12. 2.

Cœlum corporale, ſpirituale, & ſuperintellectuale. Saint *Auſtin.*

ὑπὲρ ἄνω πάντων τῶν ὑρανῶν. Epheſ. 4. 30.

Juſtinus Martyr *ait*, *Bonos ſtatim duci à morte ad Paradiſum, ubi conſuetudo & aſpectus eſt Angelorum, & viſus Chriſti Salvatoris.* Inter Queſt. Gentiles 75.

common *Receptacle* of departed *Spirits*, dying in the *love of God*, to earth again; was no improbable *Diminution* or leſſening of his *condition*; ſince himſelf in *mercy* called back *Lazarus* from thence; and ſome others alſo in both *Teſtaments*, returned to live a life of *Grace*, which in all ſenſes muſt needs *be leſs* then the leaſt of *Glories*. But read we not of others that *aſcended* before *Chriſt*? Yes, but like thoſe that roſe before him, with difference enough. *Enoch* indeed *walked with God, and was taken away*, Gen. 5. And *Elijah* found a Coach-way to Heaven, 2 *Kings* 2. Some dare not think theſe bodily aſcended, but as 'tis ſaid of *Moſes*, Deut. 34. *That God buried them, no man knowing of their Sepulchre unto this day.* Others dreaming that they are ſtill *alive*, reſerved in ſome by-part of the world, perſonally to fight with Antichriſt; but *ſuâ fruantur inſaniâ*, let them have their fancy to themſelves; while we here diſtinguiſh with *Gregory*, (beſides the different receptacles forementioned) Theſe though pureſt of men, wanted ſupporters, (you ſee) a Chariot from Heaven, and Angels to draw it: but Chriſt by his own power, whereby he firſt made all things, lifted himſelf now above all things; nay indeed, his Aſcenſion, though later in time, yet in order of nature before, was the ſole efficient of their elevation, as ſhall be one day of ours. Next for the *Inſtruments* of his Aſcenſion: a *cloud* (ſaith the Text) *received him out of their ſight*; and not unpropheſied, *Pſal.* 104. He it was that made *the Clouds his Chariots, and rode upon the*

Gen. 5 24.
2 Kings 2.

Homo purus adjutorio indigebat. Greg. *magn. in locum.*

Cauſa fuit ejus Aſcenſio cæterarum.

Acts 1. 9. 11.
Pſal. 104. 3.
Poſuit Nubem vehiculum.

wings

wings of the winde. I, that cloud was the Canopy of the *King of Glory*, which the bleſſed *Angels* carried over him, while he was now going to that high Court of Parliament, the *Court of the moſt High*, to treat about *a Peace* 'twixt *Heaven and Earth*. *A cloud received him out of their ſight, (we cannot without a juſt Reprehenſion, pry with curioſity, where God hath interpoſed a cloud of ſecrecy).* Acts 1. 11. And therefore let not the *Piety* of our *Affections* ſpend it ſelf in vain *deſires* of an *Earthly Pilgrimage*, to ſee the pretended *ſteps* of our aſcending Saviour, the *Preſſures* of his *feet* ſtill on Mount Olivet; but rather view and trace his *ſpiritual footſteps* (I am ſure more certain, *leſs* expenſive) in his *ſacred Oracles of Scriptures*; *for thereunto are we called* (ſaith the *Apoſtle*) 1 Pet. 2. *For Chriſt alſo ſuffered for us, leaving us an example, that we might follow his ſteps*; though not with the ſoles of our feet, yet with the feet of our ſouls, Epheſ. 5. *Be ye followers of God, &c. and walk in love as Chriſt hath loved us.*

1 Per. 2. 21. *Etſi non paſſibus æquis, amoris tamen.* Epheſ. 5. 2.

Laſtly, the end of his Aſcenſion, was, *ut impleret omnia*, Epheſ. 4. *that he might fulfill all things*: all things concerning us, all that concerned himſelf; for us, to compleat the work of our *Redemption*, and to *Prepare each of us one of thoſe many Manſions*; *to open the Kingdom of heaven to all believers*, for he onely keeps the Keyes. *Pro nobis facta* (ſaith St. *Bernard*) Chriſt his Aſcenſion, was alſo for our exaltation, aſſuring us here with a confirmed hope, that our ſouls ſhall, whenſoever ſeparated, aſcend

Epheſ. 4. 10. John 14. 2.

to him, and at length our ſoul and body both, like his, by his to heaven, *John* 14. And as unto himſelf, to fulfil *Propheſies*, *Pſalm* 68. *Thou art gone up on high, haſt led captivity captive, &c.* Alſo to ſhew an irrefragable Demonſtration of his Godhead, by thus exalting his *Manhood* into heaven: to manifeſt to the whole world (to Heaven as well as earth) that glorious Majeſty of his, which by *Divine Diſpenſation*, had ſo long lay ſhrowded in the *form of a ſervant*, till now by entring Θεάνθρωπος, *God and Man* into Heaven, ſuch a new Gueſt, as the glad Angels never ſaw there before: and how readily (methinks) how joyfully did thoſe *Door-keepers of the Houſe of our God*, open unto him? when he called. *Stand ope ye gates, be you liſt up ye Everlaſting doors, that the King of Glory may come in.* I will not with ſome affirm, that the Quire of Angels then ſung the 24. *Pſalm* in Dialogues, Queſtions, and Reſponſes.

John 14. 3.

Pſal. 68. 18.

Θεάνθρωπος.

See *Rationale* of *Com. Pr. in Diem.*

But, if ſome ſerious Devotions have believed, that at *Chriſts Paſſion*, the whole Quire of Angels and Saints were interrupted in their *ſacred Hymns*, and for a ſeaſon, ceaſed their ſinging *Hallelujahs*! O what increaſe of joyes, by Rule of contrariety, may we here imagine, when he returned Triumphantly unto his *Throne of Glory*? *David*, as though he had heard that *Muſick of the Spheres*, awakeneth his *Harp* and *Lute*, bears a part with them, *Pſalm* 47. *God is gone up with a merry noiſe, and the Lord with the voice of Melody.* Gone up, I, to the third and higheſt ſtep of all his Exal-

Deus aſcendit cum Jubilatione, Pſal. 47. 5.

Exaltation; and that is, *the right hand of God.* (And but a touch of that, which mortals cannot handle; the *Right hand* is a Metaphor, expreſſing, Power, Honour, Glory, Empire and Dominion, to all which *Chriſt* was here exalted, *Epheſ.* 1. 21. *Raiſed from the dead, ſet at Gods right hand in heavenly places, far above all principalities and powers, might and dominion, and every name that is named in this world, or that to come.* Indeed his *Reſurrection* and *Aſcenſion* were but onely the motion tending to this perfection: This being, *Solium Triumphale*, his tranſcendent Throne of Glory, where (Triumphing over Sin, Death and Hell) *Leading captivity captive*, *Epheſ.* 4. He ſhall Reign (ſaith the *Apoſtle*) till *He hath put all things under him*, 1 Cor. 15. And whereas the other two, *Reſurrection* and *Aſcenſion*, ſhall be in ſome manner, common to us with *Chriſt* (through his infinite goodneſs) one day to Ariſe, and aſcend to Glory: yet to *Sit at the right Hand of God* in his Kingdom of Glory, is too high for the moſt *beloved Diſciple*, that is onely the *Fathers Gift*, and the *Sons Prerogative*, not communicable, either to *Man* or *Angel*, *Heb.* 1. There he *Sitteth* alone, the Poſture of State, of Reſt, of Judgement (as one pithily and ſweetly,) † Well is our Redeemer after his Paſſion and Aſcenſion ſaid to Sit at the * *Right hand of God* (ſaith he) as keeping his Sabbath of Reſt after his grand

Dextra, Majeſtatem, Gloriam, Honorem, Imperium, denotat.

Reſurrectio & Aſcenſio quaſi motus ad hunc Terminum.

Epheſ. 4. 8.

1 Cor. 15. 25.

Heb. 1. 13.

† *Quieſcentis, Regnantis, Judicantis, eſt ſedere.*

* *Quia poſt Laborem Requieſcit, poſt Prælium Regnat, & poſtquam Judicatus eſt Judicat*, Ardens in locum.

* *Labours:*

* His Nativity, Circumciſion, Preſentation, Baptiſm, Paſſion, Reſurrection, Aſcenſion, *Raulin in Feſtum.*

* *Labours:* as after *Conqueſt reigning:* and after himſelf adjudged, being the Judge of all things; and what a comfort is it to have a Friend of the Judge, before we come to the *Bar?* and that is our *conſolation*, if not our own default; *Chriſt* is aſcended our beſt friend, our Brother, our Advocate, and now we have a *Mediatour* in Heaven: I, till this *Peacemaker* went up, Sin had ſet open war 'twixt Heaven and Earth, Juſtice with an unbound Arm fetched a more heavy ſtroke! not onely on ſingle perſons, but upon *whole Cities*, Gen. 19. nay on *the whole ſinful world*, Gen. 7. Then no *Moſes in the gap*, no *Jacob* there *to wreſtle for a Bleſſing*! but now (happy day for us) *the Angel of the Covenant is gone up, to hold the hand of the ſtriking God of* Abraham: *our Aaron is at the high Altar to pray for the People*, Hebrews 9. *Chriſt our high Prieſt is entered into the Heaven of Heavens, once for all; to make an Attonement for us:* What *place* then is there now left black *Deſpair*, but onely *Hell?* Rowſe thee, afflicted Soul, and lie no longer in the groans of *Cain!* For though the *envious man*, Satan, be ever pleading againſt us *at the throne of God, yet now is Salvation in Heaven*, (ſaith Saint *John*) *and the power of Chriſt*, which *caſteth down the accuſer of the Brethren*, &c. Rev. 12. There his *Interceſſion* cries louder for us, then our ſins againſt us: (ſaith Saint *Auguſtine*) He is ever ſhewing to his angred *Father* thoſe wounds he ſuffered for our ſins! and ſo, whatever he be with us, *God*

Gen. 19.
Gen. 7.
Heb. 9. 24.
The *Sanctum Sanctorum.*
Rev. 12. 10.
Oſtendit Patri vulnera. Auguſt.

is

is in him appeaſed. Thus *pleadeth* he our *Cauſe* before the eternal *Judge*: *an Advocate*, 1 *John* 2. *If any man ſin, &c.* Yet for all this, *preſume* not, *Ranſomed ſoul, be not high minded but fear; God forbid, ſin ſhould, becauſe Grace abounds: Deſperation, like Saul, ſlayeth thouſands, but Preſumption her ten thouſands.* This were even *to crucifie the Son of God afreſh, and grieve the Holy Spirit*, Epheſ. 4. 1 John 2. 1. Epheſ. 4. 30.

Laſtly, Though we have now one, yet have we but ~~*one Mediatour*~~ in Heaven: we dare not admit of that *Deluſion*, that there are as many *Saviours* as good men, (each one meriting for himſelf, ſome for others) and no fewer *Interceſſours* then *Saints* and *Angels*, (ſince *Noah, Job, and Daniel ſhall deliver but their own ſouls by their Righteouſneſs*, Ezek. 14.) We dare not ſo rob *God* of his Honour, nor derogate from *Chriſts* all-ſufficient *merits* and *Interceſſion*; (for all the thin diſtinction of Mediation, of Redemption, and of Interceſſion, ſince the ſame Qualifications requiſite to both.) Away with cobweb ſhifts and aiery fancies, and liſten to *infallibility* it ſelf, 1 Tim. 2. *There is one God, and one Mediatour between God and man,* εἷς καὶ Θεὸς, *even He that was both,* (*and none but He*) Ἰησοῦς ὁ χριστὸς, *Chriſt*: then to cloſe with St. *Bernards* counſel, Chriſt is now aſcended into Heaven, what do we groveling ſo on Earth? Let us follow, Brethren, *let us follow the Lamb whitherſoever he goeth.* Let us follow him ſuffering, ariſing, much more willingly aſcending: *Exaltationem concupiſci-* Ezek. 14. 14. *Mediatio, Redemptionis, & Interceſſionis.* 1 Tim. 2. 5.

Aſcendit Chriſtus, ſequamur Fratres, ſequamur agnum quocunque ierit, ſequamur Patientem, Reſurgentem, multo lubentius Aſcendentem, &c.

mus omnes. We all love to be exalted born *Corahs* all, of an aſpiring nature, yet change but the object, ſet Heaven and Grace in the place of earthly Tranſitories, and keep your ambition ſtill. *Si conſurrexiſtis, coaſcendite,* if riſen with *Chriſt*, aſcend with him. Borrowing the wings of the *Dove*, *Scalam de vitiis*, make a ladder of your ſins, ſaith *Auguſt.* every one of which ſubdued, is as a new *ſtep* toward heaven.

POEM 14. {On the *Aſcenſion.*}

EZechel's *myſtick Viſion* doth afford
Four pregnant *Emblems* of our *glorious* Lord;
The firſt deſigns his *Birth*, by *humane Face*:
The viſage of *an Oxe*, took proper place
In his laſt *Sacrifice*: a *Lion* then
Spake him *triumphant* when he *Roſe* agen:
The laſt an *Eagle* ſhews his piercing ſight,
And beſt demonſtrates this celeſtial *Flight.*
The *Poets* Fiction of that Bird of *Jove*
Is here well moral'd in our *Saviours* love;
Upon whoſe *lofty wings* He *towring* flies
To his *Imperial Throne*, above the Skies;
Where *Crown'd* with *Glory* and Refulgent State,
He doth for true *Believers Mediate*
To his eternal *Father*, and obtain,
That next to *Grace* they may in *Glory* Reign.
Chriſt in his *Paſſion* deign'd to *ſtoop* ſo low,
That therein, were three ſtrange *degrees* of woe!
Yet here his *Exaltation* rais'd as high,
As thoſe debaſed in *Humility*:

A *Building* of three *Stories* too, and quite
To all thoſe *Degradations* oppoſite:
His bitter cup of *Death* and *Crucifixion*!
Sweetned (you ſee) by ſpeedy *Revivifiction*;
And for a *Bed* of Duſt with worms to lye,
Here *Clouds* and *Angels* carr' him up on high.
And for *deſcending* to th' *Infernal Pit*!
He now Enthron'd *at Gods right hand doth ſit.*
The firſt *ſtep* we have trac'd, let's now *aſcend*
The reſt, and *Heaven* will be our *Journeyes* end.
Chriſt from the top of lofty *Olivet*
Returning to his *Father*, there doth ſet
Prints of his *peaceful Feet*, whereby that *Ground*
With *Triumphs* and *Fertillity* was crown'd:
Then for the *Mount of Olives*, that's the place
(*Chriſts* wonted *Pulpit*) that muſt have the grace
Of this triumphant wonder; there while *He*
Inſtructs and comforts his *Diſciples*, ſee
Elijah in his *Antitype* again
Tranſported thence in a *celeſtial* Wain:
The *Clouds* his *Chariots*, and the nimble *Windes*
His winged Horſes, *Angels* in their kindes
His Train and Laquies, not his *needed* aid,
(As is of *Enoch* and *Elijah* ſaid:)
Thus ſtately mounted his *Ætherial* Chair,
He glides through yielding *Regions* of the Air,
To th' everlaſting Doors; which open wide
To th' King of Glory, bringing a Spring-tide
Both of *new* joy and wonder to that place,
Where ne're *(till now)* appear'd an *humane Face*;
He this day turn'd the *Key* of *Glory's* Gate,
That faithful *Souls* might enter in thereat:
And, in mean time, our *Nature* to prefer,
The *firſt-fruits* of it *Chriſt* hath fixed there:

And

And as the *Angels* pry, ſo let us ſcan
What e're was *ſaid* to them, as here to man?
Sit thou on my Right Hand, I freely give
To *Thee* alone this high *Prerogative*.
Where being repos'd on his triumphant *Throne*,
He ſtill (for us) makes *Interceſſion*,
And ſuch as needs no help, who Rivals joyn,
His *honour*, and their own ſucceſs purloin!
His *Mediation* like his *Merits*, count
Such, as the *Ciſterns* need not help the *Fount*:
He there checks that *Accuſer*, who with ſpight
Traduceth us *to God both day and night*!
Hence 'tis we *Reſcu'd* are from helliſh Powers!
Hence 'tis our *Bleſſings* fall in *heavenly ſhowres*,
Of *Grace* and *Nature*; *both wayes* to endear
To their *myſterious Head* his *Members* here:
Then from his *Mount* let our *Souls* take their *Riſe*,
(Whoſe *Olives* ſpeak both *Peace* and *Victories*)
Follow his *Conduct* in this *holy* Flight
From *Earth* and *Sin*, ſoaring to *glorious* light;
Follow the *Lamb* we ſhould whereſe're he goes,
Through *Joyes internal*, or external *Woes*!
Riſing, or *ſetting Sun*: but to be ſure
Aſcending wee'l ambitiouſly endure,
Born *Corahs all*! yet be't *Olympus* hill
You climb, and then keep your *Ambition* ſtill:
Souls are but ſparkles of celeſtial fire,
O let them to their Center ſtill aſpire;
Though *Bodies* are ſlow plac'd, let *Souls* aſcend,
And *theſe* will overtake their *Joyes* i'th' end;
That ſo a full *Beatifying Aſcent*
(As *Chriſt's*) may be our Travel's complement.
Since then our Carcaſs is ſo lodg'd on high,
Let all true Chriſtian-Eagles thither flye.

PRAYER

PRAYER 14. { On the *Aſcenſion.* }

MOſt glorious Mediatour, all whoſe former Paſſion was now abundantly recompenced with Triumph and Aſcenſion; with Elevations exquiſitely oppoſite to all degrees of paſt Humiliation: afford us grace and ſtrength (by imitation of Thee) to perſevere in goodneſs through all the dangers and troubles of this world, knowing that our Paſſion ſhall one day end in an Aſcenſion, conſidering that theſe light Afflictions are not to be compared to that weight of Glory: becauſe thou humbledſt thy ſelf, and becameſt obedient to the death, even the death of the Croſs! Therefore hath thy Father highly exalted Thee; the lower the foundation is laid in humility, (we ſee) the higher is the ſuperſtructure rais'd in glory: He hath exalted Thee above the Grave in thy Reſurrection, above the Earth in thine Aſcenſion, and above the Heavens by thy Seſſion at his own Right Hand: and moreover, anſwerable to all this Majeſty (as great States and Perſonages have proportionable Titles) he hath given Thee a Name above all Names, there being none other under heaven whereby we can be ſaved, that at the Name of Jeſus every knee ſhould bow, both of things in heaven and in earth, and of things under the earth; that all creatures in their natures and capacities ſhould pay a Tribute of Gratitude and Reverence; and therefore, in the natural poſture of our Duty, we bow the knees not onely of our Bodies, but alſo of our ſouls unto Thee, enter-

entertaining every thought and mention of Thee with high veneration: admiring the Mystery of thy Incarnation, trembling at the horrour of thy Passion! adoring the power of thy Resurrection, and triumphing in the glory of thy Ascension; and that especially for making thy self ours all the while, both in thy Depressions, and thy Elevations. If thou hadst not been born, we never had been born anew; If thou hadst not dyed for our sins, we had dyed in them! If thou hadst not risen from the dead, (where ever our souls had been) our body should not have rested in hope, nor ever have seen God in the flesh! If thou hadst not ascended, we might perhaps have been freed from Hell, but never have had a place prepared for us in Heaven! As thou art ours in all, (O Lord) make us thine (in our proportions) in all the changes of our Scene, that in sad accidents with Job, *though thou kill us, we may trust in thee! And in prosperities with* David, *we may sing of thy praise all the day long, our life being the day. O blessed Repairer of our Nature, who in thy Passion wast the death of death, (cutting off the head of that* Goliah *with his own sword) and in thy Resurrection wast the burial of the Grave it self, and the destroyer of destruction; and here in thine Ascension wast the Conquerour of Victory it self, leading Captivity captive. O Thou that this day liftedst up thy Body from the Earth, lift up our hearts above it also; Thou that transportedst thy self to Heaven, we beseech thee, transport also our desires thither; as Thou hast fixed thy self in thy Celestial Throne, at the Right Hand of thy Father, so fix our thoughts, and settle our affe-*

ctions

ctions upon Thee in Heaven, and upon Heaven for thy ſake, who art there making Interceſſion for us; ſo that if our tranſgreſſions anger Heaven, we have a Reconciler there, nor need we go far to be aſſured of it; ſure never any Ages, no not thoſe of Noah *more ſinful! And who can juſtly call* Sodom *or* Gomorrah *wickeder then our Cities! How come the waters then ſo calm, they break not forth again, to give the world a ſecond Laver? Whence is't there cometh not fire from Heaven? Whence is it the ſword hath not yet quite devoured ſo ſmall a Nation, in ſo great a while? Whence is it the oft kindled Peſtilence doth not yet flame amongſt us? O whence all this, but from thy prevalent Interceſſion? Becauſe thy blood ſpeaks better things then that of* Abel; *begging off our due puniſhments, excuſing our delinquencies, promiſing our amendment, procuring us daily bleſſings: and had we ſuch a Friend in Court, how careful would we be not to ſhame him, not to grieve him? An all-ſufficient Advocate: Why are any ſo unwiſe, to forſake the Fountain of Living Water? and dig unto themſelves Ciſterns, (Interceſſours of Saints and Angels) broken Ciſterns that will hold no water? When we are invited to the Fountain by the Fountain, Come unto me all ye that labour, &c. Whom then have we in Heaven but thee? and as Thou art preparing there a place for us, ſo we beſeech Thee prepare us for that place; by giving us endeavours to make a ladder of our repented ſins, and thine indulgent Graces; by adding to our Faith Vertue, to Vertue Knowledge, to Knowledge Temperance, to Temperance Patience,*

ence, to Patience Godlineſs, to Godlineſs Brotherly Kindneſs, and to Brotherly kindneſs Charity, which is the bond of perfectneſs, a vertue both of the way, and of our Countrey alſo: That ſo aſcending by theſe ſteps of Grace, we may at length overtake Thee in Glory. Effect this in us, and for us, O powerful Mediatour, O ſweet and holy Jeſus. Amen, Amen.

The COLLECT for the Aſcenſion.

Grant, we beſeech thee, Almighty God, that like as we do believe thy onely begotten Son our Lord, to have aſcended into the Heavens; The Epiſtle Acts 1. ver. 1. to 12. *ſo we may alſo in heart and minde thither aſcend, and with him continually dwell, who liveth and reigneth with Thee and the Holy Ghoſt, one God, world without end, Amen.* The Goſpel Mark 16. v. 14. to the end.

Our Father which art in Heaven, &c.

The Grace of our Lord Jeſus Chriſt, &c.

UPON

BRITISH
3 AUG 71
MUSEUM



1 *And when ỹ day of Pentecoſt was come, they were all with one accord in one place.*
2 *And ſuddenly there came a ſound from Heaven &c.*
3 *And there appeared vnto them cloven tongues like fire, and it ſate vpon each of them,*
4 *And they were all filled with the holy Ghoſt, and began to ſpeake with other tongues &c.*

M. *Pſal. prop.* 48. 67. E. 104. 145.

UPON *Whitſunday*, or, *the Deſcent of the Holy Ghoſt.*

M. Leſſ. 1 *Deut.* 16. 2 *Acts* 10. E. Leſſ. 1 *Wiſdom* 1. 2 *Acts* 19.

DISQUISITION 15.

THis Day is worthily devoted to the Holy Ghoſt, the third Perſon in the *Bleſſed Trinity* by whom all Things, Times, and Perſons (that are ſuch) are *ſanctified* by peculiar ſeparation, and made holy by ſolemn dedication: and therefore ſo devoted over all the world, (ſaith *Auguſtine*) in memorial of that day, *Acts* 2. wherein the *Spirit* after a *wonderful* and *myſterious* manner deſcended, for the propagating, governing, and preſerving of Chriſts holy *Catholick Church*, unto the end of the world: 'Tis ſometime called *Pentecoſt*, as being fifty dayes after our Chriſtian Paſſeover, (*Deut.* 16.) The *Jewiſh Pentecoſt* was a memorial of the Law; which was an hidden Goſpel; but our Pentecoſt a memorial of the Goſpel, which is the revealed Law: One delivered in Mount *Sinai*, the other in Mount *Sion*, and ſometimes called *Whitſunday*, or bright Sunday, from the glorious light of Heaven, that was then ſhed upon the earth, from

Epiſt. 118. *ad. Januarium.*

πεντηκοστὴ, from πεντὴκοντα. (*i. e.*) Fifty.

Act. 2. 1.

the Father of Lights; as alſo from a cuſtom of ſome new baptized *Chriſtians*, thence cloathing themſelves in *white*, in token of the joy and ſolemnity thereof; Who were ſometime alſo called the *Illuminati*, the enlightened, from the *Spiritual* Light received in *Baptiſm*, their *white* Garments being *Emblems* both of that *Spiritual whiteneſs* and *purity* of *Soul* conferred by the *Sacrament*; and which ever after they were carefully to preſerve; as alſo of their *Joy*, for being then made *Members* of *Chriſt*, *Children* of *God*, and *Heirs* of the *Kingdom* of *Heaven*. And whereas *Chriſts Birth*, and other times, we keep in Honour of his *coming* in the fleſh; now at *Whitſuntide* we ſhould rejoyce more for his coming in the *Spirit*: Now we have a double *joy*, (ſaith holy *Auguſtine*) that we have not loſt our *Chriſt* departed, but yet enjoy the *Spirit* approached. I, the Sun of Glory being now in his height, ſhines forth on his *Apoſtles* in a *Light* from *Heaven*: and knowing the worlds charity would ſoon wax cold, (as he foretold, *Matthew* 24.) He warmeth them, with a ſhowre of Heavens better fire: and leſt great ſorrows for his abſence ſtrike them dumb, (as great ſorrows uſe) He ſendeth each of them for a token, an aſpired tongue, *Acts* 2. *Chriſts* promiſes, O how worthy confidence! that ſo in each point anſwered their neceſſities, as not in any thing *left them comfortleſs*, John 14. whereas without him and his Comforts, what forlorne *Orphanes* are the beſt of men? very *Apoſtles*, you ſee in the Metaphor, here as fatherleſs children, or widowed

Quod abeuntem Chriſtum non amiſimus, venientem Spiritum poſſidemus. Serm. 133. de Evang.

Cura leves loquuntur ingentes ſtupent!

Ὀρφανοὺς ὐκ ἀφήσω ὑμᾶς. Joh. 14. 15, 16.

dowed mothers! *Orphanos*, *Hierom* rendreth it. *Orbos*, ſo *Beza*. One of the words ſpeaking a near Allegory to helpleſs children; the other to deprived parents! both pregnantly expreſſing mans deſtitute condition without *Chriſt*; *Chriſts* fatherly affection towards man: man, who left alone, is the deſolateſt creature in the world! eſpecially for Spirituals, how unable therein to help himſelf? ſo much as to a good thought, *Romans* 7. When thus the *Apoſtles* without *Chriſt*, are very *Orphanes*, as children, fatherleſs, expoſed to oppreſſions, injuries, and deluſions! Let Nature boaſt of nothing, what are the reſt of men without him, but even *worms (as it were)* and no *men*! But on the other ſide, how manifeſtly did *Chriſts* Parental care appear to them! that while preſent, gathered them as an Hen her Chickens, and now abſent, ſet ſo good a *Guardian* over them! Earth could not afford a Comforter ſufficient, no alas, *hers are miſerable ones!* and therefore Heaven ſhall; nor is any *Angel* there thought good enough, to be entruſted with ſo dear a charge, but even *God* himſelf, the *Holy Ghoſt*; who from the ſweet effects of his Illumination and Aſſiſtance, is *emphatically* ſtiled ὁ παράκλητος, of all the world, *the Comforter*; indeed ſometimes he is called another Comforter; yet not excluſively, but relatively, Chriſt ſtill remaining one: *Chriſt*, though abſent in body, yet by ſpiritual protection, *Lo I am with you to the end of the world*, Matth. 28. Nay, and ſo far even literally, it is made good by him, being perſonally for ever with our humane Nature:

In locum.

Rom. 7. 19.

ἄλλον παράκλητον. John 14. 16.

Abiit per id quod Homo eſt, manet per id quod Deus, &c. Auguſt. Matth. 28. 20.

ture: *Lo I am with you*, &c. or else another Comforter, (saith *Calvin*) both for *distinction* of *Persons*, and difference of *Gifts*: as it was proper to the Son, to pacifie the wrath of God, to ransome us from hell, to purchase life by dying: but peculiar to the *Spirit* to apply these benefits; to make us partakers of *Christ*, and all his saving graces. I, we have Diversities of Gifts by the same Spirit; or as the same *Apostle* elsewhere calleth it, the *manifold wisdom of God*. He is a *Spirit* of Comfort, as various as our misery; a *Spirit* of *Love*, to unite the *envious*; a *Spirit* of *strength*, to support the *weak*: a *Spirit* of *truth*, to guide the ignorant; a *Spirit* of *Consolation*, to binde up the afflicted. So that *Davids* Propheſie is fulfilled here, *Psalm* 68. Thou art gone up on high, and hast given gifts unto men: I, thou hast now given all good gifts, by giving them the giver of all, the *Holy Spirit*. The *Gifts* bestowed, as upon this *Day*, were of a *double consideration*, *viz.* Abilities, or Graces; either *Gifts* of *Edification* for the *Church*, which are legible, Ephes. 4. *He gave some Apostles*, and *some Prophets, and some Evangelists, and some Pastors and Teachers*: Or Gifts of *Sanctification*, for the immediate benefit of Souls, whose *Catalogue* you have, Gal. 5. *The Fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, &c.* Psal. 68. 18. which St. *Paul* repeats, *Ephes.* 4. 8. *Davids* word—*received*; and the *Apostles*—*gave*, are no opposition, but shewing the heavenly Derivation, *&c.* But what? had they not formerly

In locum.

διαιρέσεις τῶν χαρισμάτων. 1 Cor. 12. 14

ἡ πολυποίκιλος σοφία τοῦ θεοῦ.

Spiritus benignus, Spiritus dulcis, Spiritus fortis. St. Bernard.

Psal 68. 18. *Ascendisti & dedisti*, &c.

Dona Spiritus Sancti fuerunt Officia, & Gratiæ.

Ephes. 4. 11.

Gal. 5. 22.

merly *received* the *Holy Ghost*, John 20. yet some say, This signifies here, not the actuall giving of the Holy Ghost: for that came not on them, till *Acts* 2. and they are appointed to *abide* at *Jerusalem*, Luke 24. 29. till they were endued with power from above; which therefore before his Ascension they had not received; and when the Spirit came, it would *lead them into all truth*: and as yet it appears by their question, *Acts* 1. 6. they were not thus led, but onely the confirming to them his former promise, and by the ceremony of breathing on them, to express the τὸ πνεῦμα, the eternal Breath and Spirit of God, sealing it, as it were, solemnly unto them, and preparing and fitting them for the receiving of it. So saith † *Theophylact*, The words [*Receive the Holy Ghost*] signifie, Be ye ready to receive him: and again, * He breathed on them, not now distributing the perfect gift of the Holy Ghost, for that was to be done at *Pentecost*, but fitting them for the receiving of it; for though in the next words, [*Whose sins*, &c.] the power of the Keyes, or Stewardship of the Church, were actually instated on them, yet not to be exercised by them, till the Holy Ghost came down upon them, as *Ephes.* 4. 8. It is first, he gave gifts to men, (at the descent of the Spirit) and then gave some to be *Apostles*, &c. v. 11. yet this preparation of them amounts to what others assert of the *Holy Ghost*, formerly given, though in remiss degrees, according to *Davids* begged infusion, not to *Joels* effusion, (saith *Ludolphus*) by *Christs* breathing on them, (the

Λάβετε πνεῦμα ἅγιον. John 20. 22. Dr. *Hammond* in locum.

The Holy Ghost, not fully given, or received, till now.

† τὸ γὰρ [λάβετε πνεῦμα] ἀντὶ τοῦ γίνεσθε ὑπήκοοι πρὸς τὸ λαβεῖν πνεῦμα. In Johan.

* ἐμφυσᾷ οὐ νῦν τελείαν δωρεὰν τοῦ ἁγίου πνεύματος νῦν αὐτοῖς νέμων, &c.

Eph. 4. 8, &c.

Per infusionem non per effusionem.

Per insufflationem, non per immissionem.

pattern of our Churches pious Ordination) *Receive ye the Holy Ghoſt:* The *Apoſtles* (ſaith he) had received the Spirit before, but now the fulneſs of it; they receive now not onely it, but him; not onely the Grace of the Spirit, but the *Spirit* of Grace himſelf, by a more perſonal *Immiſſion.* Before they had a *Spirit* of Faith and underſtanding; now one of zeal, and higher Illumination. So that, they had now what *Eliſha* ſometimes prayed for, *Duplicatum Spiritum*, the *Spirit doubled on them*, 2 Kings 2. I, they had already *Baptiſmum fluminis*, the watery *Baptiſm* of *John*, but now *Flaminis*; They receive this of the *Holy Ghoſt*, and of fire; here every of their tongues is touched with a Cole from the *Heavenly Altar*; and as of old, *God* ſhowred upon *Iſrael* the Food of *Angels*, ſo here he ſeemeth to beſtow on men the *Tongues of Angels*: I, ſo many *Tongues*, ſo many *Lights*, that they kindled ſuch a *light* in the world (upon this day) as never ſhall be *extinguiſhed to the worlds end.* Thus Chriſt aſcending up on *high*, and leaving of the world, that we might be the better aſſured of his *coming* again, (ſaith *Tertullian*) took our *Pledge*, that is, our fleſh to *Heaven*; and alſo left with us his *Pawn*, to wit, his *Spirit*; which is therefore called *Arrha*, or *Arrabo*: 2 *Cor* 1. *Who hath given us the earneſt of the Spirit in our hearts.* And the earneſt, you know, is a *Relative* to the reſt of the *Recompence.* The *Jews*, you know, had three more ſolemn Feaſts, which their *Levitical* Law bound them to obſerve, *Deut.* 16. *viz.* the Paſſeover, the Feaſt of Taber-

Spiritum ante, hic plenitudinem.

Prius Spiritum Fidei, & intelligentiæ: nunc Fervoris & Illuminationis acciperunt 2 Kings 2.

Tertullian in Feſtum.

2 Cor. 1. 22.

πάσχα σκηνοπηγία, πεν τηκοστή.

bernacles and that of Weeks: firſt, the *Paſſover*, ſo called and inſtituted for a Remembrance, how the deſtroying Angel ſmiting the *Egyptians*, paſſed over the Houſes of the *Iſraelites*. The ſecond, the Feaſt of *Tabernacles*, being an humble Memorial of their living in *Tents* in the *Wilderneſs*, after their Deliverance from *Egyptian Bondage*. The third, this of *Pentecoſt*, or the Feaſt of weeks, in commemoration of the Law given in Mount *Sinai*, fifty dayes after their coming out of *Egypt*, and therefore named from the number, and celebrated ſo many dayes after the Paſſeover. Upon this later Feſtival, (which now we ſolemnize with this laſt Reflection) the *Chorus Apoſtolicus*, or whole *Company* of the Apoſtles being aſſembled, *Acts* 2. ἅπαντες ὁμοθυμαδὸν, as in one place, ſo all with one Accord: Unity is a Preparative for Sanctity, and holy gifts ſeldom are beſtowed on ſuch as love Diviſions, the promiſed *Comforter* is performed to them, given ſome ten dayes after Chriſts Aſcenſion, (when Re-promiſed) God often heareth prayers, which he anſwereth not preſently; ten dayes after, that in mean time, the Apoſtles might with prayer, and other pious exerciſe, prepare for ſo divine a Gueſt, and render themſelves, *fit Temples for the Holy Ghoſt*, as on this Feſtival, the Inviſible himſelf, appeared viſibly: and now (as one obſerves) all the three Perſons of the *Sacred Trinity* have (as it were) bodily manifeſted themſelves to man: *God* the Father to *Adam*, to *Moſes*, and the *Patriarchs*: God the Son exhibited himſelf in humane fleſh, to, and for all the world; and

Deut. 16.

Acts 2. 1.

Ut Apoſtoli orationibus ſe aptos Adventui præpararent.

Hodiè viſibiliter, apparuit inviſibilis.

and here the *Apoſtles* are ſo unanimouſly, ſo devoutly met, as that the Holy Ghoſt thinks good to be of the Company; where but obſerve the Act, and the Concomitants, the *Perſon*, and his Attendants: the Spirit to emblem forth his variety of operations, cometh here accompanied with ſeverall remarkables: and firſt, a ſudden ſound from Heaven beginneth the wonder: and this ſound was but the Symbol of the Apoſtles Doctrine; whoſe ſound *went out into all Lands*, Pſal. 19. I ſay, the Preaching of the Goſpel, through the world after this Receipt, was but the eccho of that ſound. Next, there was *Flatus vehemens*, a mighty winde; and that was the winde that bloweth where it liſteth. A winde that is, and need be mighty, to blow away the chaff of all Carnality, and teach an holy impetuouſneſs againſt the ſtrong holds of ſin. Then after theſe two Uſhers, cometh the Spirit himſelf in *cloven Tongues* like Fire; where I reſolve all into theſe three Queries, Why the Holy Ghoſt here pleaſed to deſcend in fire? why in tongues? and why in cloven tongues?

Spiritus Sanctus in variis figuris, pro varietate operationum. Ludolphus in locum.

Sonus hic ſymbolum ſonitus Evangelii. Pſalm 19.

Ventus hic à carnali Palea Corda purgabat.

Three grand Queſtions.

First, Why in fire? for to ſome it may ſeem ſtrange to hear of a fiery Comforter: Did not *Sodom* and *Gomorrah*? Did not *Elijah's* Enemies finde that a Deſtroyer? And were not ſome of the *Diſciples* themſelves chid by their *Maſter* for ſuch *fiery zeal*? And ſhall not that ſame angry Element make one day a Bonefire of the world? Talk we then of ſuch a Comforter? Yes. When God is in the fire, the veriеſt *buſh* ſhall not conſume: and yet miſtake not

2 Kings 1.
Luke 9.
2 Pet. 3.

not this as meant of real fire, ſuch as is combu-
rent, it being but a *Tanquam*; onely like it in
appearance. So the Original ὡσεὶ πυρὸς, (in
the Genitive) Tongues, like as they had been
of Fire; and this word imports Reſemblance, *Tanquam notat*
not Reality of fire: *Speciem ignis habens*, having *ſimilitudinem,*
indeed a ſhew of fire for Colour, Light, and *non veritatem.*
Motion, but without combuſtion: And He à Lapide, &
appeared like fire, rather then ought elſe; to Cajetan in loc.
ſhew, He gave both Light and Heat to his A- *Propter lumen*
poſtles; that is, both zeal and knowledge: *pariter & ar-*
Heat, for God deteſteth cold devotion; nay, *dorem.*
but a lukewarm one. *Nauſeum creat*, maketh
his ſtomack riſe, *Rev.* 3. He muſt have conti- Rev. 3. 16.
nual fire burning on his Altar, (much more
then *Veſta*) ardent love, and fervent zeal, al-
wayes in the hearts of his Diſciples.

Secondly, Like fire for light too, and that a
double one, *viz.* of Charity, and Knowledge:
*To give knowledge of ſalvation to them that ſit
in darkneſs, and the ſhadow of death*: and too,
of good example, to ſhine before men, that
they *ſeeing our good works, may glorifie, &c.*
So that this holy Fire commendeth each of the Why in fire?
Apoſtles to the world, as *Chriſt* did St. *John
Baptiſt*, both for a *burning and a ſhining Lamp*:
And indeed, he that hath knowledge or charity
without zeal, is but too like the Glow-worm,
he hath ſome cold ſplendour, without heat or
efficacy! whereas, who ſo hath zeal without
the reſt, (as now a dayes too many ſuch blinde
metled Horſes) They are ſo far like Hell fire,
that they burn, and give no light! but in whoſe
breaſt ſoever they are united, ſuch *are baptized*

with

Septem χαρίσματα. The ſeven Graces of the Holy Spirit.

with the Holy Ghoſt, and with fire. Again, fire is a bright *Hieroglyphick* of Grace; I, thoſe ſeven chief Donatives of the Holy Spirit, are not frigidly demonſtrated by fire, as,

Purgat. 1. Fire, you know, purifieth the Gold from droſs; ſo doth the *Spirit* by the gift of *Love*, *purge* out the old leaven of Malice and Hypocriſie, turning all Injuries into a Golden Patience.

Liquefacit. 2. Fire melteth the moſt obdurate mettals, and mouldeth them into any Figurations: So doth the *Spirit* by the *gift of Pœnitence* diſſolve our ſteely hearts, conforming them to Chriſt, and the beſt patterns, making them flow thorow our eyes like a Cœleſtial Spring!

Conſolidat. 3. Fire conſtipateth and hardeneth the clay, ſo that no rain or ſtorm can injure it: and ſo doth the *Spirit* by the gift of *Patience*, confirm and fortifie us againſt all Afflictions.

Decorat. 4. Fire maketh new, and burniſheth the Mettals; ſo doth the *Spirit* by the gift of *Knowledge*, adorn and beautifie the mindes of men.

Elevat. 5. Fire carrieth up vapours, and things of lighter nature, with its aſcending motion: ſo doth the Spirit by the gift of *Faith*, raiſe our Deſires, and ſublimate our Endeavours towards Heaven.

Illuminat. 6. Fire imparteth light to all that are about it: and ſo doth the Spirit by the gift of *Wiſdom* enlighten the Underſtanding, and direct the Practice.

Dulcerat. Laſtly, Fire (you know) ſweeteneth and preſerveth things from corruption; ſo alſo doth the *Spirit* by the gift of *Innocence* or *Penitence*,

Penitence ſweeten our whole life into a continual Feaſt, and keepeth Souls intire from ſpiritual putrefaction. In a word, our great *God* himſelf is a *Fire* (ſaith Scripture) to the wicked, *Deut.* 4. (which St. *Paul* tranſlateth, *Heb.* 12.) an eating fire, to *Sodom* and *Gomorrah*, *Nadab* and *Abihu*, to ſuch ſtubble a *conſuming fire*; but to the faithfull, to the pœnitent, (as here) *Ignis illuminans*, a light unto their feet, and a lanthorn to their paths, to guide their ſteps into the way of peace; peace temporal, ſpiritual, and eternal: And now the queſtion of this fire being extinguiſhed, admit here a few words of Tongues; that's the ſecond, Why in *Tongues*? the *Holy Ghoſt* was pleaſed formerly to appear in the milde *Emblem* of a Dove; *viz.* when he flew down on him, who was as void of guile as that ſame bird of gall: but now, pointing out the effect, by the externall cauſe, he ſpeaks his preſence in the form of Tongues; But, as before of Fire, ſo neither muſt we here imagine *real* Tongues, but their Similitude, (ſaith my Author) theſe were no fleſhy tongues; no, thoſe had been too groſs, incongruous Repreſentatives of the ſubtilleſt ſpirit; theſe were of a rarer ſubſtance, ſuppoſe of pureſt air condens'd into this ſhape, and lightned from above: ſo that as before the Spirit deſcended, *ſicut Columba*, Matthew 3. but in the likeneſs of a Dove; ſo here no more then *tanquam linguæ*, onely in the ſimilitude of Tongues, and in them ſpecially, in Tongues above all Figures, that he who had given

אש אכל. πῦρ κάλαν. λίσχον. Deut. 4. 2,24. Heb. 12. 29.

Second Queſtion, Why in Tongues?

Non carneæ linguæ. Gorran. in loc.

Ut qui intellectui lucem, ardorem affectui, ori verbum ministraret. Goran. in locum.

ven light to their intellectuals, and fervency to their affections, might now also adde a voice, and expressive faculties to the tongue, without which all abilities are but like the *talent in the napkin*, and the napkin hid in the earth! Jewels lock'd up in a Cabinet, whose key is lost: Elocution being the Oratours first, second, and third, expression the ornament of all; here is therefore opened to them *a door of utterance*, Acts 2. They spake with divers tongues, as, &c. these tongues then betokened the *Gift of Languages*, whereby they were enabled to perform that great task Christ had set them, *Go forth and teach, &c.* See, God never giveth a burthen, but withal strength to bear it: if he will have them teach, he will furnish them with Tongues: else the Apostles themselves (you see) were not to go from *Jerusalem*, and preach till they had received the tongues, though they had abilities before, yet stir'd not without Order and Commission: *Rom.* 12. How shall they preach unless they be sent? Yet how many in this daring Age præcipitate into the holy Function, before any Receipt of the Holy Ghost in Tongues? Of as many Languages, as their Mother, without ever waiting as the *Apostles* here, or perhaps, scarce once seeing the place where they are bestowed, an *University*! But on the other side, no sooner have the *Apostles* here received the *Gift*, but like *good stewards*, forthwith they employ it. Men ought to make a timely use of their Endowments (still moving in the proper *Sphere* of their vocation) And what have they to answer

Acts 24. *Primum, secundum, tertium, Elocutio.* Quintilian.

πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη. Mat. 28. 19.

Rom. 12. 15.

swer for, that have received this Gift of * Tongues, and yet are dumb? I mean not that inforced silence, which now many a *David* keepeth, not without pain and grief for it! which sin shall light on its Imposers; but for voluntary *Mutes*, I am sure the Prophet gives them but a biting character, *Isa.* 56. and † St. *Bernard* (as seriously as wittily) on that twelfth of *Matthew*, *ver.* 36. *Of every idle word, &c.* as of idle words, so of every idle silence, (saith he) must an account be given: here They immediately began to *speak with tongues*, as, &c. Straight the *whole multitude of strangers. Parthians, Medes,* and *Elamites, Romans, Jewes, Mesopotamians, Syrenians, Cretes, and Arabians*; all in a general wonder acknowledge them speaking in their own tongues, *the wonderful things of God*: And it may pass for one of those *Magnalia*, the sudden Rise, and strange Growth of the Church immediately thereupon: How from that *Embrio, In Jury is God known*, it commenced, as it were, *per Saltum*, into a full stature by *Proselytes* of all Nations, and daily numberless additions: This *brighter Moon* doth wax, and may she know no wain, but still encrease, until she be multiplied unto her *full of Glory*: the Spouse (I say) that till then, like *Jacob* beyond *Jordan*, was but obscure, and of small Retinue, able to plead but little visibility; but here, like him again, having once passed some bitter waters, can challenge either Stars or Sands for number, singing now, Praise the Lord all ye Lands, &c. I, what else do the tongues of all Nations here im-

* *Pars optima Deo immolatur, ecce nostri corporis digna est fidelis lingua quasi hostia, interpres animi, enunciatrix sensuum, cordis ministra, præco operti pectoris.* Prudent. περὶ στεφάνων

† *Etiam otiosi silentii reddenda ratio.* Bern. in Mat. 12.36.

μεγαλεῖα τοῦ θεοῦ. *Magnalia Dei.*

Quid Linguæ Gentium, niſi converſionem Gentium? Ludolpus. Gen. 11.

import, but the converſion of the Nations? Again, whereas at firſt all Languages ſave one were as a curſe for Sin, *Gen.* 11. a puniſhment of pride; and none of them as yet (by ſome) thought holy, unleſs the three inſcribed on the *Croſs of Chriſt*, viz. *Hebrew*, *Greek*, and *Latine*; why here, were all the other ſanctified by this appearance of the Holy Ghoſt in tongues; for which let all Tongues and Languages, Kindreds and Nations, (eſpecially that enjoy theſe Fountains open, and not ſtopt up by *envious Philiſtines*) ever *ſing praiſes to the Lord, and ſpeak good of his Name*, for ſo affording them his Word in their own Language, as a means and meſſage of their Salvation. Laſtly, The Tongue too is an inſtrument of taſte, as well as ſpeech. So doth the *Holy Spirit* rectifie the palate of the Soul, hereby teaching her to reliſh good, and diſguſt evil; to prefer a bitter wholeſome to a ſugred venom; to *taſte and ſee how gracious the Lord is*, Pſal. 34. whereas the natural man (ſaith the Apoſtle) as wanting this ſame holy Tongue, *Diſcerneth not, ſavoureth not the things that are of God.*

Diſtinguit ſapores, ſapidum ab inſipido, dulce ab amaro τὰ τοῦ θεοῦ ὑ φρονεῖ. *Non ſapit quæ Dei ſunt.* 1 Cor. 2. 22.

But one may ſpeak too much even of the Tongue it ſelf, and therefore now I will cleave off my Diſcourſe from the *Linguæ*, to the *Diſpertitæ*, the third Querie, *Why the Holy Ghoſt was pleaſed to deſcend in cloven Tongues?* And this *Diſpertitæ*, ſome take to be no more then *Diſtributæ*, tongues divided, not in themſelves, (they mean) but among their Receivers. *Ita ut Quiſque ſuam habuit*, ſo as that a peculiar Tongue ſate upon each of them. But there

Third Queſtion, Why cloven Tongues?

is

is more in the Original, διαμεριζόμενοι, that ſignifieth ſuch as were divided from the midſt, dimidiated, as 'twere, by forked tongues, *in ſpecie ignis*, (ſaith *Goran*) These imitating fire likewiſe in its pyramidal Figure, may eaſily be conceived to ſpread into a Bipartition: And what did the *two branches hereof* intimate, but the æqual mixing of the *Law and Goſpel?* for the converſion both of *Jew* and *Gentile?* In the Old Law, you know, *the dividing of the hoof was an argument of cleanneſs*, Lev. 11. and the Serpent alſo that embleme of wiſdom, to which Chriſt ſchooleth our Imitation, *Mat.* 10. hath *Linguam bifurcatam*, a kinde of forked Tongue: Here therefore, why may not the cleaving of the Tongue be an apt Symbol of prudence and ſincerity? Sure, that Tongue which rends it ſelf off from worldly and corrupt communication, and ſettleth on Gods praiſes, is one of the *Holy Spirit's* cloven Tongues. For the Devil too playeth Gods Ape; and hath his cloven Tongues, *viz.* thoſe that love diviſion, flattery, and diſſimulation, as well as his *fiery Tongues*, *viz.* Such as love lying, ſlanders, oaths, blaſphemy, and Imprecations! and theſe likewiſe, I fear, may all Nations hear; (I am ſure ours may almoſt in every corner, ſpeaking in their own Language, *Horribilia Diaboli*, the fearful works of the Devil! But not to proportion my diſcourſe of them to the Sin of Tongues, leſt I be infinite, or rather inceſſant: but inſtead thereof, let us take a more neceſſary glance on the number here, the *Holy Ghoſt* deſcended on: For we read of an hundred

Goran in loc.

Levit. 11. 3.

Matth. 10. 16.

Ad candida tecta Columbæ, Spiritus Sanctus odit fordes, nec in uno Domicilio morabuntur munditia Spiritus, & immunditia peccati. Bern. Ser. 3. in diem.

πτερύγια ἐλπίφαμεν ἅγιον, καὶ πρόξεσιν αὐτὸ φυλάξει, ὠθήσαμεν. *Iſidor. Peluſ.*

Acts 1. 15. and twenty *aſſembled*, *Acts* 1. But *Beza*, and ſome others, reſtrain this *Advent* of the *Spirit* to the Apoſtles onely, becauſe indeed the promiſe was made to Them; and he led *Them* forth at his Aſcenſion, and the grand Charge was laid on Them, *Go forth, and preach, &c.* yet for all this, the ſtream runneth another way, *Cornelius à Lapide*, *In locum.* with a cloud of witneſſes, affirms the *Holy Spirit* ſhed on all that compa- Acts 1. cap. 10. 47. ny, but not without Diſcrimination: and this argued firſt from that Queſtion, *Acts* 10. *Who can forbid water that theſe ſhould not be baptized, having received the Holy Ghoſt as well as we?* Beſides, we know, more were to preach the Goſpel then the *Apoſtles*; *He appointed other* Luke 10. 1. *ſeventy*, Luke 10. and They then had need of Tongues: But then here may be objected, that there muſt be divers women in this Com- Acts 1. 14. pany, beſides the Bleſſed Virgin, *Acts* 1. and They (not permitted *to ſpeak in the Church*) needed not this Gift of Tongues: but we may thus ſalve the ſcruple, the *Holy Ghoſt* here probably deſcended on them all, *Apoſtles*, and others, men and women: according to Saint *Peters* expoſition of that place of *Joel*, *Effundam Spiritum*, I will *pour out of my Spirit upon* Joel 2. 28. *all fleſh*; *your Sons and your Daughters ſhall* Acts 2. 17. *prophecy*, *&c. Acts* 2. which he there appropriateth to that very buſineſs, to take off the *Enthuſiaſtical Pretenſes* of after Ages, yet all this, not to the ſame end, not in the ſame degree as one that was enlightened by the ſame 1 Cor. 12. 8. Spirit. St. *Paul* will tell you, 1 Cor. 12. *To one was given (by the Spirit) the word of wiſ-*

dom;

dom; *to another the word of knowledge by the same Spirit*; *to others the gift of Faith, to others Prophesie, to others the discerning of Spirits*, as was most necessary to their several conditions) but to the *Apostles*; and to their *helpers*, the highest Degree of Illumination; Diversity of Tongues, and Interpretation of Tongues, because they were to convert the Nations. So that we may conclude it gratefully with *St. Augustine*, O the great fidelity and liberality of Christ, that promised a Gift to twelve *Apostles*, and performeth it to ten times twelve, which is an hundred and twenty, teaching us to be sparing in our protestations, ample in performances; not like *Antigonus*, sirnamed Δώσω, of whom it is said, he never denied any thing was *asked*, nor ever *performed* any thing he *promised*; but like *David*, to keep our word, though it be our loss, it shall be our gain a better way; It is a Qualification of a Saint, and an Imitation of *Christ*, (you see) who here promised his *Apostles* onely, and filleth all of them with the *Holy Ghost*: And while they are thus filled with the *Holy Ghost*, some mockers are so empty of him, as to say, the *Apostles* are *filled with new wine*, Acts 2. If they did not, sure enough their *Successours* shall never want *Censures* and *Derisions*: but Saint *Peter confuteth* them from their own experience, it being but the third hour of the day, *v.* 15. Wine was not their mocker, but the *Jews*; yet Saint *Bernard* upon those words Cant. 2. *He brought me into his Banquetting House*, &c. saith, that was fulfilled this Day of *Pentecost*, the Church was then com-

Spiritum Sanctum, à Christo promissum duodecim Apostolis, datum numero decuplato Serm. 69. de Temp.

Psalm 15. 4.

Acts 2. 15.

Introduxit in cellam vinariam.

Cant. 2 4. אל בית היין (i. e.) *In domum vini.*

comforted with flagons, the *Apoſtles* inebriated not with *Spirit* of *Wine*, but with the *Wine* of the *Spirit*; and therefore *Bernard* deſcants on St. *Peters Anſwer*, *Theſe are not drunken as ye ſuppoſe.*

Others ſay, The *Apoſtles* Anſwer confuted them from a Cuſtom of the Jews, (and ſince much followed by the *Chriſtian* Church) that is, of *Faſting* all the mornings of their *Feſtivals*, neither eating nor drinking till they had performed their *ſacred Duties*; a *Cuſtom* commendable, eſpecially before the *Sacrament*. Yet Saint *Bernard* confeſſeth it with a Qualification: They are drunk indeed with new wine, (ſaith he) but not as ye ſuppoſe, but with ſuch a new wine, as thoſe old bottles, the unbelieving *Jews*, were neither worthy to receive, nor able to contain, being a wine powred out by the true *Vine himſelf*; by him that *trod the Wine-preſs alone*! Such a wine as made * *glad the heart*, without any diſturbing of the brain. The Apoſtles had had a ſowre draught of it by their Maſters abſence; now therefore they receive the wine of comfort: and this methinks may chear our Patience, in all tentations and afflictions, to ſee it is Chriſts Method, to keep the beſt wine till the laſt; here then, what if we muſt taſte of ſorrows cup, while we are ſure hereafter to have our water turned into wine; our tears into eternal joy? for what I ſay unto you, (ſaith Chriſt) I ſay unto all; and that is, *I will not leave you comfortleſs*: To which end let us fervently and frequently ſay unto him again

Attende, inquit, quod non omnino ebrios, ſed ebrios ſicut ab illis æſtimati ſunt, denegavit; erant enim ebrii, ſed Spiritu Sancto vino novo. *St. Bern. Ser. 49. in Cant.*

**Vinum cor lætificans, non ſtatum, mentis turbans*, Bern.

John 14. 18.

gain in the prayer of the * *Church*; *O God make clean our hearts within us, and take not thine Holy Spirit from us.*

* *Veni Creator Spiritus, mentes tuorum ſuſcita, imple ſupernâ Gratiâ, quæ tu creaſti pectora.*

POEM 15. { On *Whitſunday.* }

AS when the *Storm* of horrid *War doth ceaſe,*
Both *Parties* uſe to *back* their *new-born* Peace
With *Hoſtages* exchang'd; ſo *God* and *Man*
Here reconciled, which our *Lord* began,
Tranſporting firſt our *Nature* up to *Heaven,*
And now to *Earth* the *Holy Ghoſt* is given;
That ſo this happy *Reconcilement* may
Ne're violated be, but laſt for ay.
His *Promiſes* perform'd exactly are
To pious union, as his Threats to Jar:
The *Sun* of *Glory* now being in his height,
Shines forth in beams of a *Meridian* Light,
On his *Attendants that expect* and *pray,*
To both parts of them, *Dawning double Day.*
The *Stars* ſeem'd ſhot unto this lower *Sphere,*
As if they thought to mend their *luſtre* here:
The *Sun aſham'd,* did *poſte* to long'd for night,
Seeing here ſo many *Suns* out-ſhine his light.
And next, leaſt greater *Sorrows* ſtrike them mute,
He each of his *Diſciples* doth ſalute
With an *inſpired Tongue,* thereby to raiſe
Throughout the *world,* the *Trophies* of his *Praiſe.*
And becauſe Heaven-born *Charity's* foretold,
On *Earth* in later Ages to grow cold;

He Gratifies each of their good deſires
With a warm ſhowre of Heavens *propitious* Fires:
And as it doth *Heroick Victors* ſuit,
Their rich *Beneficence* to diſtribute
With liberal hand; ſo our Triumphant *Lord*
His *Graces* here doth copiouſly afford,
To all the *pious Company* that ſate
Attending him at *Expectations* Gate:
He ſtrews his *Gifts*, his *Conduits* run with *Wine*,
And all that *taſte* acknowledge it Divine;
A true *Nepenthe*, which whoever drinks,
No more of wanted *Sin* or *Sorrow* thinks;
With which they'r all ſo *plentifully* fill'd,
Their Hearts are mended, and their Heads not ſpill'd:
A Spirit of comfort, various as our Griefs,
Proportioning them all with true Reliefs;
A *Spirit* of *Strength* for to ſupport the weak,
And binde up wounded hearts, when like to break!
A *Spirit* of *Amity* and ſacred Love,
Uniting lower envies from above:
A *Spirit* of Aliment, that doth *invite*
And nouriſh *Souls* of pious Appetite:
Two *Uſhers* lead this ſacred *Spirit's* way,
A *mighty Winde*, and *Sound*; fit to diſplay
The Goſpel one, whereof the world muſt ring,
Mens *Carnal Chaff* the other winnowing:
The *Spirit* himſelf then in a *golden ſhowre*
His *fiery Tongues* on all their heads doth pour;
Which now like *flaming-Beacons* blaze, and tell
The near *Invaſion* of that *Hoſt* of Hell!
Giving men *warning*, ſtoutly to defend
Themſelves, by making Heav'n their ſpeedy Friend:
But *Comforts* cloth'd *in fire* (perhaps) ſeem ſtrange,
Shall not that *angry Element* once change

The

The world to *Cinders?* true, and yet preſume,
God in the *Flame*, will not a *Buſh conſume:*
The *light* and *heat* of Fire, beſt *Emblem* forth
Knowledge and *Zeal*, all true *Apoſtles* worth;
*(*Without *Zeal) Science Ape's* the Glow-worm well,
And *Zeal* without That, but reſembleth *Hell!*
The choiceſt *Graces* of the heavenly *Quire*
Are not improperly expreſt by *Fire:*
That doth the *Gold* from all *droſs* purifie,
As this by *Love*, doth purge our *Enmity!*
Fire melts obdurate mettals, and you know
The *Spirit's* Remorſe, makes hardeſt *hearts* to flow!
Fire hardeneth *Clay* againſt injurious ſtorms,
And mourning hearts a *Patient-ſpirit* confirms:
Fire *Renovates* and Burniſheth the *Mine*,
The Spirit of wiſdom, makes the Face to ſhine:
Fire *elevates*, inclines things to *Aſcend*,
The Spirit of *Faith* too makes *Souls* upward tend:
As *Fire* (to all about it) light imparts,
The Spirit of *Knowledge* doth irradiate *Hearts:*
Fire diſtributes a warmth to all are near,
Fervor of Spirit doth our *Devotions* chear:
Some things too Fire preſerves, not all conſumes,
Life, *Innocence*, or *Penitence* perfumes.
But why appears this *Fire in* form of *Tongues?*
To ſpeak thoſe grand *Abilities*, that Throngs
Converted unto *Chriſt*, throughout the *Lands*,
Drawn by ſuch *eloquent* and *pious* bands:
From whence all *Nations* ſweetly woo'd, embrace
*(*In their own *Tongues)* the *Oracles* of *Grace:*
But Satan too his *fiery Tongues* hath ſpread,
Whoſe fire *by fire* ſhall be extinguiſhed!
Theſe *Tongues* of the *Apoſtles* cloven were,
As mixing *Law* and *Goſpel* every where;

That they were fork'd, and of *diſſected* hue,
Hints the Converſion both of *Greek* and *Jew*:
The parting of the Hoof did cleanneſs ſhow,
The *Serpent* hath a *Cloven Tongue*, (we know)
*Chriſts Schoo*l of Wiſdom; then the *Tongue* that's clean
From Putrid Language, is the *Tongue* we mean.
Thus *Davids Propheſie's* fulfilled, when
Chriſt went on *high*, and ſhowr'd theſe *Gifts on men.*
Light on us therefore, O *Cœleſtial* Dove,
So with thy fanning *Wings* inflame our *Love*;
That we like *Birds of Paradice* may fly,
And *neſt* among the Stars eternally:
That Hearts and *Tongues* kindled with *holy fire*,
To thee in endleſs *Praiſes* may aſpire.

PRAYER 15. { On *Whitſunday.* }

O God the Holy Ghoſt, proceeding from the Father and the Son, have mercy upon us miſerable Sinners; as Thou didſt ſeaſonably viſit the Apoſtles and others that attended thine Appearance: as the Father manifeſted himſelf unto the world in the works of the Creation; and God the Son ſurrendred himſelf in the works of our Redemption, ſo wert Thou pleaſed (this day) to manifeſt the third Perſon of the glorious Trinity, (that now the compleat Deity might have viſibly and comfortably appeared to mankinde) in a wonderful manner deſcending on the Diſciples, and others waiting at Jeruſalem; *ſupplying all their wants, and comforting their Sorrows after their Aſcended Maſter: : O how punctual? how full of ſatisfaction*

faction are the Divine Promiſes? How worthy of our Confidence, and beſt Affiance? being all Tea and Amen, how deſerving all our vigilance, Prayers, and Attendance? here illuminating their hearts with light from heaven; warming their affections with celeſtial fire; affording them Couduit-pipes, (as well as Ciſterns) Tongues of utterance, and in thoſe faculties of expreſſion, opportunities of Converſion. O Bleſſed Spirit whoſe Treaſure's inexhauſtible, continue theſe Gifts and Graces to thy Catholick Church; by enlightning of her Paths, by enlarging of her borders, and by making up her breaches, by Hallowing her Aſſemblies, and furniſhing her Miniſters, clariſying their heads with heavenly light, ſanctifying their hearts with holy fire, and quickening their endeavours by thy Spiritual motions; by Uniting the hearts of all her Members, knitting them together in the Bond of Peace. O thou Æternal Breath of the Father and the Son, perfect the work of Sanctification in all thine elect; pour out thy Graces this day, and hence forward in the Tongues of the Preachers, in the Ears of the Hearers, and in the hearts of all the Congregation; that ſo the good ſeed of thy Word falling into well prepared ground, may bring forth fruits worthy amendment of life, in ſome thirty, in ſome ſixty, in ſome an hundred fold, even the fruits of the Spirit; ſcil. Love, Joy, Peace, long-ſuffering, Gentleneſs, Goodneſs, Faith, Meekneſs, Temperance, and the reſt of the links of that ſame golden chain. Let that mighty ruſhing winde (in which thou deſcendedſt) purge away the Chaff of our Carnal Affections, and with an holy violence

beat

beat down our ſtrong holds of Sin, and all the proud imaginations that reſiſt thy Grace; Let that winde diſſipate the clouds of Errour, Sin, and Sorrow; cool and refreſh us in the heat of Perſecution, filling the ſails of our deſires with happy gales into a proſperous voyage for our Haven, Heaven. O ſweeteſt Spirit of Love, who deſcendedſt in the milde Emblem of a Dove, purge out of the midſt of us all bitterneſs, and gall of malice, that with meekneſs we may receive the ingrafted Word, able to ſave our ſouls; deſcend upon us in the ſound of thy Word, (though not in the extraordinaries of Propheſie and Miracles, yet) in the ordinary Graces of Faith, Hope, and Charity; in a Spirit of prayer and ſupplication, of ſupport and conſolation; of obedience and reſignation; of ſincerity and fervency in our Devotions; of zeal both in profeſſion and our converſation: enlighten our darkneſs, inflame our coldneſs, purge our droſſineſs, ſweeten our ſowreneſs, pardon our ſinfulneſs, reform our wickedneſs, ſeal all the gracious promiſes of thy Goſpel to us, and ſeal us unto the Day of Redemption. Amen, and Amen.

The

The COLLECT for *Whitſunday.*

God, which as upon this Day, haſt taught the hearts of thy faithful People, by the ſending to them the light of thy Holy Spirit: grant us by the ſame Spirit to have a right judgement in all things, and evermore to rejoyce in his holy comfort, through the merits of Chriſt Jeſus our Saviour, who liveth and reigneth with Thee in the unity of the ſame Spirit, one God world without end. Amen.

The Epiſtle Acts 2. ver. 1. to ver. 12.

The Goſpel. John 14. from ver. 15. to the end.

Our Father which art in heaven, &c.

The Grace of our Lord Jeſus Chriſt, &c.

UPON